



The Sacramentary

Volume One
Part 1

T H E
S A C R A M E N T A R Y
VOLUME ONE — SUNDAYS AND FEASTS

THE ROMAN MISSAL
REVISED BY DECREE OF THE
SECOND VATICAN ECUMENICAL COUNCIL
AND PUBLISHED BY AUTHORITY OF POPE PAUL VI

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THE SACRAMENTARY

VOLUME ONE — SUNDAYS AND FEASTS

PREPARED BY
INTERNATIONAL COMMISSION ON ENGLISH IN THE LITURGY
A JOINT COMMISSION OF CATHOLIC BISHOPS' CONFERENCES

EDITORIAL NOTE

In this edition prepared for the Bishops' Conferences of England and Wales, Ireland, and Scotland musical settings of texts have been omitted except where necessary. This includes the following sections: the majority of 'Musical Setting of the Order of Mass and Music Settings from the Appendix. Though the pages have been omitted the pagination allows for there eventual inclusion.

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DECREE OF PROMULGATION
BY THE CONFERENCE OF BISHOPS

Prot. CD 000/00

DECREE

CONGREGATION FOR DIVINE WORSHIP
AND THE
DISCIPLINE OF THE SACRAMENTS

Prot. CD 000/00

DECREE

FOREWORD

The *Missale Romanum*, revised by decree of the Second Vatican Council and published by authority of Pope Paul VI in 1970, was translated into English by the International Commission on English in the Liturgy (ICEL) and submitted to the bishops' conferences of the English-speaking world in 1973. Since then, a second typical edition of the Latin book with minor emendations and additions was published by the Apostolic See in 1975. In addition numerous other ritual books, directories, and instructions have been issued which supplement or modify the contents of the Missal, for instance, the *Directory for Masses with Children* (1973) and the second edition of the *Ordo Lectionum Missae* (1981).

Both the mandate given by the conferences of bishops in 1964 and the Apostolic See's Instruction on the Translation of Liturgical Texts (1969) gave ICEL the duty of revising all its translations after a suitable period of use and of supplementing the translations from the Latin with additional texts newly composed in English. Accordingly, after formal consultations with all the bishops and dioceses of the English-speaking world in 1982 and 1986, ICEL undertook the work of revising the 1973 translation in the light of extended use, of supplementing it with new compositions in the English language, and of arranging and presenting its contents in a more pastorally useful form. This revised and expanded edition, approved by the respective conferences of bishops and confirmed by the Apostolic See, is now issued in two volumes as *The Roman Missal: The Sacramentary*.

TRANSLATED TEXTS

The presidential prayers have been translated afresh in the light of thorough research and critical comment upon the 1973 Missal. The texts of the Order of Mass, on the other hand, which are more familiar to the people, have been changed only where necessary for greater clarity in the light of the Latin or to avoid language increasingly perceived as discriminatory. Several texts in the Order of Mass are used in common by most English-speaking Christians; these were prepared and revised by an international ecumenical body, the English Language Liturgical Consultation, and are included in this Sacramentary as recommended by the ecumenical directives of the Apostolic See.

TEXTS COMPOSED IN ENGLISH

Throughout the Sacramentary, additional texts have been supplied, newly composed in English, which reflect the genius of the English language and the shared literary heritage and religious experience of the English-speaking world.

In the Order of Mass, additional prefaces and interpolations for the eucharistic prayers as well as solemn blessings are provided for seasons or occasions not included in the Latin Missal; additional introductions and invitations are given for the opening rites and communion rite.

In the Proper of Seasons, alternative opening prayers are given for each Sunday and solemnity in each year of the Lectionary cycle. They replace the alternative opening prayers of the 1973 Missal, which were paraphrases and expansions of the

Latin collects. These new prayers draw upon the concrete and vivid images from the Scriptures and conclude in a clearly focused petition. They take their inspiration from the assigned readings of the day but do not depend on a prior hearing of those readings to be understood.

A few new prayers over the gifts and prayers after communion have been added to reduce the repetition of a limited number of regularly recurring prayer texts on weekdays of the seasons.

Considerable additions have been made to the Masses and Prayers for Various Needs and Occasions, in order to reflect a broader range of concerns and occasions in the contemporary experience of English-speaking Churches.

Except in the case of the original prayers within the propers clearly designated as "alternative opening prayers," all other original texts are indicated in the right-hand margin by a siglum ().

MUSIC

The musical settings provided in the 1973 Missal have likewise been revised or replaced after consultation among those who have used them. Basic musical settings are provided in the Order of Mass as models for all those elements which ought to be sung; in addition, a sung version of the entire Order of Mass includes settings for the eucharistic prayers and all other elements which may occasionally be sung, in whole or in part.

SUPPLEMENTARY MATERIAL

In the light of twenty years' accumulated experience of the 1973 Missal and in response to the common needs of the Church in English-speaking countries, this edition contains some supplementary materials intended to facilitate better planning, more informed choice, and more sensitive celebration of Mass.

Outlines: The Order of Mass in both volumes and other major celebrations with a distinctive shape, principally those of the Easter Triduum, are preceded by a schematic structural outline showing at a glance the sequence and articulation of their component parts.

Pastoral Introductions: These introductions are offered as a resource to assist all those involved in the planning, preparation, celebration, and catechesis of the liturgy in English-speaking countries, which share many elements of a common culture and a common pastoral experience. They supplement and reinforce the contents of the General Instruction of the Roman Missal and apply them to the experience and needs of the English-speaking countries as expressed through the consultations with the bishops. The pastoral introductions clarify and systematise material scattered throughout the General Instruction and rubrics of the Missal by bringing together relevant materials and norms from other rites and subsequent documents of the Apostolic See bearing on the celebration of Mass. They reinforce the rubrics and directives of the General Instruction and promote their observance by offering further reasons and arguments for them and indicating good practice in the light of common pastoral experience.

Brief introductions appear at the beginning of each section and season of the Sacramentary; somewhat fuller introductions are supplied before each of the major celebrations of the Triduum, and an extensive introduction is given for the Order of Mass. The pastoral introduction to the Order of Mass, because of its scale and importance, is placed at the front of the volume, following directly after the General Instruction and the Directory for Masses with Children, on which it depends.

Sanctoral: The Calendar has been somewhat enriched with more descriptive titles for the saints, in order to facilitate the identification of those proposed for celebration and to assist the selection of the most appropriate texts from the Common of Saints.

Furthermore, each formulary is supplied with a brief note providing basic historical information about the saint or the feast and indicating motives for the commemoration or celebration. These are not designed to be proclaimed, but to assist planners and celebrants in the selection of appropriate texts and sometimes to provide ideas for a homily or the general intercessions.

Table of Rubrics Governing Ritual and Other Masses: This table is taken from the *Ceremonial of Bishops*. It enables those planning the liturgy to see at a glance exactly when Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, and Masses for the Dead may be celebrated.

PASTORAL ARRANGEMENT

To achieve a more easily useable and pastorally effective book, the contents of this revised and expanded Sacramentary have been considerably rearranged.

Since the quantity of material could not practically be contained in a convenient and durable single volume, the Sacramentary is presented in two distinct and complementary volumes. Volume One contains all the texts and materials required for Sundays, solemnities, and those celebrations which can fall on a Sunday. Volume Two contains everything needed for weekday celebrations. Nothing in the *Missale Romanum* is omitted; several items will be found in both volumes.

In both volumes, the Order of Mass section is found in the middle. It includes all ten eucharistic prayers in sequence, the musical setting of the Order of Mass, more solemn forms of the blessing, and the Order of Mass in Particular Circumstances, which is a rubrical directory for concelebration, for Masses in the absence of the people, and for Masses celebrated with the priest facing away from the people. Within the Order of Mass itself, the principal rearrangement is of the introductory rites in which the six possible components are presented as independent, freestanding opening rites, one of which is to be selected according to the occasion or season.

In both volumes also, the antiphons for the entrance and communion, newly translated to encourage their being sung, are collected together in a separate section called the Antiphonal. The antiphons are augmented by references to suitable psalms or psalm verses that may be sung with them. The majority of these references are taken from the *Graduale Romanum* and the *Graduale Simplex*.

Both volumes contain an appendix, which includes sample formularies for the general intercessions, additional music for the Order of Mass, a form for commissioning a special minister to distribute holy communion on a single occasion, and the traditional prayers of preparation for and thanksgiving after Mass.

In Volume Two, the texts for use on weekdays have been supplemented and considerably rearranged.

On the weekdays of the seasons of Advent, Christmas, and Easter, the cycles of presidential prayers have been augmented by a few new compositions, to lessen the frequency with which each prayer recurs.

For the weekdays of Ordinary Time, two new dispositions of resources have been devised to encourage a more varied and sensitive use of the riches of the Missal: first, a four-week cycle of Mass formularies drawn from the translated and newly composed prayers for Ordinary Time; second, a complete collection of the 130 Sunday opening prayers, identified by caption and grouped by theme, followed by a more restricted collection of prayers over the gifts and prayers after communion. An index of themes is supplied to facilitate informed choice among all these prayers.

The prayers in the Common of Saints, the Ritual Masses, the Masses for Various Needs and Occasions, the Votive Masses, and the Masses for the Dead have been somewhat rearranged. To facilitate discriminating selection where several alternative opening prayers, prayers over the gifts, and prayers after communion are provided in the Latin, these are no longer assembled into discrete formularies, but pooled as small collections from which they may be freely chosen and combined.

The expanded collection of Masses for Various Needs and Occasions has been rearranged for greater clarity and consistency. Within the broad categories of Church, National and International Needs, Economic and Social Needs, Family and Personal Needs, Miscellaneous Prayers, several of the existing prayers have been retitled for greater accuracy and comprehensiveness, while a number of additional needs and circumstances have been given new Masses and prayers.

EDITORIAL ARRANGEMENT

By comparison with ICEL's 1973 edition, the format or layout of the individual Mass formularies, especially for Sundays and major feasts, has been improved and simplified, partly to allow for a greater number of prayer texts in a more readable arrangement, partly to omit explicit mention of matters that can be taken for granted many years after the first edition.

Thus rubrics about the silence expected after the invitation to the several presidential prayers in the formularies, the optional expansions of the invitations to the opening prayers, and the texts selected by ICEL for the solemn blessings or prayers over the people (where cross references alone are now given) have been omitted in this edition. This is not to suggest that these elements, above all the silence, are less significant or appropriate.

The principles of layout and presentation that have led to the editorial arrangement of these two volumes of the *Sacramentary* have been carefully applied to ensure that the published editions will be both pastorally useful and worthy of the noble use to which they are put. If attractively produced, this new edition of the *Sacramentary* will surely help to foster the full communal celebration of the Mass as envisioned by the reform.

CONGREGATION FOR DIVINE WORSHIP

Prot. CD 166/70

DECREE

The Order of Mass has been established and the texts for the Roman Missal have been approved by Pope Paul VI in the Apostolic Constitution *Missale Romanum*, 3 April 1969. This Congregation for Divine Worship, at the mandate of the Pope, now promulgates and declares to be the *editio typica* this new edition of the Roman Missal prepared in accord with the decrees of the Second Vatican Council.

As to use of the new Missal, the Latin edition may be put into use as soon as it is published, with the necessary adjustments of saints' days until the revised calendar is put into definitive effect. As to vernacular editions, the conferences of bishops are given the responsibility for their preparation and for setting the effective date for their use, after due confirmation by the Apostolic See.

All things to the contrary notwithstanding.

From the Congregation for Divine Worship, 26 March 1970, Holy Thursday.

+ Benno Cardinal Gut
Prefect

+ Annibale Bugnini
Secretary

CONGREGATION FOR DIVINE WORSHIP

Prot. CD 1970/74

DECREE

SECOND *EDITIO TYPICA*

Since the Roman Missal must be reprinted, variations and additions have been included in order that this new edition might be in accord with the documents published after the appearance of the first edition in 1970.

In the General Instruction, the marginal numbers are unchanged, but a description of the liturgical functions of acolyte and reader is inserted in place of the paragraphs that formerly dealt with the subdeacon (nos. 142-152).

There is another change of some importance in the section of the Roman Missal that contains the ritual Masses and the Masses for various needs and occasions. Certain formularies have been completed by supplying opening and communion antiphons.

Texts not found in the first edition have also been added, namely, among the Ritual Masses, texts for the Mass of Dedication of a Church and an Altar and for the Mass of Reconciliation; among Votive Masses, texts for Masses of Mary, Mother of the Church and of the Most Holy Name of Mary.

Some other, less important changes have been introduced in headings and rubrics, so that they may better correspond to the words or expressions occurring in the new liturgical books.

Pope Paul VI has approved this second edition of the Roman Missal by his authority and the Congregation for Divine Worship now issues it and declares it to be the *editio typica*.

It will be the responsibility of the conferences of bishops to introduce into the respective vernacular editions the changes contained in this second edition of the Roman Missal.

All things to the contrary notwithstanding.

From the Congregation for Divine Worship, 27 March 1975, Holy Thursday.

+ James Robert Cardinal Knox
Prefect

+ Annibale Bugnini
Titular Archbishop of Diocletiana
Secretary



THE LITURGICAL CELEBRATION

APOSTOLIC CONSTITUTION

PROMULGATION OF THE ROMAN MISSAL REVISED BY DECREE
OF THE SECOND VATICAN ECUMENICAL COUNCIL

PAUL, BISHOP
SERVANT OF THE SERVANTS OF GOD
FOR AN EVERLASTING MEMORIAL

The *Missale Romanum* decreed by the Council of Trent was promulgated in 1570 by our predecessor Saint Pius V.¹ It has been recognised by all as one of the many admirable results that the Council achieved for the benefit of the entire Church of Christ. For four centuries it provided Latin-rite priests with norms for the celebration of the eucharistic sacrifice; moreover, messengers of the gospel brought this Missal to almost the entire world. Innumerable holy men and women nurtured their spiritual life on its readings from Scripture and on its prayer texts. In large part these prayer texts owed their arrangement to Saint Gregory the Great.

Since that time a deep interest in fostering the liturgy has become widespread and strong among the Christian people, and our predecessor Pius XII, of blessed memory, viewed this both as a sign of God's caring will regarding today's people and as a saving movement of the Holy Spirit through God's Church.² Since the beginning of this liturgical renewal, it has become clear that to some extent the formularies of the Roman Missal had to be revised and enriched. A beginning was made by Pius XII in the restoration of the Easter Vigil and Holy Week services;³ he thus took the first step toward accommodating the Roman Missal to contemporary mentality.

The Second Vatican Ecumenical Council, in the Constitution *Sacrosanctum Concilium*, laid down the basis for the general revision of the Roman Missal: "Both texts and rites should be drawn up so that they express more clearly the holy things they signify";⁴ therefore, "the Order of Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly brought out, and devout, active participation by the faithful more easily achieved."⁵ The Council also decreed that "the treasures of the Bible are to be opened up more lavishly, so that a richer share in the table of God's word may be provided for the faithful";⁶ and finally that "a new rite for concelebration is to be

¹ See Apostolic Constitution *Quo primum*, 14 July 1570.

² See Pius XII, Discourse to the participants in the First International Congress of Pastoral Liturgy at Assisi, 22 September 1956: *Acta Apostolicæ Sedis*, Commentarium officiale (Vatican City; hereafter, AAS) 48 (1956), p. 712.

³ See Congregation of Rites, Decree *Dominicae Resurrectionis*, 9 February 1951: AAS 43 (1951), pp. 128ff.; see Congregation of Rites, General Decree *Maxima redemptionis nostræ mysteria*, 16 November 1955: AAS 47 (1955), pp. 838ff.

⁴ Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 21.

⁵ SC, art. 50.

drawn up and incorporated into the Roman Pontifical and the Roman Missal.”⁷

No one should think, however, that this revision of the Roman Missal has come out of nowhere. The progress in liturgical studies during the last four centuries has certainly prepared the way. After the Council of Trent, the comparison and study “of ancient manuscripts in the Vatican library and elsewhere,” as Saint Pius V attests in the Apostolic Constitution *Quo primum*, helped greatly in the revision of the Roman Missal. Since then, however, other ancient sources have been discovered and published and liturgical formularies of the Eastern Church have been studied. Accordingly many have had the desire for these doctrinal and spiritual riches not to be stored away in the dark, but to be put into use for the enlightenment of the mind of Christians and for the nurture of their spirit.

Now, however, our purpose is to set out, at least in broad terms, the new plan of the Roman Missal. We therefore point out, first, that a General Instruction, for use as a preface to the book, gives the new regulations for the celebration of the eucharistic sacrifice. These regulations cover the rites to be carried out and the functions of each minister or participant as well as the furnishings and the places needed for divine worship.

It must be acknowledged that the chief innovation in the reform concerns the eucharistic prayer, as it is called. Although the Roman Rite over the centuries allowed for a multiplicity of different texts in the first part of the prayer (the preface), the second part, called the *Canon actionis*, took on a fixed form during the period of the fourth and fifth centuries. The Eastern liturgies, on the other hand, allowed a degree of variety into the anaphoras themselves. On this point, first of all, the eucharistic prayer has been enriched with a great number of prefaces—drawn from the early tradition of the Roman Church or recently composed—in order that the different facets of the mystery of salvation will stand out more clearly and that there will be more and richer themes of thanksgiving. But besides this, we have decided to add three new canons to the eucharistic prayer. Both for pastoral reasons, however, and to facilitate concelebration, we have ordered that the words of the Lord be identical in each form of the canon. Thus in each eucharistic prayer we wish those words to be as follows: over the bread: *Accipite et manducate ex hoc omnes: Hoc est enim Corpus meum, quod pro vobis tradetur*; over the cup: *Accipite et bibite ex eo omnes: Hic est enim calix Sanguinis mei novi et aeterni testamenti, qui pro vobis et pro multis effundetur in remissionem peccatorum. Hoc facite in meam commemorationem*. The words *Mysterium fidei* have been removed from the context of Christ’s own words and are spoken by the priest as an introduction to the faithful’s acclamation.

In the Order of Mass the rites have been “simplified, due care being taken to preserve their substance.”⁸ “Elements that, with the passage of time, came to be duplicated or were added with but little advantage”⁹ have been eliminated, especially in the rites for the offering of the bread and wine, the breaking of the bread, and communion.

⁶SC, art. 51.

⁷SC, art. 58.

⁸SC, art. 50.

⁹SC, art. 50.

Also, “other elements that have suffered injury through accident of history” are restored “to the tradition of the Fathers,”¹⁰ for example, the homily,¹¹ the general intercessions or prayer of the faithful,¹² and the penitential rite or act of reconciliation with God and the community of sisters and brothers at the beginning of the Mass, which thus, as is right, regains its proper importance.

According to the decree of the Second Vatican Council, that “a more representative portion of the holy Scriptures be read to the people over the course of a prescribed number of years,”¹³ the Sunday readings are arranged in a cycle of three years. In addition, on Sundays and all the major feasts the epistle and gospel are preceded by an Old Testament reading or, during the season of Easter, by readings from the Acts of the Apostles. This is meant to provide a fuller exposition of the continuing process of the mystery of salvation, as shown in the words of divine revelation. These broadly selected biblical readings, which set before the faithful on Sundays and major feasts the most important part of Sacred Scripture, are complemented by other parts of the Bible read on other days.

All this has been planned to arouse among the faithful a greater hunger for the word of God.¹⁴ Under the guidance of the Holy Spirit, this hunger will seem, so to speak, to impel the people of the New Covenant toward the perfect unity of the Church. We are fully confident that under this arrangement both priest and faithful will prepare their minds and hearts more devoutly for the Lord’s Supper and that, meditating on Sacred Scripture, they will be nourished more each day by the words of the Lord. In accord with the teachings of the Second Vatican Council, all will thus regard Sacred Scripture as the abiding source of spiritual life, the foundation for Christian instruction, and the core of all theological study.

This reform of the Roman Missal, in addition to the three changes already mentioned (the eucharistic prayer, the Order of Mass, and the Order of Readings), has also corrected and considerably modified other of its components: the Proper of Seasons, the Proper of Saints, the Common of Saints, Ritual Masses, and Votive Masses. In all of these changes, particular care has been taken with the prayers. Their number has been increased, so that the new forms might better correspond to new needs, and the text of older prayers has been restored on the basis of the ancient sources. As a result, each weekday of the principal liturgical seasons, Advent, Christmas, Lent, and Easter, now has its own distinct prayer.

The texts intended for singing found in the *Graduale Romanum* have been left unchanged. In the interest of their being more readily understood, however, the responsorial psalm (which Saint Augustine and Saint Leo the Great often mention) and the opening and communion antiphons have been revised for use in Masses that are not sung.

After what we have presented concerning the new Roman Missal, we wish in conclusion to insist on one point in particular and to make it have its effect. When he promulgated the *editio princeps* of the Roman Missal, our predecessor Saint Pius V

¹⁰SC, art. 50.

¹¹See SC, art. 52.

¹²See SC, art. 53.

¹³SC, art. 51.

¹⁴See Amos 8:11.

offered it to the Christian people as the instrument of liturgical unity and the expression of a pure and reverent worship in the Church. Even though, in virtue of the decree of the Second Vatican Council, we have accepted into the new Roman Missal lawful variations and adaptations,¹⁵ our own expectation in no way differs from that of our predecessor. It is that the faithful will receive the new Missal as a help toward witnessing and strengthening their unity with one another; that through the new Missal one and the same prayer in a great diversity of languages will ascend, more fragrant than any incense, to our heavenly Father, through our High Priest, Jesus Christ, in the Holy Spirit.

The effective date for what we have prescribed in this Constitution shall be the First Sunday of Advent of this year, 30 November.

We decree that these laws and prescriptions be firm and effective now and in the future, notwithstanding, to the extent necessary, the apostolic constitutions and ordinances issued by our predecessors and other prescriptions, even those deserving particular mention and amendment.

Given at Rome, at Saint Peter's, on Holy Thursday, 3 April 1969, the sixth year of our pontificate.

Paul VI, Pope

¹⁵See SC, art. 38-40.

GENERAL INSTRUCTION OF THE ROMAN MISSAL

INTRODUCTION

1 When Christ the Lord was about to celebrate the Passover meal with his disciples and institute the sacrifice of his body and blood, he directed them to prepare a large room, arranged for the supper (Luke 22:12). The Church has always regarded this command of Christ as applying to itself when it gives directions about the preparation of the sentiments of the worshipers, the place, rites, and texts for the celebration of the eucharist. The current norms, laid down on the basis of the intent of the Second Vatican Ecumenical Council, and the new Missal that will be used henceforth in the celebration of Mass by the Church of the Roman Rite are fresh evidence of the great care, faith, and unchanged love that the Church shows toward the great mystery of the eucharist. They attest as well to its coherent tradition, continuing amid the introduction of some new elements.

A WITNESS TO UNCHANGED FAITH

2 The sacrificial nature of the Mass was solemnly proclaimed by the Council of Trent in agreement with the whole tradition of the Church.¹ The Second Vatican Council reaffirmed this teaching in these significant words: “At the Last Supper our Saviour instituted the eucharistic sacrifice of his body and blood. He did this in order to perpetuate the sacrifice of the cross throughout the centuries until he should come again and in this way to entrust to his beloved Bride, the Church, a memorial of his death and resurrection.”²

The Council’s teaching is expressed constantly in the formularies of the Mass. This teaching, in the concise words of the Leonine Sacramentary, is that “the work of our redemption is carried out whenever we celebrate the memory of this sacrifice”;³ it is aptly and accurately brought out in the eucharistic prayers. At the anamnesis or memorial, the priest, addressing God in the name of all the people, offers in thanksgiving the holy and living sacrifice: the Church’s offering and the Victim whose death has reconciled us with God.⁴ The priest also prays that the body and blood of Christ may be a sacrifice acceptable to the Father, bringing salvation to all

¹ See Council of Trent, session 22, *Doctrina de ss. Missae sacrificio*, 17 September 1562 (hereafter, DMS); *Enchiridion Symbolorum*, H. Denzinger and A. Schönmetzer, editors (editio XXXIII, Freiburg: Herder, 1965; hereafter, Denz-Schön), 1738-1759.

² Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 47; see Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, 21 November 1964 (hereafter, LG), nos. 3, 28; see Vatican Council II, Decree on the Ministry and Life of Priests *Presbyterorum ordinis*, 7 December 1965 (hereafter, PO), nos. 2, 4, 5.

³ *Sacramentarium Veronense*, L.C. Mohlberg et al., editors, (3rd edition, Rome, 1978), volume 1, no. 93.

⁴ See Order of Mass, Liturgy of the Eucharist, Eucharistic Prayer III.

⁵ See Order of Mass, Liturgy of the Eucharist, Eucharistic Prayer IV.

the world.⁵

In this new Missal, then, the Church's rule of prayer (*lex orandi*) corresponds to its constant rule of faith (*lex credendi*). This rule of faith instructs us that the sacrifice of the cross and its sacramental renewal in the Mass, which Christ instituted at the Last Supper and commanded his apostles to do in his memory, are one and the same, differing only in the manner of offering and that consequently the Mass is at once a sacrifice of praise and thanksgiving, of reconciliation and expiation.

3 The celebration of Mass also proclaims the sublime mystery of the Lord's real presence under the eucharistic elements, which the Second Vatican Council⁶ and other documents of the Church's magisterium⁷ have reaffirmed in the same sense and with the same words that the Council of Trent had proposed as a matter of faith.⁸ The Mass does this not only by means of the very words of consecration, by which Christ becomes present through transubstantiation, but also by that spirit and expression of reverence and adoration in which the eucharistic liturgy is carried out. For the same reason the Christian people are invited in Holy Week on Holy Thursday and on the solemnity of the Body and Blood of Christ to honour this wonderful sacrament in a special way by their adoration.

4 Further, because of the priest's more prominent place and office in the rite, its form sheds light on the nature of the ministerial priesthood proper to the presbyter, who offers the sacrifice in the person of Christ and presides over the assembly of a holy people. The meaning of his office is declared, precisely and in detail, in the preface for the Chrism Mass on Thursday of Holy Week, the day commemorating the institution of the priesthood. The preface brings out the passing on of the sacerdotal power through the laying on of hands and, by listing its various offices, describes the power. It is the continuation of the power of Christ, High Priest of the New Testament.

5 In addition, the nature of the ministerial priesthood puts into its proper light another reality of which much should be made, namely, the royal priesthood of believers. Through the ministry of presbyters the people's spiritual sacrifice is brought to completeness in union with the sacrifice of Christ, our one and only Mediator.⁹ For the celebration of the eucharist is the action of the whole Church; in it all should do only, but all of, those parts that belong to them in virtue of their place within the people of God. In this way greater attention will be given to some aspects of the eucharistic celebration that have sometimes been neglected in the course of time. For these people are the people of God, purchased by Christ's blood, gathered together by the Lord, nourished by his word. They are a people called to offer God the prayers of the entire human family, a people giving thanks in Christ

⁶See SC, art. 7, 47; see PO, nos. 5, 18.

⁷See Pius XII, Encyclical *Humani generis: Acta Apostolicae Sedis*, Commentarium officiale (Vatican City; hereafter, AAS) 42 (1950), pp. 570-571; see Paul VI, Encyclical Letter *Mysterium fidei*, on the doctrine and worship of the eucharist, 3 September 1965 (hereafter, MF): AAS 57 (1965), pp. 762-769; see Paul VI, Solemn Profession of Faith, 30 June 1968 (hereafter, SPF), nos. 24-26: AAS 60 (1968), pp. 442-443; see Congregation of Rites, Instruction *Eucharisticum mysterium*, on the worship of the eucharist, 25 May 1967 (hereafter, EuchMyst), nos. 3f, 9: AAS 59 (1967), pp. 543, 547.

⁸See Council of Trent, session 13, *Decretum de ss. Eucharistia*, 11 October 1551: Denz-Schön, 1635-1661.

⁹See PO, no. 2.

for the mystery of salvation by offering his sacrifice. Finally, they are a people growing together into unity by sharing in Christ's body and blood. These people are holy by their origin, but becoming ever more holy by conscious, active, and fruitful participation in the mystery of the eucharist.¹⁰

A WITNESS TO UNBROKEN TRADITION

6 In setting forth its decrees for the revision of the Order of Mass, the Second Vatican Council directed, among other things, that some rites be restored "to the vigour they had in the tradition of the Fathers";¹¹ this is a quotation from the Apostolic Constitution *Quo primum* of 1570, by which Saint Pius V promulgated the Tridentine Missal. The fact that the same words are used in reference to both Roman Missals indicates how both of them, although separated by four centuries, embrace one and the same tradition. And when the more profound elements of this tradition are considered, it becomes clear how remarkably and harmoniously this new Roman Missal improves on the older one.

7 The older Missal belongs to the difficult period of attacks against Catholic teaching on the sacrificial nature of the Mass, the ministerial priesthood, and the real and permanent presence of Christ under the eucharistic elements. Saint Pius V was therefore especially concerned with preserving the relatively recent developments in the Church's tradition, then unjustly being assailed, and introduced only very slight changes into the sacred rites. In fact, the Roman Missal of 1570 differs very little from the first printed edition of 1474, which in turn faithfully follows the Missal used at the time of Pope Innocent III (1198-1216). Moreover, manuscripts then in the Vatican Library provided evidence for some verbal emendations, but they did not offer anything useful for research into "ancient and approved authors" to extend beyond the examination of a few liturgical commentaries of the Middle Ages.

8 Today, on the other hand, countless studies of scholars have enriched the "tradition of the Fathers" that the revisers of the Missal under Saint Pius V followed. After the Gregorian Sacramentary was first published in 1571, many critical editions of other ancient Roman and Ambrosian sacramentaries appeared. Ancient Spanish and Gallican liturgical books also became available, bringing to light many prayers of profound spirituality that had hitherto been unknown.

Traditions dating back to the first centuries before the formation of the Eastern and Western rites are also better known today because so many liturgical documents have been discovered.

The continuing progress in patristic studies has also illuminated eucharistic theology through the teachings of such illustrious saints of Christian antiquity as Irenaeus, Ambrose, Cyril of Jerusalem, and John Chrysostom.

9 The "tradition of the Fathers" does not require merely the preservation of what our immediate predecessors have passed on to us. There must also be profound study and understanding of the Church's entire past and of all the ways in

¹⁰ See SC, art. 11.

¹¹ SC, art. 50.

which its single faith has been expressed in the quite diverse human and social forms prevailing in Semitic, Greek, and Latin cultures. This broader view shows us how the Holy Spirit endows the people of God with a marvellous fidelity in preserving the deposit of faith unchanged, even though prayers and rites differ so greatly.

ADAPTATION TO MODERN CONDITIONS

10 As it bears witness to the Roman Church's rule of prayer (*lex orandi*) and guards the deposit of faith handed down by the later councils, the new Roman Missal in turn marks a major step forward in liturgical tradition.

The Fathers of the Second Vatican Council in reaffirming the dogmatic statements of the Council of Trent were speaking at a far different time in the world's history. They were able therefore to bring forward proposals and measures of a pastoral nature that could not have even been foreseen four centuries ago.

11 The Council of Trent recognised the great catechetical value contained in the celebration of Mass, but was unable to bring out all its consequences for the actual life of the Church. Many were pressing for permission to use the vernacular in celebrating the eucharistic sacrifice, but the Council, judging the conditions of that age, felt bound to answer such a request with a reaffirmation of the Church's traditional teaching. This teaching is that the eucharistic sacrifice is, first and foremost, the action of Christ himself and therefore the manner in which the faithful take part in the Mass does not affect the efficacy belonging to it. The Council thus stated in firm but measured words: "Although the Mass contains much instruction for the faithful, it did not seem expedient to the Fathers that as a general rule it be celebrated in the vernacular."¹² The Council accordingly anathematised anyone maintaining that "the rite of the Roman Church, in which part of the canon and the words of consecration are spoken in a low voice, should be condemned or that the Mass must be celebrated only in the vernacular."¹³ Although the Council of Trent on the one hand prohibited the use of the vernacular in the Mass, nevertheless, on the other, it did direct pastors to substitute appropriate catechesis: "Lest Christ's flock go hungry . . . the Council commands pastors and others having the care of souls that either personally or through others they frequently give instructions during Mass, especially on Sundays and major feasts, on what is read at Mass and that among their instructions they include some explanation of the mystery of this sacrifice."¹⁴

12 Convened in order to adapt the Church to the contemporary requirements of its apostolic task, the Second Vatican Council examined thoroughly, as had Trent, the pedagogic and pastoral character of the liturgy.¹⁵ Since no Catholic would now deny the lawfulness and efficacy of a sacred rite celebrated in Latin, the Council was able to acknowledge that "the use of the mother tongue frequently may be of great advantage to the people" and gave permission for its use.¹⁶ The enthusiasm in

¹²DMS, chapter 8: Denz-Schön, 1749.

¹³DMS, canon 9: Denz-Schön, 1759.

¹⁴DMS, chapter 8: Denz-Schön, 1749.

¹⁵See SC, art. 33.

¹⁶See SC, art. 36.

response to this decision was so great that, under the leadership of the bishops and the Apostolic See, it has resulted in the permission for all liturgical celebrations in which the faithful participate to be in the vernacular for the sake of a better comprehension of the mystery being celebrated.

13 The use of the vernacular in the liturgy may certainly be considered an important means for presenting more clearly the catechesis on the mystery that is part of the celebration itself. Nevertheless, the Second Vatican Council also ordered the observance of certain directives, prescribed by the Council of Trent but not obeyed everywhere. Among these are the obligatory homily on Sundays and major feasts¹⁷ and the permission to interpose some commentary during the sacred rites themselves.¹⁸

Above all, the Second Vatican Council strongly endorsed “that more complete form of participation in the Mass by which the faithful, after the priest’s communion, receive the Lord’s body from the same sacrifice.”¹⁹ Thus the Council gave impetus to the fulfilment of the further desire of the Fathers of Trent that for fuller participation in the holy eucharist “the faithful present at each Mass should communicate not only by spiritual desire by also by sacramental communion.”²⁰

14 Moved by the same spirit and pastoral concern, the Second Vatican Council was able to reevaluate the Tridentine norm on communion under both kinds. No one today challenges the doctrinal principles on the completeness of eucharistic communion under the form of bread alone. The Council thus gave permission for the reception of communion under both kinds on some occasions, because this more explicit form of the sacramental sign offers a special means of deepening the understanding of the mystery in which the faithful are taking part.²¹

15 Thus the Church remains faithful in its responsibility as teacher of truth to guard “things old,” that is, the deposit of tradition; at the same time it fulfills another duty, that of examining and prudently bringing forth “things new” (see Matthew 13:52).

Accordingly, a part of the new Roman Missal directs the prayer of the Church expressly to the needs of our times. This is above all true of the ritual Masses and the Masses for various needs and occasions, which happily combine the traditional and the contemporary. Thus many expressions, drawn from the Church’s most ancient tradition and familiar through the many editions of the Roman Missal, have remained unchanged. Other expressions, however, have been adapted to today’s needs and circumstances and still others—for example, the prayers for the Church, the laity, the sanctification of human work, the community of all peoples, certain needs proper to our era—are completely new compositions, drawing on the thoughts and even the very language of the recent conciliar documents.

The same awareness of the present state of the world also influenced the use of texts from very ancient tradition. It seemed that this cherished treasure would not be harmed if some phrases were changed so that the style of language would be

¹⁷ See SC, art. 52.

¹⁸ See SC, art. 35:3.

¹⁹ SC, art. 55.

²⁰ DMS, chapter 6: Denz-Schön, 1747.

²¹ See SC, art. 55.

more in accord with the language of modern theology and would faithfully reflect the actual state of the Church's discipline. Thus there have been changes of some expressions bearing on the evaluation and use of the good things of the earth and of allusions to a particular form of outward penance belonging to another age in the history of the Church.

In short, the liturgical norms of the Council of Trent have been completed and improved in many respects by those of the Second Vatican Council. This Council has brought to realisation the efforts of the last four hundred years to move the faithful closer to the sacred liturgy, especially the efforts of recent times and above all the zeal for the liturgy promoted by Saint Pius X and his successors.

CHAPTER ONE

IMPORTANCE AND DIGNITY OF THE EUCHARISTIC CELEBRATION

1 The celebration of Mass, the action of Christ and the people of God arrayed hierarchically, is for the Church universal and local as well as for each of the faithful the centre of the whole Christian life.¹ In the Mass we have the high point of the work that in Christ God accomplishes to sanctify us and the high point of the worship that the human race offers to the Father, whom we adore through Christ, the Son of God.² During the cycle of the year, moreover, the mysteries of redemption are recalled in the Mass in such a way that they are somehow made present.³ All other liturgical rites and all the works of the Christian life are linked with the eucharistic celebration, flow from it, and have it as their end.⁴

2 Therefore, it is of the greatest importance that the celebration of the Mass, the Lord's Supper, be so arranged that the ministers and the faithful who take their own proper part in it may more fully receive its good effects.⁵ This is the reason why Christ the Lord instituted the eucharistic sacrifice of his body and blood and entrusted it to the Church, his beloved Bride, as the memorial of his passion and resurrection.⁶

3 This purpose will best be accomplished if, after due regard for the nature and circumstances of each assembly, the entire celebration is planned in such a way that it brings about in the faithful a participation in body and spirit that is conscious, active, full, and motivated by faith, hope, and charity. The Church desires this kind of participation, the nature of the celebration demands it, and for the Christian people it is a right and duty they have by reason of their baptism.⁷

4 The presence and active participation of the faithful bring out more plainly the ecclesial nature of the celebration.⁸ But even when their presence and participation is not possible, the eucharistic celebration still retains its effectiveness and worth because it is the action of Christ and the Church,⁹ in which the priest always acts on behalf of the people's salvation.

5 The celebration of the eucharist, like the entire liturgy, involves the use of outward signs that foster, strengthen, and express faith.¹⁰ There must be the utmost

¹ See SC, art. 41; see LG, no. 11; see PO, nos. 2, 5, 6; see Vatican Council II, Decree on the Pastoral Office of Bishops *Christus Dominus*, 28 October 1965, (hereafter, CD), no. 30; see Vatican Council II, Decree on Ecumenism *Unitatis redintegratio*, 21 November 1964, no. 15; see EuchMyst, nos. 3e, 6: AAS 59 (1967), pp. 542, 544-545.

² See SC, art. 10.

³ See SC, art. 102.

⁴ See PO, no. 5; see SC, art. 10.

⁵ See SC, art. 14, 19, 26, 28, 30.

⁶ See SC, art. 47.

⁷ See SC, art. 14.

⁸ See SC, art. 41.

⁹ See PO, no. 13.

¹⁰ See SC, art. 59.

care therefore to choose and to make wise use of those forms and elements provided by the Church which, in view of the circumstances of the people and the place, will best foster active and full participation and properly serve the spiritual well-being of the faithful.

6 The purpose of this Instruction is to give the general guidelines for planning the eucharistic celebration properly and to set forth the rules for arranging the individual forms of celebration.¹¹ In accord with the Constitution on the Liturgy, each conference of bishops has the power to lay down norms for its own territory that are suited to the traditions and character of peoples, regions, and various communities.¹²

¹¹ For Masses with special groups, see Congregation for Divine Worship, Instruction *Actio pastoralis*, on Masses with special groups, 15 May 1969: AAS 61 (1969), pp. 806-811; for Masses with children, Congregation for Divine Worship, *Directory for Masses with Children*, 1 November 1973: AAS 66 (1974), pp. 30-46; for the manner of joining the liturgy of the hours with the Mass, see Congregation for Divine Worship, General Instruction of the Liturgy of the Hours, 2 February 1971, nos. 93-98.

¹² See SC, art. 37-40.

CHAPTER TWO

STRUCTURE, ELEMENTS, AND PARTS OF THE MASS

I. GENERAL STRUCTURE OF THE MASS

7 At Mass or the Lord's Supper, the people of God are called together into unity, with a priest presiding and acting in the person of Christ, to celebrate the memorial of the Lord or eucharistic sacrifice.¹³ For this reason Christ's promise applies supremely to such a local gathering together of the Church: "Where two or three come together in my name, there am I in their midst" (Matthew 18:20). For at the celebration of Mass, which perpetuates the sacrifice of the cross,¹⁴ Christ is really present in the assembly gathered in his name; he is present in the person of the minister, in his own word, and indeed substantially and permanently under the eucharistic elements.¹⁵

8 The Mass is made up as it were of two parts: the liturgy of the word and the liturgy of the eucharist. These two parts are so closely connected that they form but one single act of worship.¹⁶ For in the Mass the table of God's word and of Christ's Body is laid for the people of God to receive from it instruction and food.¹⁷ There are also certain rites to open and conclude the celebration.

II. DIFFERENT ELEMENTS OF THE MASS

READING AND EXPLAINING THE WORD OF GOD

9 When the Scriptures are read in the Church, God himself is speaking to his people, and Christ, present in his own word, is proclaiming the gospel.

The readings of God's word must therefore be listened to by all with reverence; they make up a principal element of the liturgy. In the biblical readings God's word addresses all people of every era and is understandable to them, but a living commentary on the word, that is, the homily, as an integral part of the liturgy, increases the word's effectiveness.¹⁸

PRAYERS AND OTHER PARTS ASSIGNED TO THE PRIEST

10 Among the parts assigned to the priest, the eucharistic prayer is preeminent; it is the high point of the entire celebration. Next are the prayers: the opening prayer or collect, the prayer over the gifts, and the prayer after communion. The priest, presiding over the assembly in the person of Christ, addresses these prayers to God

¹³ See PO, no. 5; see SC, art. 33.

¹⁴ See DMS, chapter 1: Denz-Schön, 1740; see SPF, no. 24: AAS 60 (1968), p. 442.

¹⁵ See SC, art. 7; see MF: AAS 57 (1965), p. 764; see EuchMyst, no. 9: AAS 59 (1967), p. 547.

¹⁶ See SC, art. 56; see EuchMyst, no. 10: AAS 59 (1967), p. 547.

¹⁷ See SC, art. 48, 51; see Vatican Council II, Dogmatic Constitution on Divine Revelation *Dei Verbum*, 18 November 1965, no. 21; see PO, no. 4.

¹⁸ See SC, art. 7, 33, 52.

in the name of the entire holy people and all present.¹⁹ Thus there is good reason to call them “the presidential prayers.”

11 It is also up to the priest in the exercise of his office of presiding over the assembly to pronounce the instructions and words of introduction and conclusion that are provided in the rites themselves. By their very nature these introductions do not need to be expressed verbatim in the form in which they are given in the Missal; at least in certain cases it will be advisable to adapt them somewhat to the concrete situation of the community.²⁰ It also belongs to the priest presiding to proclaim the word of God and to give the final blessing. He may give the faithful a very brief introduction to the Mass of the day (after the greeting), to the liturgy of the word (before the readings), and to the eucharistic prayer (before the preface); he may also make comments concluding the entire sacred service before the dismissal.

12 The nature of the presidential texts demands that they be spoken in a loud and clear voice and that everyone present listen with attention.²¹ While the priest is speaking these texts, there should be no other prayer or song, and the organ or other instruments should not be played.

13 But the priest does not only pray in the name of the whole community as its president; he also prays at times in his own name that he may exercise his ministry with greater attention and devotion. Such prayers are said inaudibly.

OTHER TEXTS IN THE CELEBRATION

14 Since by nature the celebration of Mass has the character of being the act of a community,²² both the dialogues between celebrant and congregation and the acclamations take on special value;²³ in fact, they are not simply outward signs of the community’s celebration, but they encourage and achieve a greater communion between priest and people.

15 The acclamations and the responses of the faithful to the priest’s greeting and prayers create a level of the active participation that the gathered faithful must contribute in every form of the Mass, in order to express clearly and to further the entire community’s activity.²⁴

¹⁹ See SC, art. 33.

²⁰ See Congregation for Divine Worship, Circular Letter *Eucharistiae participationem*, to the presidents of the conference of bishops, on the eucharistic prayer, 27 April 1973, no. 14: AAS 65 (1973), p. 346.

²¹ See Congregation of Rites, Instruction *Musicam sacram*, on music in the liturgy, 5 March 1967 (hereafter, MS), no. 14: AAS 59 (1967), p. 304.

²² See SC, art. 26, 27; see EuchMyst, no. 3d: AAS 59 (1967), p. 542.

²³ See SC, art. 30.

²⁴ See MS, no. 16a: AAS 59 (1967), p. 305.

16 There are other parts, extremely useful for expressing and encouraging the faithful's active participation, that are assigned to the whole congregation: especially the penitential rite, the profession of faith, the general intercessions, and the Lord's Prayer.

17 Finally, of the other texts:

1. Some constitute an independent rite or act, such as the *Gloria*, the responsorial psalm, the *Alleluia* verse and the verse before the gospel, the *Sanctus*, the memorial acclamation, and the song after communion.
2. Others accompany another rite, such as the songs at the entrance, at the preparation of the gifts, at the breaking of the bread (*Agnus Dei*), and at communion.

VOCAL EXPRESSION OF THE DIFFERENT TEXTS

18 In texts that are to be delivered in a loud and clear voice, whether by the priest or by the ministers or by all, the tone of voice should correspond to the genre of the text, that is, accordingly as it is a reading, a prayer, an instruction, an acclamation, or a song; the tone should also be suited to the form of celebration and to the solemnity of the gathering. Other criteria are the idiom of different languages and the genius of peoples.

In the rubrics and in the norms that follow, the words "say" (*dicere*) or "proclaim" (*proferre*) are to be understood of both singing and speaking, and in accordance with the principles just stated.

IMPORTANCE OF SINGING

19 The faithful who gather together to await the Lord's coming are instructed by the Apostle Paul to sing together psalms, hymns, and inspired songs (see Colossians 3:16). Song is the sign of the heart's joy (see Acts 2:46). Thus Saint Augustine says rightly: "To sing belongs to lovers."²⁵ There is also the ancient proverb: "One who sings well prays twice."

With due consideration for the culture and ability of each congregation, great importance should be attached to the use of singing in celebrations; but it is not always necessary to sing all the texts that are of themselves meant to be sung.

In choosing the parts actually to be sung, however, preference should be given to those that are more significant and especially to those to be sung by the priest or ministers with the people responding or by the priest and people together.²⁶

Since the faithful from different countries come together ever more frequently, it is desirable that they know how to sing at least some parts of the Ordinary of the Mass in Latin, especially the profession of faith and the Lord's Prayer, set to simple melodies.²⁷

²⁵ Augustine, *Sermo 336, 1: Patrologiae cursus completus: Series latina*, J.P. Migne, editor, Paris, 1844-1855 (hereafter, PL) 38, 1472.

²⁶ See MS, nos. 7, 16: AAS 59 (1967), pp. 302, 305; see Missale Romanum, *Ordo cantus Missae*, (Vatican Polyglot Press, 1972), Introduction.

²⁷ See SC, art. 54; see Congregation of Rites, Instruction (first) *Inter Ecumenici*, on the orderly carrying out of the Constitution on the Liturgy, 26 September 1964 (hereafter, InterEc), no. 59: AAS 56 (1964), p. 891; see MS, no. 47: AAS 59 (1967), p. 314.

MOVEMENTS AND POSTURES

20 The uniformity in posture to be observed by all taking part is a sign of the community and the unity of the assembly; it both expresses and fosters the spiritual attitude of those taking part.²⁸

21 For the sake of uniformity in movement and posture, the people should follow the directions given during the celebration by the deacon, the priest, or another minister. Unless other provision is made, at every Mass the people should stand from the beginning of the opening song or when the priest enters until the end of the opening prayer or collect; for the singing of the *Alleluia* before the gospel reading; while the gospel reading is proclaimed; during the profession of faith and the general intercessions; from the prayer over the gifts to the end of the Mass, except at the places indicated later in this paragraph. They should sit during the readings before the gospel reading and during the responsorial psalm, for the homily and the preparation of the gifts, and, if this seems helpful, during the period of religious silence after communion. They should kneel at the consecration unless prevented by the lack of space, the number of people present, or some other good reason.

But it is up to the conference of bishops to adapt the actions and postures described in the Order of the Roman Mass to the customs of the people.²⁹ The conference, however, must make sure that such adaptations correspond to the meaning and character of each part of the celebration.

22 Included among the movements are those actions of the priest going to the altar, of the faithful presenting the gifts, and their coming forward to receive communion. These movements should be carried out becomingly in keeping with the norms prescribed for each, while the songs proper to them are being sung.

SILENCE

23 Sacred silence should be observed at the designated times as part of the celebration.³⁰ Its function depends on the time it occurs in each part of the celebration. Thus at the penitential rite and again after the invitation to pray, all recollect themselves; at the conclusion of a reading or the homily, all meditate briefly on what has been heard; after communion, all praise God in silent prayer.

²⁸ See SC, art. 30.

²⁹ See SC, art. 39.

³⁰ See SC, art. 30; see MS, no. 17: AAS 59 (1967), p. 305.

III. INDIVIDUAL PARTS OF THE MASS

A. INTRODUCTORY RITES

24 The parts preceding the liturgy of the word, namely, the opening song, greeting, penitential rite, *Kyrie*, *Gloria*, and opening prayer or collect, have the character of a beginning, introduction, and preparation.

The purpose of these rites is that the faithful coming together take on the form of a community and prepare themselves to listen properly to God's word and to celebrate the eucharist worthily.

ENTRANCE

25 After the people have gathered, the opening song begins as the priest and the ministers come in. The purpose of this song is to open the celebration, intensify the unity of those who have assembled, lead their thoughts to the mystery of the season or feast, and accompany the procession of priest and ministers.

26 The opening song is sung alternately either by the choir and the people or by the cantor and the people; or it is sung entirely by the people or by the choir alone. The antiphon and psalm of the *Graduale Romanum* or *The Simple Gradual* may be used, or another song that is suited to this part of the Mass, the day, or the season and that has a text approved by the conference of bishops.

If there is no singing for the entrance, the antiphon in the Missal is recited either by the faithful, by some of them, or by a reader; otherwise it is recited by the priest after the greeting.

VENERATION OF THE ALTAR AND GREETING OF THE PEOPLE

27 When the priest and the ministers enter the sanctuary, they reverence the altar. As a sign of veneration, the priest and deacon kiss the altar; when the occasion warrants, the priest may also incense the altar.

28 After the opening song, the priest and the whole assembly make the sign of the cross. Then through his greeting the priest declares to the assembled community that the Lord is present. This greeting and the people's response express the mystery of the gathered Church.

PENITENTIAL RITE

29 After greeting the people, the priest or other qualified minister may very briefly introduce the faithful to the Mass of the day. Then the priest invites them to take part in the penitential rite, which the entire community carries out through a communal confession and which the priest's absolution brings to an end.

KYRIE ELEISON

30 Then the *Kyrie* begins, unless it has already been included as part of the penitential rite. Since it is a song by which the faithful praise the Lord and implore his mercy, it is ordinarily prayed by all, that is, alternately by the congregation and the choir or cantor.

As a rule each of the acclamations is repeated once, but, because of the idiom of different languages, the music, or other circumstances, it may be said more than twice or a short verse (trope) may be interpolated. If the *Kyrie* is not sung, it is to be recited.

GLORIA

31 The *Gloria* is the ancient and venerable hymn in which the Church, assembled in the Holy Spirit, praises and entreats God the Father and the Lamb. It is sung by the assembly of the faithful, or by the people alternately with the choir, or by the choir alone. If not sung, it is to be recited either by all together or in alternation.

The *Gloria* is sung or said on Sundays outside Advent and Lent, on solemnities and feasts, and in special, more solemn celebrations.

OPENING PRAYER OR COLLECT

32 Next the priest invites the people to pray and together with him they observe a brief silence so that they may realise they are in God's presence and may call their petitions to mind. The priest then says the opening prayer, which custom has named the "collect." This expresses the theme of the celebration and the priest's words address a petition to God the Father through Christ in the Holy Spirit.

The people make the prayer their own and give their assent by the acclamation *Amen*.

In the Mass only one opening prayer is said; this rule applies also to the prayer over the gifts and the prayer after communion.

The opening prayer ends with the longer conclusion, namely:

—if the prayer is directed to the Father: *We ask this (We make our prayer / Grant this) through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever;*

—if it is directed to the Father, but the Son is mentioned at the end: *Who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever;*

—if it is directed to the Son: *You live and reign with the Father in the unity of the Holy Spirit, God for ever and ever.*

The prayer over the gifts and the prayer after communion end with the shorter conclusion, namely:

—if the prayer is directed to the Father: *We ask this (We make our prayer / Grant this) through Jesus Christ our Lord;*

—if it is directed to the Father, but the Son is mentioned at the end: *Who lives and reigns for ever and ever;*

—if it is directed to the Son: *You live and reign for ever and ever.*

B. LITURGY OF THE WORD

33 Readings from Sacred Scripture and the chants between the readings form the main part of the liturgy of the word. The homily, profession of faith, and general intercessions or prayer of the faithful expand and complete this part of the Mass. In the readings, explained by the homily, God is speaking to his people,³¹ opening up to them the mystery of redemption and salvation, and nourishing their spirit; Christ is present in the midst of the faithful through his own word.³² Through the chants the people make God's word their own and through the profession of faith affirm their adherence to it. Finally, having been fed by this word, they make their petitions in the general intercessions for the needs of the entire Church and for the salvation of the whole world.

SCRIPTURE READINGS

34 In the readings the table of God's word is laid for the faithful and the riches of the Bible are opened up to them.³³

By tradition the office of reading the Scriptures is a ministerial, not a presidential function. It is therefore proper that as a rule a deacon or, in his absence, a priest other than the one presiding should proclaim the gospel reading and readers should proclaim the other readings. In the absence of a deacon or another priest, the priest celebrant proclaims the gospel reading.³⁴

35 The liturgy itself inculcates the great reverence to be shown toward the proclamation of the gospel reading, setting it off from the other readings by special marks of honour. It is honoured in these ways: by a special minister appointed to proclaim it and who prepares himself by a blessing or prayer; by the faithful, who by their acclamations acknowledge and confess Christ present and speaking to them, and who stand as they listen to it; by marks of reverence that are given to the Book of Gospels itself.

CHANTS BETWEEN THE READINGS

36 After the first reading comes the responsorial psalm or gradual, an integral part of the liturgy of the word. The psalm as a rule is drawn from the Lectionary because the individual psalm texts are directly connected with the individual readings: the choice of psalm depends therefore on the readings. Nevertheless, in order that the people may be able to join in the responsorial psalm more readily, some texts of responses and psalms have been chosen, according to the different seasons of the year and classes of saints, for optional use, whenever the psalm is sung, in place of the text corresponding to the reading.

The psalmist or cantor of the psalm sings the verses of the psalm at the ambo or other suitable place. The people remain seated and listen, but also as a rule take part by singing the response, except when the psalm is sung straight through without

³¹ See SC, art. 33.

³² See SC, art. 7.

³³ See SC, art. 51.

³⁴ See InterEc, no. 50: AAS 56 (1964), p. 889.

the response.

When sung the following may be used in place of the psalm assigned in the Lectionary: the gradual from the *Graduale Romanum* or the responsorial psalm or the *Alleluia* psalm from *The Simple Gradual* in the form they have in those books.

37 As the season requires, the *Alleluia* or another chant follows the second reading.

1. The *Alleluia* is sung in every season outside Lent. It is begun either by all present or by the choir or cantor; it may then be repeated. The verses are taken from the Lectionary or the *Graduale*.

2. The other chant consists of the verse before the gospel or another psalm or tract, as found in the Lectionary or the *Graduale*.

38 When there is only one reading before the gospel reading:

1. during a season calling for the *Alleluia*, there is an option to use either the psalm with *Alleluia* as the response, or the responsorial psalm followed by the *Alleluia* with its verse, or just the psalm, or just the *Alleluia*;

2. during the season when the *Alleluia* is not allowed, either the responsorial psalm or the verse before the gospel may be used.

39 If the psalm after the reading is not sung, it is to be recited. If not sung, the *Alleluia* or the verse before the gospel may be omitted.

40 Sequences are optional, except on Easter Sunday and Pentecost.

HOMILY

41 The homily is an integral part of the liturgy and is strongly recommended.³⁵ It is necessary for the nurturing of the Christian life. It should develop some point of the biblical readings or of another text from the Ordinary or from the Proper of the Mass of the day, and take into account the mystery being celebrated and the needs proper to the listeners.³⁶

42 There must be a homily on Sundays and holydays of obligation at all Masses that are celebrated with a congregation; it may not be omitted without a serious reason. It is recommended on other days, especially on the weekdays during the seasons of Advent, Lent, and Easter, as well as on other feasts and occasions when the people come to church in large numbers.³⁷

The homily should ordinarily be given by the priest celebrant.

PROFESSION OF FAITH

43 The symbol or profession of faith in the celebration of Mass serves as a way for the people to respond and to give their assent to the word of God, heard in the readings and through the homily, and for them to call to mind the truths of faith before they begin to celebrate the eucharist.

³⁵ See SC, art. 52.

³⁶ See InterEc, no. 54: AAS 56 (1964), p. 890.

³⁷ See InterEc, no. 53: AAS 56 (1964), p. 890.

44 The profession of faith is to be said or sung by the priest together with the people on Sundays and solemnities. It may be said also at special, more solemn celebrations.

If it is sung, as a rule all are to sing it together or in alternation.

GENERAL INTERCESSIONS

45 In the general intercessions or prayer of the faithful, the people, exercising their priestly function, intercede for the entire human race. It is appropriate that this prayer be included in all Masses celebrated with a congregation, so that petitions will be offered for the Church, for civil authorities, for those oppressed by various needs, for all people, and for the salvation of the world.³⁸

46 As a rule the sequence of intentions is to be:

1. for the needs of the Church;
2. for public authorities and the salvation of the whole world;
3. for those oppressed by any need;
4. for the local community.

In particular celebrations, such as confirmations, marriages, or funerals, the series of intercessions may refer more specifically to the occasion.

47 It is for the priest celebrant to direct the general intercessions, to invite the faithful to pray by means of a brief introduction, and to conclude the intercessions with a prayer. It is desirable that a deacon, cantor, or other person announce the intentions.³⁹ The whole assembly gives expression to its supplication either by a response said together after each intention or by silent prayer.

C. LITURGY OF THE EUCHARIST

48 At the Last Supper Christ instituted the sacrifice and paschal meal that make the sacrifice of the cross to be continuously present in the Church, when the priest, representing Christ the Lord, carries out what the Lord did and handed over to his disciples to do in his memory.⁴⁰

Christ took the bread and the cup and gave thanks; he broke the bread and gave it to his disciples, saying: “Take, eat, and drink: this is my body; this is the cup of my blood. Do this in memory of me.” Accordingly, the Church has planned the celebration of the eucharistic liturgy around the parts corresponding to these words and actions of Christ:

1. In the preparation of the gifts, the bread and the wine with water are brought to the altar, that is, the same elements that Christ took into his hands.

³⁸ See SC, art. 53.

³⁹ See InterEc, no. 56: AAS 56 (1964), p. 890.

⁴⁰ See SC, art. 47; see EuchMyst, no. 3a, b: AAS 59 (1967), pp. 540-541.

2. In the eucharistic prayer thanks is given to God for the whole work of salvation and the gifts of bread and wine become the body and blood of Christ.

3. Through the breaking of the one bread the unity of the faithful is expressed and through communion they receive the Lord's body and blood in the same way the apostles received them from Christ's own hands.

PREPARATION OF THE GIFTS

49 At the beginning of the liturgy of the eucharist the gifts, which will become Christ's body and blood, are brought to the altar.

First the altar, the Lord's table, which is the centre of the whole eucharistic liturgy,⁴¹ is prepared: the corporal, purificator, Sacramentary, and cup are placed on it (unless the cup is prepared at a side table).

The gifts are then brought forward. It is desirable for the faithful to present the bread and wine, which are accepted by the priest or deacon at a convenient place. The gifts are placed on the altar to the accompaniment of the prescribed texts. Even though the faithful no longer, as in the past, bring the bread and wine intended for the liturgy, the rite of carrying up the gifts retains the same value and spiritual meaning.

This is also the time to receive money or other gifts for the poor or the Church brought by the faithful or collected at the Mass. These are to be put in a suitable place but not on the eucharistic table.

50 The procession bringing the gifts is accompanied by the song for the preparation of the gifts, which continues at least until the gifts have been placed on the altar. The rules for this song are the same as those for the opening song (no. 26). If it is not sung, the presentation antiphon is omitted.

51 The gifts on the altar and the altar itself may be incensed. This is a symbol of the Church's offering and prayer going up like incense, in the sight of God. Afterward the deacon or other minister may incense the priest and the people.

52 The priest then washes his hands as an expression of his desire to be cleansed internally.

53 Once the gifts have been placed on the altar and the accompanying rites completed, the preparation of the gifts comes to an end through the invitation to pray with the priest and the prayer over the gifts, which are a preparation for the eucharistic prayer.

EUCHARISTIC PRAYER

54 Now the centre and summit of the entire celebration begins: the eucharistic prayer, a prayer of thanksgiving and sanctification. The priest invites the people to lift up their hearts to the Lord in prayer and thanks; he unites them with himself in the prayer he addresses to God the Father in the name of the entire community

⁴¹ See InterEc, no. 91: AAS 56 (1964), p. 898; see EuchMyst, no. 24: AAS 59 (1967), p. 554.

through Jesus Christ. The meaning of the prayer is that the entire congregation of the faithful joins itself to Christ in acknowledging the great things God has done and in offering the sacrifice.

55 The chief elements making up the eucharistic prayer are these:

1. *Thanksgiving* (expressed especially in the preface): in the name of the entire holy people, the priest praises God the Father and gives thanks for the whole work of salvation or for some special aspect of it that corresponds to the day, feast, or season.

2. *Acclamation*: joining with the angels, the whole congregation sings or recites the *Sanctus*. This acclamation is an intrinsic part of the eucharistic prayer and all the people join with the priest in singing or reciting it.

3. *Epiclesis*: in special invocations the Church calls on God's power and asks that the gifts offered by human hands be consecrated, that is, become Christ's body and blood, and that the victim to be received in communion be the source of salvation for those who will partake.

4. *Institution narrative and consecration*: in the words and actions of Christ, that sacrifice is celebrated which he instituted at the Last Supper, when, under the appearances of bread and wine, he offered his body and blood, gave them to his apostles to eat and drink, then commanded that they carry on this mystery.

5. *Anamnesis*: in fulfilment of the command received from Christ the Lord through the apostles, the Church keeps his memorial by recalling especially his passion, resurrection, and ascension.

6. *Offering*: in this memorial, the Church—and in particular the Church here and now assembled—offers the spotless victim to the Father in the Holy Spirit. The Church's intention is that the faithful not only offer this victim but also learn to offer themselves and so day by day to surrender themselves, through Christ the Mediator, to an ever more complete union with God and with each other, so that at last God may be all in all.⁴²

7. *Intercessions*: the intercessions make it clear that the eucharist is celebrated in communion with the entire Church of heaven and earth and that the offering is made for the Church and all its members, living and dead, who are called to share in the salvation and redemption purchased by Christ's body and blood.

8. *Final doxology*: the praise of God is expressed in the doxology, to which the people's acclamation is an assent and a conclusion.

The eucharistic prayer calls for all to listen in silent reverence, but also to take part through the acclamations for which the rite makes provision.

COMMUNION RITE

56 Since the eucharistic celebration is the paschal meal, it is right that the faithful who are properly disposed receive the Lord's body and blood as spiritual food as he commanded.⁴³ This is the purpose of the breaking of bread and the other preparatory rites that lead the faithful directly to communion:

⁴² See SC, art. 48; see PO, no. 5; see EuchMyst, no. 12: AAS 59 (1967), pp. 548-549.

⁴³ See EuchMyst, nos. 12, 33a: AAS 59 (1967), pp. 549, 559.

1. *The Lord's Prayer*: this is a petition both for daily food, which for Christians means also the eucharistic bread, and for the forgiveness of sin, so that what is holy may be given to those who are holy. The priest offers the invitation to pray, but all the faithful say the prayer with him; he alone adds the embolism: *Deliver us*, which the people conclude with a doxology. The embolism, developing the last petition of the Lord's Prayer, begs on behalf of the entire community of the faithful deliverance from the power of evil. The invitation, the prayer itself, the embolism, and the people's concluding doxology are sung or are recited aloud.

2. *Rite of peace*: before they share in the one bread, the faithful implore peace and unity for the Church and for the whole human family and offer some sign of their love for one another.

The form the sign of peace should take is left to the conference of bishops to determine, in accord with the culture and customs of the people.

3. *Breaking of the bread*: in apostolic times this gesture of Christ at the Last Supper gave the entire eucharistic action its name. This rite is not simply functional, but is a sign that in sharing in the one bread of life which is Christ we who are many are made one body (see 1 Corinthians 10:17).

4. *Commingling*: the celebrant drops a small piece of the consecrated bread into the cup.

5. *Agnus Dei*: during the breaking of the bread and the commingling, the *Agnus Dei* is as a rule sung by the choir or cantor with the congregation responding; otherwise it is recited aloud. This invocation may be repeated as often as necessary to accompany the breaking of the bread. The final repetition concludes with the words: *grant us peace*.

6. *Personal preparation of the priest*: the priest prepares himself by the prayer, said inaudibly, that he may receive Christ's body and blood to good effect. The faithful do the same by silent prayer.

7. *Invitation*: The priest then shows the eucharistic bread for communion to the faithful and invites them to the banquet of Christ. Along with the faithful, he recites the prayer of humility in words from the Gospels.

8. *Communion*: It is most desirable that the faithful receive the Lord's body from bread consecrated at the same Mass and that, in the instances when it is permitted, they share in the cup. Then even through the signs communion will stand out more clearly as a sharing in the sacrifice actually being offered.⁴⁴

9. *Communion Song*: During the priest's and the faithful's reception of the sacrament the communion song is sung. Its function is to express outwardly the communicants' union in spirit by means of the unity of their voices, to give evidence of joy of heart, and to make the procession to receive Christ's body more fully an act of community. The song begins when the priest receives communion and continues for as long as seems appropriate while the faithful receive Christ's body. But the communion song should be ended in good time whenever there is to be a hymn after communion.

⁴⁴ See EuchMyst, nos. 31-32: AAS 59 (1967), pp. 557-559; on communion twice in one day, see *Codex Iuris Canonici* (*Code of Canon Law*), 1983 (hereafter, CIC), can. 917.

An antiphon from the *Graduale Romanum* may also be used, with or without the psalm, or an antiphon with psalm from *The Simple Gradual* or another suitable song approved by the conference of bishops. It is sung by the choir alone or by the choir or cantor with the congregation.

If there is no singing, the communion antiphon in the Sacramentary is recited either by the faithful, by some of them, or by a reader. Otherwise the priest himself says it after he has received communion and before he gives communion to the faithful.

10. *Reflective Prayer:* After communion, the priest and people may spend some time in silent prayer. If desired, a hymn, psalm, or other song of praise may be sung by the entire congregation.

11. *Prayer after Communion:* In the prayer after communion, the priest petitions for the effects of the mystery just celebrated and by their acclamation, *Amen*, the people make the prayer their own.

D. CONCLUDING RITE

57 The concluding rite consists of:

1. the priest's greeting and blessing, which on certain days and occasions is expanded and expressed in the prayer over the people or another more solemn formulary;
2. the dismissal of the assembly, which sends each member back to doing good works, while together praising and blessing the Lord.

CHAPTER THREE

OFFICES AND MINISTRIES IN THE MASS

58 All in the assembly gathered for Mass have an individual right and duty to contribute their participation in ways differing according to the diversity of their order and liturgical function.⁴⁵ Thus in carrying out this function, all, whether ministers or the rest of the faithful, should do all and only those parts that belong to them,⁴⁶ so that the very arrangement of the celebration itself makes the Church stand out as being formed in a structure of different orders and ministries.

I. OFFICES AND MINISTRIES OF HOLY ORDERS

59 Every authentic celebration of the eucharist is directed by the bishop, either in person or through the presbyters, who are his helpers.⁴⁷

Whenever he is present at a Mass with a congregation, it is fitting that the bishop himself preside over the assembly and associate the presbyters with himself in the celebration, if possible by concelebrating with them.

This is done not to add external solemnity, but to express in a clearer light the mystery of the Church, which is the sacrament of unity.⁴⁸

Even if the bishop is not the celebrant of the eucharist but assigns someone else, it is appropriate that he should direct the liturgy of the word and give the blessing at the end of Mass.

60 Within the community of believers the presbyter is another who possesses the power of holy orders to offer sacrifice in the person of Christ.⁴⁹ He therefore stands at the head of the assembly and presides over its prayer, proclaims the message of salvation, joins the people to himself in offering the sacrifice to God the Father through Christ in the Spirit, gives his brothers and sisters the bread of eternal life, and shares in it with them. At the eucharist he should, then, serve God and the people with dignity and humility; by his bearing and by the way he recites the words of the liturgy he should communicate to the faithful a sense of the living presence of Christ.

61 Among ministers, the deacon, whose order has been held in high honour since the early Church, has first place. At Mass he has his own functions: he proclaims the gospel reading, sometimes preaches God's word, announces the general intercessions to the faithful, assists the priest, gives the eucharist to the faithful (in particular, ministering the cup), and sometimes gives directions regarding the assembly's gestures and postures.

⁴⁵ See SC, art. 14, 26.

⁴⁶ See SC, art. 28.

⁴⁷ See LG, nos. 26, 28; see SC, art. 42.

⁴⁸ See SC, art. 26.

⁴⁹ See PO, no. 2; see LG, no. 28.

II. OFFICE AND FUNCTION OF THE PEOPLE OF GOD

62 In the celebration of Mass the faithful are a holy people, a chosen people, a royal priesthood: they give thanks to God and offer the Victim not only through the hands of the priest but also together with him and learn to offer themselves.⁵⁰ They should endeavour to make this clear by their deep sense of reverence for God and their charity toward brothers and sisters who share with them in the celebration.

They therefore are to shun any appearance of individualism or division, keeping before their eyes that they have the one Father in heaven and therefore are all brothers and sisters to each other.

They should become one body, whether by hearing the word of God, or joining in prayers and song, or above all by offering the sacrifice together and sharing together in the Lord's table. There is a beautiful expression of this unity when the faithful maintain uniformity in their gestures and postures.

The faithful should serve the people of God joyfully when asked to perform some particular ministry in the celebration.

63 The *schola cantorum* or choir exercises its own liturgical function within the assembly. Its task is to ensure that the parts proper to it, in keeping with the different types of chants, are carried out becomingly and to encourage active participation of the people in the singing.⁵¹ What is said about the choir applies in a similar way to other musicians, especially the organist.

64 There should be a cantor or a choir director to lead and sustain the people in the singing. When in fact there is no choir, it is up to the cantor to lead the various songs, and the people take part in the way proper to them.⁵²

III. SPECIAL MINISTRIES

65 The acolyte is instituted to serve at the altar and to assist the priest and deacon. In particular it is for him to prepare the altar and the vessels and, as a special minister of the eucharist, to give communion to the faithful.

66 The reader is instituted to proclaim the readings from Sacred Scripture, with the exception of the gospel reading. He may also announce the intentions for the general intercessions and, in the absence of the psalmist, sing or read the psalm between the readings.

Readers have their own proper functions in the eucharistic celebration and should exercise them even though ministers of a higher rank may be present.

Those who exercise the ministry of reader, even if they have not received institution, must be truly qualified and carefully prepared in order that the faithful will develop a warm and lively love for Sacred Scripture⁵³ from listening to the reading of the sacred texts.

⁵⁰ See SC, art. 48; see EuchMyst, no. 12: AAS 59 (1967), pp. 548-549.

⁵¹ See MS, no. 19: AAS 59 (1967), p. 306.

⁵² See MS, no. 21: AAS 59 (1967), pp. 306-307.

⁵³ See SC, art. 24.

67 The psalmist or cantor of the psalm is to sing the psalm or other biblical song that comes between the readings. To fulfil their function correctly, these psalmists should possess the ability to sing and an aptitude for correct pronunciation and diction.

68 As for other ministers, some perform different functions inside the sanctuary, others outside.

The first kind include those deputed as special ministers to administer communion⁵⁴ and those who carry the Sacramentary, the cross, candles, the bread, wine, water, and the thurible.

The second kind include:

1. The commentator. This minister provides the faithful with explanations and commentaries with the purpose of introducing them to the celebration and preparing them to understand it better. The commentator's remarks must be meticulously prepared and marked by a simple brevity.

In performing this function the commentator stands in a convenient place visible to the faithful, but it is preferable that this not be at the ambo (where the Scriptures are read).

2. Those who, in some places, meet the faithful at the church entrance, seat them, and direct processions.

3. Those who take up the collection.

69 Especially in larger churches and communities, a person should be assigned responsibility for planning the services properly and for their being carried out by the ministers with decorum, order, and devotion.

70 Laymen, even if they have not received institution as ministers, may perform all the functions below those reserved to deacons. At the discretion of the rector of the church, women may be appointed to ministries that are performed outside the sanctuary.

The conference of bishops may permit qualified women to proclaim the readings before the gospel reading and to announce the intentions of the general intercessions. The conference may also more precisely designate a suitable place for a woman to proclaim the word of God in the liturgical assembly.⁵⁵

71 If there are several persons present who are empowered to exercise the same ministry, there is no objection to their being assigned different parts to perform. For example, one deacon may take the sung parts, another assist at the altar; if there are several readings, it is better to distribute them among a number of readers. The same applies for the other ministries.

72 If only one minister is present at a Mass with a congregation, that minister may carry out several different functions.

⁵⁴ See Congregation for the Discipline of the Sacraments, Instruction *Immensa caritatis*, on facilitating reception of communion in certain circumstances, 29 January 1973, no. 1: AAS 65 (1973), pp. 265-266.

⁵⁵ See Congregation for Divine Worship, Instruction (third) *Liturgicae instauraciones*, on the orderly carrying out of the Constitution on the Liturgy, 5 September 1970, no. 7: AAS 62 (1970), pp. 700-701.

73 All concerned should work in harmony in the effective preparation of each liturgical celebration as to its rites, pastoral aspects, and music. They should work under the direction of the rector of the church and should consult the faithful about things that directly affect them.

CHAPTER FOUR

THE DIFFERENT FORMS OF CELEBRATION

74 In the local Church, first place should certainly be given, because of its meaning, to the Mass at which the bishop presides surrounded by the college of presbyters and the ministers⁵⁶ and in which the people take full and active part. For there is the preeminent expression of the Church.

75 Great importance should be attached to a Mass celebrated by any community, but especially by the parish community, inasmuch as it represents the universal Church gathered at a given time and place. This is particularly true of the community's celebration of the Lord's Day.⁵⁷

76 Of those Masses celebrated by some communities, the conventual Mass, which is a part of the daily office, or the "community" Mass have particular significance. Although such Masses do not have a special form of celebration, it is most proper that they be celebrated with singing, especially with the full participation of all community members, whether religious or canons. In these Masses, therefore, individuals should exercise the function proper to the order or ministry they have received. All the priests who are not bound to celebrate individually for the pastoral benefit of the faithful should thus concelebrate at the conventual or community Mass, if possible. Further, all priests belonging to the community who are obliged to celebrate individually for the pastoral benefit of the faithful may also on the same day concelebrate at the conventual or community Mass.⁵⁸

I. MASS WITH A CONGREGATION

77 Mass with a congregation means a Mass celebrated with the faithful taking part. As far as possible, and especially on Sundays and holydays of obligation, this Mass should be celebrated with song and with a suitable number of ministers.⁵⁹ But it may be celebrated without music and with only one minister.

78 It is desirable that as a rule an acolyte, a reader, and a cantor assist the priest celebrant; this form of celebration will hereafter be referred to as the "basic" ("typical") form. But the rite to be described also allows for a greater number of ministers.

A deacon may exercise his office in any of the forms of celebration.

⁵⁶ See SC, art. 41.

⁵⁷ See SC, art. 42; see EuchMyst, no. 26: AAS 59 (1967), p. 555; see LG, no. 28; see PO, no. 5.

⁵⁸ See EuchMyst, no. 47: AAS 59 (1967), p. 565; see Congregation for Divine Worship, Declaration *In celebratione Missæ*, on concelebration, 7 August 1972 (hereafter, ICM): AAS 64 (1972), pp. 561-563.

⁵⁹ See EuchMyst, no. 26: AAS 59 (1967), p. 555; see MS, nos. 16, 27: AAS 59 (1967), pp. 305, 308.

ARTICLES TO BE PREPARED

79 The altar is to be covered with at least one cloth. On or near the altar there are to be candlesticks with lighted candles, at least two but even four, six, or, if the bishop of the diocese celebrates, seven. There is also to be a cross on or near the altar. The candles and cross may be carried in the entrance procession. The Book of Gospels, if distinct from the book of other readings, may be placed on the altar, unless it is carried in the entrance procession.

80 The following are also to be prepared:

1. next to the priest's chair: the Sacramentary and, as may be useful, a book with the chants;
2. at the ambo: the Lectionary;
3. on a side table: the cup, corporal, purificator, and, if useful, a pall; a plate and vessels, if needed, with the bread for the communion of the priest, the ministers, and the people, together with cruets containing wine and water, unless all of these are presented by the faithful at the preparation of the gifts; the communion plate for the communion of the faithful; the requisites for the washing of hands. The cup should be covered with a veil, which may always be white.

81 In the sacristy the vestments for the priest and ministers are to be prepared according to the various forms of celebration:

1. for the priest: the alb, stole, and chasuble;
2. for the deacon: the alb, stole, and dalmatic; the last may be omitted either out of necessity or for less solemnity;
3. for the other ministers: albs or other lawfully approved vestments.

All who wear an alb should use a cincture and an amice, unless other provision is made.

A. BASIC FORM OF CELEBRATION

INTRODUCTORY RITES

82 Once the people have gathered, the priest and the ministers, clad in their vestments, go to the altar in this order:

1. a minister with a lighted thurible, if incense is used;
 2. the ministers, who, according to the occasion, carry lighted candles, and between them the crossbearer, if the cross is to be carried;
 3. acolytes and other ministers;
 4. a reader, who may carry the Book of Gospels;
 5. the priest who is to celebrate the Mass.

If incense is used, the priest puts some in the thurible before the procession begins.

83 During the procession to the altar, the opening song is sung (see nos. 25-26).

84 On reaching the altar, the priest and ministers make the proper reverence, that is, a low bow or, if there is a tabernacle containing the blessed sacrament, a genuflection.

If the cross has been carried in the procession, it is placed near the altar or at some other convenient place; the candles carried by the ministers are placed near the altar or on a side table; the Book of Gospels is placed on the altar.

85 The priest goes up to the altar and venerates it with a kiss. If incense is used, he incenses the altar while circling it.

86 The priest then goes to the chair. After the opening song, and with all standing, the priest and the faithful make the sign of the cross. The priest says: *In the name of the Father, and of the Son, and of the Holy Spirit*; the people answer: *Amen*.

Then, facing the people and extending his hands, the priest greets all present, using one of the formulas indicated. He or some other qualified minister may give the faithful a very brief introduction to the Mass of the day.

87 After the penitential rite, the *Kyrie* and *Gloria* are said, in keeping with the rubrics (nos. 30-31). Either the priest or the cantors or even everyone together may begin the *Gloria*.

88 With his hands joined, the priest then invites the people to pray, saying: *Let us pray*. All pray silently with the priest for a while. Then the priest, with hands outstretched, says the opening prayer, at the end of which the people make the acclamation *Amen*.

LITURGY OF THE WORD

89 After the opening prayer, the reader goes to the ambo for the first reading. All sit and listen and make the acclamation at the end.

90 After the reading, the psalmist, that is, the cantor of the psalm, or even the reader, sings or recites the psalm and the congregation makes the response (see no. 36).

91 Then, if there is a second reading before the gospel reading, the reader reads it at the ambo as before. All sit and listen and make the acclamation at the end.

92 The *Alleluia* or other chant, according to the season, follows (see nos. 37-39).

93 During the singing of the *Alleluia* or other chant, if incense is being used, the priest puts some into the thurible. Then, with hands joined, he bows before the altar and inaudibly says: *Almighty God, cleanse my heart*.

94 If the Book of Gospels is on the altar, he takes it and goes to the ambo, the ministers, who may carry the thurible and candles, walking ahead of him.

95 At the ambo the priest opens the book and says: *The Lord be with you*. Then he says: *A reading from . . .*, making the sign of the cross with his thumb on the book and on his forehead, mouth, and breast. If incense is used, he then incenses the book. After the acclamation of the people, he proclaims the gospel reading and at the end kisses the book, saying inaudibly: *Through the words of the gospel may our sins be washed away*. After the gospel reading, the people make the acclamation customary in the region.

96 If no reader is present, the priest himself proclaims all the readings standing at the ambo and there also, if necessary, the chants that occur between the readings. If incense is used, he puts some into the thurible at the ambo and then, bowing, says: *Almighty God, cleanse my heart.*

97 The homily is given at the chair or at the ambo.

98 The profession of faith is said by the priest together with the people (see no. 44). At the words *was incarnate of the Holy Spirit . . . made man*, all bow; on the solemnities of the Annunciation of the Lord and Christmas, all kneel.

99 Next, with the people taking their proper part, follow the general intercessions (prayer of the faithful), which the priest directs from his chair or at the ambo (see nos. 45-47).

LITURGY OF THE EUCHARIST

100 After the general intercessions, the song for the preparation of the gifts begins (see no. 50). The ministers place the corporal, purificator, cup, and Sacramentary on the altar.

101 It is fitting for the faithful's participation to be expressed by their presenting the bread and wine for the celebration of the eucharist and other gifts to meet the needs of the Church and of the poor.

The faithful's offerings are received by the priest, assisted by the ministers, and put in a suitable place; the bread and wine for the eucharist are taken to the altar.

102 At the altar the priest receives the plate with the bread from a minister. With both hands he holds it slightly raised above the altar and says the accompanying formula. Then he places the plate with the bread on the corporal.

103 Next, as a minister presents the cruets, the priest stands at the side of the altar and pours wine and a little water into the cup, saying the appointed formula inaudibly. He returns to the middle of the altar, takes the cup, raises it a little with both hands, and says the appointed formula. Then he places the cup on the corporal and may cover it with a pall.

104 After placing the cup on the altar, the priest bows and says inaudibly: *With humble and contrite hearts.*

105 If incense is used, he incenses the gifts and the altar. A minister incenses the priest and the congregation.

106 After the prayer *With humble and contrite hearts* or after the incensation, the priest washes his hands at the side of the altar and inaudibly says the appointed formula as a minister pours the water.

107 The priest returns to the middle and, facing the people and extending then joining his hands, invites the people to pray: *Pray, brothers and sisters.* After the people's response, he says the prayer over the gifts with hands outstretched. At the end the people make the acclamation *Amen.*

108 The priest then begins the eucharistic prayer. Extending his hands he says: *The Lord be with you*. As he says: *Lift up your hearts*, he raises his hands; with hands outstretched, he adds: *Let us give thanks to the Lord our God*. When the people have answered: *It is right to give our thanks and praise*, the priest continues the preface. At its conclusion, he joins his hands and sings or says aloud with the ministers and people the *Sanctus* (see no. 55:2).

109 The priest continues the eucharistic prayer according to the rubrics that are given in each of them. If the priest celebrant is a bishop, after the words, *N. our Pope*, or the equivalent, he adds: *for me, your unworthy servant*. The local Ordinary must be mentioned in these words: *N., our Bishop* (or Vicar, Prelate, Prefect, Abbot). Coadjutor and auxiliary bishops may be mentioned in the eucharistic prayer. When several are named, this is done with the collective formula: *N. our Bishop and his assistant bishops*.⁶⁰ All these formulas should be modified grammatically to fit each of the eucharistic prayers.

A little before the consecration, a minister may ring a bell as a signal to the faithful. Depending on local custom, the minister also rings the bell at the showing of both the eucharistic bread and the cup.

110 After the doxology at the end of the eucharistic prayer, the priest, with hands joined, says the introduction to the Lord's Prayer. With hands outstretched, he then sings or says this prayer with the people.

111 After the Lord's Prayer, the priest alone, with hands outstretched, says the embolism *Deliver us*. At the end, the congregation makes the acclamation *For the kingdom*.

112 Then the priest says aloud: *Lord Jesus Christ, you said*. After this prayer, extending then joining his hands, while facing the people, he gives the greeting of peace: *The peace of the Lord be with you always*. The people answer: *And also with you*. Then the priest may add: *Let us offer one another a sign of peace*. All give a sign of peace and love to one another, according to local custom. The priest may give the sign of peace to the ministers.

113 The priest then takes the eucharistic bread and breaks it over the plate. He places a small piece in the cup, saying inaudibly: *May this mingling*. Meanwhile the *Agnus Dei* is sung or recited by the choir and congregation (see no. 56:5).

114 Then the priest inaudibly says: *Lord Jesus Christ, Son of the living God*, or *Lord Jesus Christ, with faith in your love and mercy*.

115 After the prayer, the priest genuflects, takes the eucharistic bread, and, holding it slightly above the plate while facing the people, says: *Behold the Lamb of God*. With the people he adds, once only: *Lord, I am not worthy*.

⁶⁰ See Congregation for Divine Worship, Decree *Cum de nomine*, on mention of the bishop's name in the eucharistic prayer, 9 October 1972: AAS 64 (1972), pp. 692-694.

116 Next, facing the altar, the priest says inaudibly: *May the body of Christ bring me to everlasting life*, and reverently consumes the body of Christ. Then he takes the cup, saying: *May the blood of Christ bring me to everlasting life*, and reverently drinks the blood of Christ.

117 He then takes the plate or a vessel and goes to the communicants. If communion is given only under the form of bread, he raises the eucharistic bread slightly and shows it to each one, saying: *The body of Christ*. The communicants reply: *Amen*, and, holding the communion plate under their chin, receive the sacrament.

118 For communion under both kinds, the rite described in nos. 240-252 is followed.

119 The communion song is begun while the priest is receiving the sacrament (see no. 56:9).

120 After communion, the priest returns to the altar and collects any remaining particles. Then, standing at the side of the altar or at a side table, he cleanses the plate or vessel over the cup, then cleanses the cup, saying inaudibly: *Lord, may the food we have received*, and dries it with a purificator. If this is done at the altar, the vessels are taken to a side table by a minister. It is also permitted, especially if there are several vessels to be cleansed, to leave them suitably covered on a corporal, either at the altar or at a side table and to cleanse them after the dismissal of the people.

121 Afterward the priest may return to the chair. A period of silence may now be observed, or a hymn of praise or a psalm may be sung (see no. 56:10).

122 Then, standing at the chair or at the altar and facing the people, the priest says: *Let us pray*. There may be a brief period of silence, unless this has been already observed immediately after communion. With hands outstretched, he recites the prayer after communion, at the end of which the people make the acclamation *Amen*.

CONCLUDING RITE

123 If there are any brief announcements, they may be made at this time.

124 Then the priest, extending his hands, greets the people: *The Lord be with you*. They answer: *And also with you*. The priest immediately adds: *May almighty God bless you* and, as he blesses with the sign of the cross, continues: *the Father, and the Son, and the Holy Spirit*. All answer: *Amen*. On certain days and occasions another, more solemn form of blessing or the prayer over the people precedes this form of blessing as the rubrics direct.

Immediately after the blessing, with hands joined, the priest adds: *Go in the peace of Christ*, or: *Go in peace to love and serve the Lord*, or: *The Mass is ended, go in peace*, and the people answer: *Thanks be to God*.

125 As a rule, the priest venerates the altar with a kiss, then he makes the proper reverence with the ministers, and leaves.

126 If another liturgical service follows the Mass, the concluding rite (greeting, blessing, and dismissal) is omitted.

B. FUNCTIONS OF THE DEACON

127 When there is a deacon present to exercise his ministry, the norms in the preceding section apply, with the following exceptions.

In general the deacon:

1. assists the priest and walks at his side;
2. at the altar, assists with the cup or the book;
3. if there is no other minister present, carries out other ministerial functions as required.

INTRODUCTORY RITES

128 Vested and carrying the Book of Gospels, the deacon precedes the priest on the way to the altar or else walks at the priest's side.

129 With the priest he makes the proper reverence and goes up to the altar. After placing the Book of Gospels on it, along with the priest he venerates the altar with a kiss. If incense is used, he assists the priest in putting some in the thurible and in incensing the altar.

130 After the incensation, he goes to the chair with the priest, sits next to him, and assists him as required.

LITURGY OF THE WORD

131 If incense is used, the deacon assists the priest when he puts incense in the thurible during the singing of the *Alleluia* or other chant. Then he bows before the priest and asks for the blessing, saying in a low voice: *Father, give me your blessing*. The priest blesses him: *The Lord be in your heart*. The deacon answers: *Amen*. If the Book of Gospels is on the altar, he takes it and goes to the ambo; the ministers, if there are any, precede, carrying candles and the thurible when used. At the ambo the deacon greets the people, incenses the book, and proclaims the gospel reading. After the reading, he kisses the book, saying inaudibly: *Through the words of the gospel may our sins be washed away*, and returns to the priest. If there is no homily or profession of faith, he may remain at the ambo for the general intercessions, but the ministers leave.

132 After the priest introduces the general intercessions, the deacon announces the intentions at the ambo or other convenient place.

LITURGY OF THE EUCHARIST

133 At the preparation of the gifts, while the priest remains at the chair, the deacon prepares the altar, assisted by other ministers, but the care of the sacred vessels belongs to the deacon. He assists the priest in receiving the people's gifts. Next, he

hands the priest the plate with the bread to be consecrated, pours wine and a little water into the cup saying inaudibly: *By the mystery of this water and wine*, then passes the cup to the priest. (He may also prepare the cup with wine and water at a side table.) If incense is used, the deacon assists the priest with the incensation of the gifts and the altar; afterward he, or another minister, incenses the priest and the people.

134 During the eucharistic prayer, the deacon stands near but slightly behind the priest, so that when needed he may assist the priest with the cup or the Sacramentary.

135 At the final doxology of the eucharistic prayer, the deacon stands next to the priest, holding up the cup as the priest raises the plate with the eucharistic bread, until the people have responded with the acclamation *Amen*.

136 After the priest has said the prayer for peace and the greeting *The peace of the Lord be with you always* and the people have made the response *And also with you*, the deacon may invite all to exchange the sign of peace, saying: *Let us offer one another a sign of peace*. He himself receives the sign of peace from the priest and may offer it to other ministers near him.

137 After the priest's communion, the deacon receives under both kinds and then assists the priest in giving communion to the people. But if communion is given under both kinds, the deacon ministers the cup to the communicants and is the last to drink from it.

138 After communion, the deacon returns to the altar with the priest and collects any remaining fragments. He then takes the cup and other vessels to the side table, where he cleanses them and arranges them in the usual way; the priest returns to the chair. But it is permissible to leave the vessels to be cleansed, suitably covered and on a corporal, at a side table and to cleanse them after the dismissal of the people.

CONCLUDING RITE

139 Following the prayer after communion, if there are any brief announcements, the deacon may make them, unless the priest prefers to do so himself.

140 After the priest's blessing, the deacon dismisses the people, saying: *Go in the peace of Christ*, or *Go in peace to love and serve the Lord*, or *The Mass is ended, go in peace*.

141 Along with the priest, the deacon venerates the altar with a kiss, makes the proper reverence, and leaves in the manner followed for the entrance procession.

C. FUNCTIONS OF THE ACOLYTE

142 The acolyte may have functions of various kinds and several may occur at the same time. It is therefore desirable that these functions be suitably distributed among several acolytes. But if there is only one acolyte present, that acolyte should perform the more important functions and the rest are distributed among other ministers.

INTRODUCTORY RITES

143 In the procession to the altar the acolyte may carry the cross, walking between two ministers with lighted candles. Upon reaching the altar, the acolyte places the cross near it and goes to a place prepared in the sanctuary

144 Throughout the celebration it belongs to the acolyte to go to the priest or the deacon, whenever necessary, in order to present the book to them and to assist them in any other way required. Thus it is appropriate that, if possible, acolytes have a place from which they can conveniently carry out their ministry both at the chair and at the altar.

LITURGY OF THE EUCHARIST

145 After the general intercessions, when no deacon is present, the acolyte places the corporal, purificator, cup, and Sacramentary on the altar, while the priest remains at the chair. Then, if necessary, the acolyte assists the priest in receiving the gifts of the people and may bring the bread and wine to the altar and hand them to the priest. If incense is used, the acolyte gives the thurible to the priest and assists him in incensing the gifts and the altar.

146 The acolyte may assist the priest as a special minister in giving communion to the people.⁶¹ If communion is given under both kinds, the acolyte ministers the cup to the communicants or holds the cup when communion is given by intinction.

147 After communion, the acolyte helps the priest or deacon to cleanse and arrange the vessels. If no deacon is present, the acolyte takes the vessels to the side table, and there cleanses and arranges them.

D. FUNCTIONS OF THE READER

INTRODUCTORY RITES

148 In the procession to the altar, when no deacon is present, the reader may carry the Book of Gospels. In that case the reader walks in front of the priest, otherwise with the ministers.

149 Upon reaching the altar, the reader makes the proper reverence along with the priest, goes up to the altar, and places the Book of Gospels on it. Then the reader takes a place in the sanctuary with the other ministers.

⁶¹ See Paul VI, *Motu Proprio Ministeria quædam*, on first tonsure, minor orders, and the subdiaconate, 15 August 1972, no. VI: AAS 64 (1972), p. 532.

LITURGY OF THE WORD

150 At the ambo the reader proclaims the readings that precede the gospel reading. If there is no psalmist, the reader may also sing or recite the responsorial psalm after the first reading.

151 After the priest gives the introduction to the general intercessions, the reader may announce the intentions when no deacon is present.

152 If there is no opening song or communion song and the antiphons in the Missal are not said by the faithful, the reader recites them at the appropriate time.

II. CONCELEBRATED MASSES

INTRODUCTION

153 Concelebration effectively brings out the unity of the priesthood, of the sacrifice, and of the whole people of God. The rite itself prescribes concelebration at the ordination of bishops and of priests and at the Chrism Mass.

Unless the good of the faithful requires or suggests otherwise, concelebration is also recommended at:

1. the evening Mass on Holy Thursday;
2. the Mass for councils, meetings of bishops, and synods;
3. the Mass for the blessing of an abbot;
4. the conventional Mass and the principal Mass in churches and oratories;
5. the Mass for any kind of meeting of priests, either secular or religious.⁶²

154 Where there are a large number of priests, the authorised superior may permit concelebration several times on the same day, but either at different times or in different places.⁶³

155 The right to regulate, in accord with the law, the discipline for concelebration in his diocese, even in churches and oratories of exempt religious, belongs to the bishop.⁶⁴

156 No one is ever to be admitted as a concelebrant once Mass has already begun.⁶⁵

157 A concelebration in which the priests of any diocese concelebrate with their own bishop, especially at the Chrism Mass on Holy Thursday and on the occasion of a synod or pastoral visitation, is to be held in high regard. For the same reason concelebration is recommended whenever priests gather together with their bishop during a retreat or at any other meeting. That sign of the unity of the priesthood and

⁶²See SC, art. 57; see CIC, can. 902.

⁶³See EuchMyst, no. 47: AAS 59 (1967), p. 566.

⁶⁴See *Rite of Concelebration*, Introduction, 7 March 1965 (Vatican Polyglot Press, 1965; hereafter, RCon), no. 3.

⁶⁵See RCon, no. 8.

of the Church itself which marks every concelebration stands out even more clearly in the instances mentioned.⁶⁶

158 For a particular reason, having to do either with the meaning of the rite or of the liturgical feast, to celebrate or concelebrate more than once on the same day is permitted as follows:

1. One who has celebrated or concelebrated the Chrism Mass on Holy Thursday may also celebrate or concelebrate the evening Mass.
2. One who has celebrated or concelebrated the Mass of the Easter Vigil may celebrate or concelebrate the second Mass of Easter.
3. All priests may celebrate or concelebrate the three Masses of Christmas, provided the Masses are at their proper times of day.
4. One who concelebrates with the bishop or his delegate at a synod or pastoral visitation, or concelebrates on the occasion of a meeting of priests, may celebrate another Mass for the convenience of the people.⁶⁷ This holds also, in analogous circumstances, for gatherings of religious.

159 The structure of a concelebrated Mass, whatever its form, follows the norms for an individual celebration, except for the points prescribed or changed in the next section.

160 If neither a deacon nor other ministers assist in a concelebrated Mass, their functions are carried out by some of the concelebrants.

INTRODUCTORY RITES

161 In the sacristy or other suitable place, the concelebrants put on the vestments usual when celebrating Mass individually. The concelebrants, for good reason, may omit the chasuble and simply wear the stole over the alb when, for example, there are a large number of concelebrants or an insufficient number of vestments; but the presiding celebrant always wears the chasuble.

162 When everything is ready, there is the usual procession through the church to the altar. The concelebrating presbyters go ahead of the presiding celebrant.

163 On reaching the altar, the concelebrants and the presiding celebrant make the prescribed reverence, kiss the altar, then go to their designated chairs. When incense is used, the presiding celebrant incenses the altar, then goes to the chair.

LITURGY OF THE WORD

164 During the liturgy of the word, the concelebrants remain at their places, sitting or standing as the presiding celebrant does.

⁶⁶ See Congregation of Rites, Decree *Ecclesia semper*, promulgating the *editio typica* of the rites of concelebration and of communion under both kinds, 7 March 1965: AAS 57 (1965), pp. 410-412; see EuchMyst, no. 47: AAS 59 (1967), p. 565.

⁶⁷ See RCon, no. 9; see ICM: AAS 64 (1972), pp. 561-563.

165 The homily is usually given by the presiding celebrant, or it may be given by one of the concelebrants.

LITURGY OF THE EUCHARIST

166 The rites for the preparation of the gifts are carried out by the presiding celebrant; the other concelebrants remain at their places.

167 At the end of the preparation of the gifts, the concelebrants come near the altar and stand around it in such a way that they do not interfere with the actions of the rite and that the people have a clear view. They should not be in the deacon's way when he has to go to the altar in the performance of his ministry.

MANNER OF RECITING THE EUCHARISTIC PRAYER

168 The preface is said by the presiding celebrant alone; the *Sanctus* is sung or recited by all the concelebrants with the congregation and the choir.

169 After the *Sanctus*, the concelebrants continue the eucharistic prayer in the way to be described. Unless otherwise indicated, only the presiding celebrant makes the gestures.

170 The parts said by all the concelebrants together are to be spoken in such a way that the concelebrants say them in a very low voice and the presiding celebrant's voice is heard clearly. In this way the people should be able to understand the text without difficulty.

A. EUCHARISTIC PRAYER I, THE ROMAN CANON

171 The prayer *All-merciful Father* is said by the presiding celebrant alone, with hands outstretched.

172 The intercessions *Remember, Lord, your faithful people* and *We pray in communion with the whole Church* may be assigned to one or other of the concelebrants; he alone says these prayers, with hands outstretched and aloud.

173 The prayer *Lord, accept this offering* is said by the presiding celebrant alone, with hands outstretched.

174 From *Bless and approve our offering* to *Almighty God, command that your angel* inclusive, all the concelebrants recite everything together in this manner:

1. They say: *Bless and approve our offering* with hands outstretched toward the offerings.
2. They say: *The day before he suffered* and *When supper was ended* with hands joined.
3. While saying the words of the Lord, each extends his right hand toward the bread and toward the cup, if this seems appropriate; they look at the eucharistic bread and the cup as these are shown and afterward bow low.
4. They say: *And so, Lord God, we celebrate the memory of Christ* and *Look with favour* with hands outstretched.

5. From Almighty God, command that your angel to the sacred body and blood of your Son inclusive, they bow with hands joined; then they stand upright and cross themselves at the words *let us be filled with every grace and blessing*.

175 The intercessions *Remember, Lord, your servants who have died* and *For ourselves, too* may be assigned to one or other of the concelebrants; he alone says these prayers, with hands outstretched and aloud.

176 At the words *sinners who trust in your mercy and love* all the concelebrants strike their breast.

177 The prayer *Through Christ our Lord you give us all these gifts* is said by the presiding celebrant alone.

178 In this eucharistic prayer the parts from *Bless and approve our offering* to *Almighty God, command that your angel* inclusive and the concluding doxology may be sung.

B. EUCHARISTIC PRAYER II

179 The prayer *Lord, you are holy indeed* is said by the presiding celebrant alone, with hands outstretched.

180 From *Send down your Spirit* to *We pray that all of us who share* inclusive, all the concelebrants together say the prayer in this manner:

1. They say: *Send down your Spirit* with hands outstretched toward the offerings.
2. They say: *Before he was given up to death* and *When supper was ended* with hands joined.
3. While saying the words of the Lord, each extends his right hand toward the bread and toward the cup, if this seems appropriate; they look at the eucharistic bread and the cup as these are shown and afterward bow low.
4. They say *Remembering therefore his death* and *We pray that all of us who share* with hands outstretched.

181 The intercessions for the living *Lord, remember your Church* and for the dead *Remember our brothers and sisters* may be assigned to one or other of the concelebrants; he alone says these prayers, with hands outstretched.

182 In this eucharistic prayer the parts from *Before he was given up to death* to *Remembering therefore his death* inclusive and the concluding doxology may be sung.

C. EUCHARISTIC PRAYER III

183 The prayer *Lord, you are holy indeed* is said by the presiding celebrant alone, with hands outstretched.

184 From *And so, Lord God, we humbly pray to Look with favour* inclusive, all the concelebrants together say the prayer in this manner:

1. They say: *And so, Lord God, we humbly pray* with hands outstretched toward the offerings.
2. They say: *On the night he was handed over to death and When supper was ended* with hands joined.
3. While saying the words of the Lord, each extends his right hand toward the bread and toward the cup, if this seems appropriate; they look at the eucharistic bread and the cup as these are shown and afterward bow low.
4. They say *Calling to mind, Lord God* and *Look with favour* with hands outstretched.

185 The intercessions *Let him make us an everlasting gift* and *Lord, may this sacrifice* may be assigned to one or other of the concelebrants; he alone says these prayers, with hands outstretched.

186 In this eucharistic prayer the parts from *On the night he was handed over to death* to *Calling to mind, Lord God* inclusive and the concluding doxology may be sung.

D. EUCHARISTIC PRAYER IV

187 The prayer *Father most holy, we proclaim* is said by the presiding celebrant alone, with hands outstretched.

188 From *Lord God, we pray that* to *Lord, look upon the sacrifice* inclusive, all the concelebrants together say the prayer in this manner:

1. They say: *Lord God, we pray that* with hands outstretched toward the offerings.
2. They say: *When the hour had come* and *In the same way* with hands joined.
3. While saying the words of the Lord, each extends his right hand toward the bread and toward the cup, if this seems appropriate; they look at the eucharistic bread and the cup as these are shown and afterward bow low.
4. They say: *And so, Lord God, we celebrate* and *Lord, look upon the sacrifice* with hands outstretched.

189 The intercessions *Lord, remember those* may be assigned to one or other of the concelebrants; he alone says them, with hands outstretched.

190 In this eucharistic prayer the parts from *When the hour had come* to *And so, Lord God, we celebrate* inclusive and the concluding doxology may be sung.

191 The concluding doxology of the eucharistic prayer may be sung or said either by the presiding celebrant alone or together with all the concelebrants.

COMMUNION RITE

192 Next, with hands joined, the presiding celebrant introduces the Lord's Prayer; with hands outstretched, he then says this prayer itself with the other concelebrants and the congregation.

193 The embolism *Deliver us* is said by the presiding celebrant alone, with hands outstretched. All the concelebrants together with the congregation make the final acclamation *For the kingdom*.

194 After the deacon (or one of the concelebrants) says the invitation *Let us offer one another a sign of peace*, all exchange the sign of peace with each other. The concelebrants who are nearer the presiding celebrant receive the sign of peace from him ahead of the deacon.

195 During the *Agnus Dei*, some of the concelebrants may help the presiding celebrant break the eucharistic bread for communion, both for the concelebrants and for the people.

196 After the comingling, the presiding celebrant alone inaudibly says: *Lord Jesus Christ, Son of the living God*, or *Lord Jesus Christ, with faith in your love and mercy*.

197 After this prayer, the presiding celebrant genuflects and steps back a little. One by one the concelebrants come to the middle of the altar, genuflect, and reverently take the body of Christ from the altar. Then holding the eucharistic bread in the right hand, with the left hand under it, they return to their places. The concelebrants may, however, remain in their places and take the body of Christ from the plate presented to them by the presiding celebrant or by one or more of the concelebrants, or from the plate as it is passed from one to the other.

198 Then the presiding celebrant takes the eucharistic bread, holds it slightly raised above the plate, and, facing the people, says: *Behold the Lamb of God*. With the concelebrants and the people he continues: *Lord, I am not worthy*.

199 Then the presiding celebrant, facing the altar, says inaudibly: *May the body of Christ bring me to everlasting life* and reverently consumes the body of Christ. The concelebrants do the same. After them the deacon receives the body of Christ from the presiding celebrant.

200 The blood of the Lord may be taken by drinking from the cup directly, through a tube, with a spoon, or even by intinction.

201 If communion is received directly from the cup, either of two procedures may be followed:

1. The presiding celebrant takes the cup and says inaudibly: *May the blood of Christ bring me to everlasting life*. He drinks a little and hands the cup to the deacon or a concelebrant. Then he gives communion to the faithful or returns to the chair. The concelebrants approach the altar one by one or, if two cups are used, two by two. They drink the blood of Christ and return to their seats. The deacon or a concelebrant wipes the cup with a purificator after each concelebrant communicates.

2. The presiding celebrant stands at the middle of the altar and drinks the blood of Christ in the usual manner.

But the concelebrants may receive the blood of the Lord while remaining in their places. They drink from the cup presented by the deacon or by one of the concelebrants, or else passed from one to the other. Either the one who

drinks from the cup or the one who presents it always wipes it off. After communicating, each one returns to his seat.

202 If communion is received through a tube, this is the procedure. The presiding celebrant takes the tube and says inaudibly: *May the blood of Christ bring me to everlasting life*. He drinks a little and immediately cleanses the tube by sipping some water from a container at hand on the altar, then places the tube on a plate on the altar. The deacon or one of the concelebrants puts the cup in a convenient place in the middle of the altar or at the right side on another corporal. A container of water for cleansing the tubes is placed near the cup with a plate to hold them afterward.

The concelebrants come forward one by one, take a tube, and drink a little from the cup. They then cleanse the tube, by sipping some water, and place it on the plate.

203 If communion is received by using a spoon, the same procedure is followed as for communion with a tube. But care is to be taken that after each communion the spoon is placed in a container of water. After communion has been completed, the acolyte carries this container to a side table to cleanse and dry the spoons.

204 The deacon approaches the altar last. After he receives the blood of Christ, he drinks what remains in the cup and takes it to the side table. There he or an acolyte cleanses and dries the cup and arranges it in the usual way.

205 The concelebrants may also receive the blood of the Lord at the altar immediately after receiving the body of the Lord.

In this case the presiding celebrant receives communion under both kinds as he would when celebrating Mass alone, but for the communion from the cup he follows the rite that in each instance has been decided on for the concelebrants.

After the presiding celebrant's communion, the cup is placed on another corporal at the right side of the altar. The concelebrants come forward to the middle of the altar one by one, genuflect, and receive the body of the Lord; then they go to the right side of the altar and drink the blood of the Lord, following the rite decided upon, as has just been said.

The communion of the deacon and the cleansing of the cup take place as already described.

206 If the concelebrants receive communion by intinction, the presiding celebrant receives the body and blood of the Lord in the usual way, making sure that enough of the precious blood remains in the cup for the communion of the concelebrants. Then the deacon or one of the concelebrants arranges the cup conveniently in the centre of the altar or at the right side on another corporal together with the plate with the eucharistic bread. The concelebrants approach the altar one by one, genuflect, and take a particle, dip part of it into the cup, and, holding a plate under their chin, communicate. Afterward they return to their places as at the beginning of Mass.

The deacon receives communion also by intinction and to the concelebrant's words *The body and blood of Christ* makes the response *Amen*. At the altar the deacon drinks what remains in the cup and takes it to the side table. There he or an acolyte cleanses and dries the cup and arranges it in the usual way.

CONCLUDING RITE

207 The presiding celebrant does everything else until the end of Mass in the usual way; the other concelebrants remain at their seats.

208 Before leaving, they make the proper reverence to the altar; as a rule, the presiding celebrant kisses the altar.

III. MASS IN THE ABSENCE OF THE PEOPLE

INTRODUCTION

209 This section gives the norms for Mass celebrated by a priest with only one minister to assist him and to make the responses.

210 In general this form of Mass follows the rite of Mass with a congregation. The minister takes the people's part to the extent possible.

211 Mass should not be celebrated without a minister or the participation of at least one of the faithful, except for some legitimate and reasonable cause. In this case the greetings and the blessing at the end of Mass are omitted.

212 The cup is prepared before Mass, either on a side table near the altar or on the altar itself; the Sacramentary is placed on the left side of the altar.

INTRODUCTORY RITES

213 After he reverences the altar, the priest makes the sign of the cross, saying: *In the name of the Father*. He turns and greets the minister, using one of the formulas of greeting. For the penitential rite the priest stands at the foot of the altar.

214 The priest then goes up to the altar and venerates it with a kiss, goes to the Sacramentary at the left side of the altar, and remains there until the end of the general intercessions.

215 He reads the opening antiphon and says the *Kyrie* and the *Gloria*, in keeping with the rubrics.

216 Then, with hands joined, the priest says: *Let us pray*. After a suitable pause, he says the opening prayer, with hands outstretched. At the end the minister makes the acclamation *Amen*.

LITURGY OF THE WORD

217 After the opening prayer, the minister or the priest himself reads the first reading and psalm, the second reading, when it is to be said, and the *Alleluia* verse or other chant.

218 The priest remains in the same place, bows and says: *Almighty God, cleanse my heart.* He then reads the gospel reading and at the conclusion kisses the book, saying inaudibly: *Through the words of the gospel may our sins be washed away.* The minister makes the acclamation.

219 The priest then says the profession of faith with the minister if the rubrics call for it.

220 The general intercessions may be said even in this form of Mass; the priest gives the intentions and the minister makes the response.

LITURGY OF THE EUCHARIST

221 The antiphon for the preparation of the gifts is omitted. The minister places the corporal, purificator, and cup on the altar, unless they have already been put there at the beginning of Mass.

222 The placing of the bread and wine, including the pouring of the water, is carried out as at a Mass with a congregation, with the formulas given in the Order of Mass. After placing the bread and wine on the altar, the priest washes his hands at the side of the altar as the minister pours the water.

223 The priest says the prayer over the gifts and the eucharistic prayer, following the rite described for Mass with a congregation.

224 The Lord's Prayer and the embolism *Deliver us* are said as at Mass with a congregation.

225 After the acclamation concluding the embolism, the priest says: *Lord Jesus Christ, you said.* He then adds: *The peace of the Lord be with you always,* and the minister answers: *And also with you.* The priest may give the sign of peace to the minister.

226 Then, while he says the *Agnus Dei* with the minister, the priest breaks the eucharistic bread over the plate. After the *Agnus Dei*, he places a particle in the cup, saying inaudibly: *May this mingling.*

227 After the comingling, the priest says inaudibly: *Lord Jesus Christ, Son of the living God* or *Lord Jesus Christ, with faith in your love and mercy.* Then he genuflects and takes the eucharistic bread. If the minister is to receive communion, the priest turns to the minister and, holding the eucharistic bread a little above the plate, says: *Behold the Lamb of God,* adding once with the minister: *Lord, I am not worthy.* Facing the altar, the priest then receives the body of Christ. If the minister, however, is not receiving communion, the priest, after making a genuflection, takes the eucharistic bread and, facing the altar, says once inaudibly: *Lord, I am not*

worthy, and eats the body of Christ. The blood of Christ is received in the way described in the Order of Mass with a congregation.

228 Before giving communion to the minister, the priest says the communion antiphon.

229 The cup is cleansed at the side of the altar and then may be carried by the minister to a side table or left on the altar, as at the beginning.

230 After the cleansing of the cup, the priest may observe a period of silence. Then he says the prayer after communion.

CONCLUDING RITE

231 The concluding rite is carried out as at Mass with a congregation, but the dismissal formula is omitted.

IV. SOME GENERAL RULES FOR ALL FORMS OF MASS

VENERATION OF THE ALTAR AND THE BOOK OF GOSPELS

232 According to traditional liturgical practice, the altar and the Book of Gospels are kissed as a sign of veneration. But if this sign of reverence is not fully in harmony with the traditions or the culture of the region, the conference of bishops may substitute some other sign, after informing the Apostolic See.

GENUFLCTIONS AND BOWS

233 Three genuflections are made during Mass: after the showing of the eucharistic bread, after the showing of the cup, and before communion.

If there is a tabernacle with the blessed sacrament in the sanctuary, a genuflection is made before and after Mass and whenever anyone passes in front of the blessed sacrament.

234 There are two kinds of bow, a bow of the head and a bow of the body:

1. A bow of the head is made when the three divine Persons are named together and at the name of Jesus, the blessed Virgin Mary, and the saint in whose honour Mass is celebrated.

2. A bow of the body, or profound bow, is made: toward the altar if there is no tabernacle with the blessed sacrament; during the prayers *Almighty God, cleanse and With humble and contrite hearts*; with the profession of faith at the words *was incarnate of the Holy Spirit . . . made man*; in Eucharistic Prayer I (Roman Canon) at the words *Almighty God, command that your angel*. The same kind of bow is made by the deacon when he asks the blessing before proclaiming the gospel reading. In addition, the priest bends over slightly as he says the words of the Lord at the consecration.

INCENSATION

235 The use of incense is optional in any form of Mass:

1. during the entrance procession;
2. at the beginning of Mass, to incense the altar;
3. at the procession and proclamation of the gospel reading;
4. at the preparation of the gifts, to incense them, as well as the altar, priest, and people;
5. at the showing of the eucharistic bread and the cup after the consecration.

236 The priest puts the incense in the thurible and blesses it with the sign of the cross, saying nothing.

This is the way to incense the altar:

1. If the altar is freestanding, the priest incenses it as he walks around it.
2. If the altar is not freestanding, he incenses it while walking first to the right side of the altar, then to the left.

If there is a cross on or beside the altar, he incenses it before he incenses the altar.

If the cross is behind the altar, the priest incenses it when he passes in front of it.

CLEANSINGS

237 Whenever a fragment of the eucharistic bread adheres to his fingers, especially after the breaking of the bread or the communion of the faithful, the priest wipes his fingers over the plate or, if necessary, washes them. He also gathers any particles that may fall outside the plate.

238 The vessels are cleansed by the priest or by the deacon or acolyte after communion or after Mass, if possible at a side table. Wine and water or water alone are used for the cleansing of the cup, then drunk by the one who cleanses it. The plate is usually wiped with the purificator.

239 If the eucharistic bread or any particle of it should fall, it is to be picked up reverently. If any of the precious blood spills, the area where the spill occurred should be washed and the water poured into the sacrarium.

COMMUNION UNDER BOTH KINDS

240 Holy communion has a more complete form as a sign when it is received under both kinds. For in this manner of reception a fuller sign of the eucharistic banquet shines forth. Moreover there is a clearer expression of that will by which the new and everlasting covenant is ratified in the blood of the Lord and of the relationship of the eucharistic banquet to the eschatological banquet in the Father's kingdom.⁶⁸

241 For the faithful who take part in the rite or are present at it, pastors should take care to call to mind as appropriately as possible Catholic teaching according to the Council of Trent on the manner of communion. Above all they should instruct the Christian faithful that according to Catholic faith Christ, whole and entire, as

⁶⁸ See EuchMyst, no. 32: AAS 59 (1967), p. 558.

well as the true sacrament are received under one kind only; that, therefore, as far as the effects are concerned, those who receive in this manner are not deprived of any grace necessary for salvation.⁶⁹

Pastors are also to teach that the Church has the power in its stewardship of the sacraments, provided their substance remains intact, to make those rules and changes that, in view of the different conditions, times, and places, it decides to be in the interest of reverence for the sacraments or the well-being of the recipients.⁷⁰ At the same time the faithful should be guided toward a desire to take part more intensely in a sacred rite in which the sign of the eucharistic meal stands out more explicitly.

242 At the discretion of the Ordinary and after the prerequisite catechesis, communion from the cup is permitted in the case of:⁷¹

1. newly baptised adults at the Mass following their baptism; adults at the Mass at which they receive confirmation; baptised persons who are being received into the full communion of the Church;
2. the bride and bridegroom at their wedding Mass;
3. deacons at the Mass of their ordination;
4. an abbess at the Mass in which she is blessed; those consecrated to a life of virginity at the Mass of their consecration; professed religious, their relatives, friends, and the other members of their community at the Mass of first or perpetual vows or renewal of vows when the vows are taken or renewed during Mass;
5. those who receive institution for a certain ministry at the Mass of their institution; lay missionary helpers at the Mass in which they publicly receive their mission; others at the Mass in which they receive an ecclesiastical mission;
6. the sick person and all present at the time viaticum is to be administered when Mass is celebrated in the sick person's home;
7. the deacon and ministers who exercise their office at Mass;
8. when there is a concelebration, in the case of:
 - a. all who exercise a liturgical ministry at this concelebration and also all seminarians present;
 - b. in their churches or oratories, all members of institutes professing the evangelical counsels and other societies whose members dedicate themselves to God by religious vows or by an offering or promise; also all those who reside day and night in the houses of members of such institutes and societies;
9. priests who are present at major celebrations and are not able to celebrate or concelebrate;
10. all who make a retreat at a Mass in which they actively participate and which is specially celebrated for the group; also all who take part in the meeting of any pastoral body at a Mass they celebrate as a group;
11. those listed in nos. 2 and 4, at Masses celebrating their jubilees;
12. godparents, relatives, wife or husband, and lay catechists of newly

⁶⁹ See Council of Trent, session 21, *Doctrina de communione sub utraque specie et parvolorum*, 16 July 1562 (hereafter, DCS), chapters 1-3: Denz-Schön, 1725-1729.

⁷⁰ See DCS, chapter 2: Denz-Schön, 1728.

⁷¹ See Congregation for Divine Worship, Instruction *Sacramentali Communione*, extending the practice of communion under both kinds, 29 June 1970: AAS 62 (1970), pp. 664-667.

baptised adults at the Mass of their initiation;

13. relatives, friends, and special benefactors who take part in the Mass of a newly ordained priest;

14. members of communities at the conventual or community Mass, in accord with the provisions of this Instruction, no. 76.

Further, the conferences of bishops have the power to decide to what extent and under what considerations and conditions Ordinaries may allow communion under both kinds in other instances that are of special significance in the spiritual life of any community or group of the faithful.

Within such limits, Ordinaries may designate the particular instances, but on condition that they grant permission not indiscriminately but for clearly defined celebrations and that they point out matters for caution. They are also to exclude occasions when there will be a large number of communicants. The groups receiving this permission must also be specific, well-ordered, and homogeneous.

243 Preparations for giving communion under both kinds:

1. If communion is received from the cup with a tube, silver tubes are needed for the celebrant and each communicant. There should also be a container of water for cleansing the tubes and a plate on which to put them afterward.

2. If the precious blood is given with a spoon, only one spoon is necessary.

3. If communion under both kinds is given by intinction, care is to be taken that the eucharistic bread is not too thin or too small, but a little thicker than usual so that after being partly dipped into the precious blood it can still easily be given to the communicant.

A. RITE OF COMMUNION UNDER BOTH KINDS DIRECTLY FROM THE CUP

244 If there is a deacon, another assisting priest, or an acolyte present:

1. The priest celebrant receives the Lord's body and blood as usual, making sure enough remains in the cup for the other communicants. He wipes the outside of the cup with a purificator.

2. The priest gives the cup and the purificator to the minister and he himself takes the plate or vessel with the eucharistic bread. The priest and the minister of the cup station themselves in a place convenient for the communion of the faithful.

3. The communicants approach, make the proper reverence, and stand in front of the priest. Showing the eucharistic bread he says: *The body of Christ*. The communicant answers: *Amen*, and receives the body of Christ from the priest.

4. The communicant then moves and stands before the minister of the cup. The minister says: *The blood of Christ*, the communicant answers: *Amen*, and the minister holds out the cup and the purificator. For the sake of convenience, communicants may raise the cup to their mouth themselves. Holding the purificator under the mouth with one hand, they drink a little from the cup, taking care not to spill the cup, and then return to their place. The minister wipes the outside of the cup with the purificator.

5. The minister places the cup on the altar after all who are receiving under both kinds have drunk from it. If there are others receiving under one

kind only, the priest gives these communion, then returns to the altar. The priest or minister drinks whatever remains in the cup and cleanses the vessels as usual.

245 If there is no deacon, assisting priest, or acolyte present:

1. The priest receives the Lord's body and blood as usual, making sure enough remains in the cup for the other communicants. He wipes the outside of the cup with the purificator.

2. The priest then stations himself in a place convenient for communion and distributes the body of Christ in the usual way to all who are receiving under both kinds. The communicants approach, make the proper reverence, and stand in front of the priest. After receiving the body of Christ, they step back a little.

3. After each one has received the body of the Lord, the priest places the vessel on the altar and takes the cup and the purificator. All those receiving from the cup come forward again and stand in front of the priest. He says: *The blood of Christ*, the communicant answers: *Amen*, and the priest presents the cup and the purificator. The communicants hold the purificator under their mouth with the left hand, taking care that none of the precious blood is spilled, drink a little from the cup, and then return to their place. The priest wipes the outside of the cup with the purificator.

4. After the communion from the cup, the priest places it on the altar and if there are others receiving under one kind only, he gives them communion in the usual way, then returns to the altar. He drinks whatever remains in the cup and cleanses the vessels as usual.

B. RITE OF COMMUNION UNDER BOTH KINDS BY INTINCTION

246 If there is a deacon, another assisting priest, or an acolyte present:

1. The priest gives this minister the cup and the purificator and he himself takes the plate or vessel with the eucharistic bread. The priest and the minister of the cup station themselves in a place convenient for distributing communion.

2. The communicants approach one by one, make the proper reverence, stand in front of the priest, and hold the communion plate below their chin. The priest dips a particle of eucharistic bread into the cup and, showing it, says: *The body and blood of Christ*. The communicants respond: *Amen*, receive the sacrament from the priest, and return to their place.

3. The communion of those who receive under one kind only, the consuming of the remaining precious blood, and the cleansing of the vessels take place as already described.

247 If there is no deacon, assisting priest, or acolyte present:

1. After drinking the blood of the Lord, the priest takes the vessel, or plate with the eucharistic bread, between the index and middle fingers of the left hand and holds the cup between the thumb and index finger of the same hand. Then he stations himself in a place convenient for communion.

2. The communicants approach one by one, make the proper reverence, stand in front of the priest, and hold the communion plate below their chin. The priest dips a particle of eucharistic bread into the cup and, showing it,

says: *The body and blood of Christ*. The communicants respond: *Amen*, receive the sacrament from the priest, and return to their place.

3. It is also permitted to place a small table covered with a cloth and corporal at a suitable place. The priest places the cup or vessel on the table in order to make the distribution of communion easier.

4. The communion of those who receive under one kind only, the consuming of the remaining precious blood, and the cleansing of the vessels take place as already described.

C. RITE OF COMMUNION UNDER BOTH KINDS USING A TUBE

248 In this case the priest celebrant also uses a tube when receiving the blood of the Lord.

249 If there is a deacon, another assisting priest, or an acolyte present:

1. For the communion of the body of the Lord, everything is done as previously described (nos. 244:2 and 3).

2. The communicant goes and stands in front of the minister of the cup. The minister says: *The blood of Christ*, and the communicant responds: *Amen*. The communicant receives the tube from the minister, places it in the cup and drinks a little of the precious blood. The communicant then removes the tube, careful not to spill any drops, and places it in a container of water held by a minister. The communicant sips a little water to cleanse the tube, then puts it into another container presented by the minister.

250 If there is no deacon, assisting priest, or acolyte present, the priest celebrant offers the cup to each communicant in the way described already for communion from the cup (no. 245). A minister standing next to him holds the container of water for cleansing the tube.

D. RITE OF COMMUNION UNDER BOTH KINDS USING A SPOON

251 If there is a deacon, another assisting priest, or an acolyte present, the minister holds the cup with the left hand and, saying: *The blood of Christ*, ministers the blood of the Lord with a spoon to the individual communicants, who hold the communion plate below their chin. The minister is to take care that the spoon does not touch the lips or tongue of the communicants.

252 If there is no deacon, assisting priest, or acolyte present, the priest celebrant himself gives them the Lord's blood, after all receiving communion under both kinds have received the Lord's body.

CHAPTER FIVE

ARRANGEMENT AND FURNISHING OF CHURCHES FOR THE EUCHARISTIC CELEBRATION

I. GENERAL PRINCIPLES

253 For the celebration of the eucharist, the people of God normally assemble in a church or, if there is none, in some other fitting place worthy of so great a mystery. Churches and other places of worship should therefore be suited to celebrating the liturgy and to ensuring the active participation of the faithful. Further, the buildings and requisites for worship should be truly worthy and beautiful, signs and symbols of heavenly realities.⁷²

254 At all times, therefore, the Church seeks out the noble service of the arts and welcomes the artistic expressions of all peoples and regions.⁷³ Even more, the Church is intent on keeping the works of art and the treasures handed down from the past⁷⁴ and, when necessary, on adapting them to new needs. It strives as well to promote new works of art that appeal to the contemporary mentality.⁷⁵

In commissioning artists and choosing works of art that are to become part of a church, the highest artistic standard is therefore to be set, in order that art may aid faith and devotion and be true to the reality it is to symbolise and the purpose it is to serve.⁷⁶

255 All churches are to be solemnly dedicated or at least blessed. But cathedral and parish churches are always to be dedicated. The faithful should give due honour to the cathedral of their diocese and to their own church as symbols of the spiritual Church that their Christian vocation commits them to build up and extend.

256 All who are involved in the construction, restoration, and remodelling of churches are to consult the diocesan commission on liturgy and liturgical art. The local Ordinary is to use the counsel and help of this commission whenever it comes to laying down norms on this matter, approving plans for new buildings, and making decisions on the more important issues.⁷⁷

II. ARRANGEMENT OF A CHURCH FOR THE LITURGICAL ASSEMBLY

257 The people of God assembled at Mass possess an organic and hierarchical structure, expressed by the various ministries and actions for each part of the celebration. The general plan of the sacred building should be such that in some way it conveys the image of the gathered assembly. Thus it should also allow the participants to take the place most appropriate to them and assist all to carry out their

⁷² See SC, art. 122-124; see PO, no. 5; see InterEc, no. 90: AAS 56 (1964), p. 897; see EuchMyst, no. 24: AAS 59 (1967), p. 554.

⁷³ See SC, art. 123.

⁷⁴ See EuchMyst, no. 24: AAS 59 (1967), p. 554.

⁷⁵ See SC, art. 123, 129; see InterEc, no. 13c: AAS 56 (1964), p. 880.

⁷⁶ See SC, art. 123.

⁷⁷ See SC, art. 126.

individual functions properly.

The faithful and the choir should have a place that facilitates their active participation.⁷⁸

The priest and his ministers have their place in the sanctuary, that is, in the part of the church that brings out their distinctive role, namely, to preside over the prayers, to proclaim the word of God, or to minister at the altar.

Even though all these elements must express a hierarchical arrangement and the diversity of functions, they should at the same time form a deep and organic unity, clearly expressive of the unity of the entire holy people. The character and beauty of the place and all its appointments should foster devotion and show the holiness of the mysteries celebrated there.

III. SANCTUARY

258 The sanctuary should be clearly marked off from the body of the church either by being somewhat elevated or by its distinctive design and appointments. It should be large enough to allow the proper celebration of the rites.⁷⁹

IV. ALTAR

259 At the altar the sacrifice of the cross is made present under sacramental signs. It is also the table of the Lord, and the people of God are called together to share in it. The altar is, as well, the centre of the thanksgiving that the eucharist accomplishes.⁸⁰

260 In a place of worship, the celebration of the eucharist must be on an altar, either fixed or movable. Outside a place of worship, especially if the celebration is only for a single occasion, a suitable table may be used, but always with a cloth and corporal.

261 A fixed altar is attached to the floor so that it cannot be moved; a movable altar is one that can be transferred from place to place.

262 In every church there should ordinarily be a fixed, dedicated altar, which should be freestanding to allow the ministers to walk around it easily and Mass to be celebrated facing the people. It should be so placed as to be a focal point on which the attention of the whole congregation of the faithful centres naturally.⁸¹

263 According to the Church's traditional practice and the altar's symbolism, the table of a fixed altar should be of stone and indeed of natural stone. But at the discretion of the conference of bishops some other solid, becoming, and well-crafted

⁷⁸ See InterEc, nos. 97-98: AAS 56 (1964), p. 899.

⁷⁹ See InterEc, no. 91: AAS 56 (1964), p. 898.

⁸⁰ See EuchMyst, no. 24: AAS 59 (1967), p. 554.

⁸¹ See InterEc, no. 91: AAS 56 (1964), p. 898.

material may be used.

The pedestal or base of the table may be made of any sort of material, as long as it is becoming and solid.

264 A movable altar may be constructed of any becoming, solid material suited to liturgical use, according to the traditions and customs of different regions.

265 Altars both fixed and movable are dedicated according to the rite described in the liturgical books, but movable altars may simply be blessed.

266 The practice of placing under the altar to be dedicated relics of saints, even of non-martyrs, is to be maintained. Care must be taken to have solid evidence of the authenticity of such relics.

267 Minor altars should be fewer in number. In new churches they should be placed in chapels separated in some way from the body of the church.⁸²

V. ALTAR APPOINTMENTS

268 At least one cloth should be placed on the altar out of reverence for the celebration of the memorial of the Lord and the banquet that gives us his body and blood. The shape, size, and decoration of the altar cloth should be in keeping with the design of the altar.

269 Candles are to be used at every liturgical service as a sign of reverence and of the festiveness of the celebration. The candlesticks are to be placed either on or around the altar in a way suited to the design of the altar and the sanctuary. Everything is to be well balanced and must not interfere with the faithful's clear view of what takes place at the altar or is placed on it.

270 There is also to be a cross, clearly visible to the assembly either on the altar or near it.

VI. CHAIR FOR THE PRIEST CELEBRANT AND THE MINISTERS, THAT IS, THE PLACE WHERE THE PRIEST PRESIDES

271 The priest celebrant's chair ought to stand as a symbol of his function of presiding over the assembly and of directing prayer. Thus the best place for the chair is at the head of the sanctuary and turned toward the people, unless the design of the building or other circumstances are an obstacle (for example, if too great a distance would interfere with communication between the priest and the assembly of the faithful). Anything resembling a throne is to be avoided. The seats for the ministers should be so placed in the sanctuary that they can readily carry out their

⁸² See InterEc, no. 93: AAS 56 (1964), p. 898.

appointed functions.⁸³

VII. AMBO OR PLACE FROM WHICH THE WORD OF GOD IS PROCLAIMED

272 The dignity of the word of God requires the church to have a place that is suitable for proclamation of the word and is a natural focal point for the faithful during the liturgy of the word.⁸⁴

As a rule the ambo (lectern or pulpit) should be stationary, not simply a movable stand. In keeping with the design of each church, it must be so placed that the ministers may be easily seen and heard by the faithful.

The readings, responsorial psalm, and the Easter Proclamation (*Exsultet*) are proclaimed from the ambo; it may be used also for the homily and general intercessions (prayer of the faithful).

It is better for the commentator, cantor, or choir director not to use the ambo.

VIII. PLACES FOR THE FAITHFUL

273 The places for the faithful should be arranged with care so that they are able to take their rightful part in the celebration visually and mentally. As a rule, there should be benches or chairs for their use. But the custom of reserving seats for private persons must be abolished.⁸⁵ Chairs or benches should be set up in such a way that the people can easily take the postures required during various parts of the celebration and have unimpeded access to receive communion.

The faithful must be enabled not only to see the priest and the other ministers but also, with the aid of modern sound equipment, to hear them without difficulty.

IX. PLACES FOR CHOIR, ORGAN, AND OTHER MUSICAL INSTRUMENTS

274 In relation to the design of each church, the *schola cantorum* should be so placed that its character as a part of the assembly of the faithful that has a special function stands out clearly. The location should also assist the choir's liturgical ministry and readily allow each member complete, that is, sacramental participation in the Mass.⁸⁶

275 The organ and other lawfully approved musical instruments are to be placed suitably in such a way that they can sustain the singing of the choir and congregation and be heard by all with ease when they are played alone.

⁸³ See *InterEc*, no. 92: AAS 56 (1964), p. 898.

⁸⁴ See *InterEc*, no. 96: AAS 56 (1964), p. 899.

⁸⁵ See SC, art. 32; see *InterEc*, no. 98: AAS 56 (1964), p. 899.

⁸⁶ See MS, no. 23: AAS 59 (1967), p. 307.

X. RESERVATION OF THE EUCHARIST

276 Every encouragement should be given to the practice of eucharistic reservation in a chapel suited to the faithful's private adoration and prayer.⁸⁷ If this is impossible because of the design of the church, the sacrament should be reserved at an altar or elsewhere, in keeping with legitimate local custom, and in a part of the church that is worthy and properly adorned.⁸⁸

277 The eucharist is to be reserved in a single, solid, immovable tabernacle that is opaque and is locked in such a way as to provide every possible security against the danger of desecration. Thus as a rule there should be only one tabernacle in each church.⁸⁹

XI. IMAGES FOR VENERATION BY THE FAITHFUL

278 In keeping with the Church's very ancient tradition, it is lawful to set up in buildings images of the Lord, Mary, and the saints for veneration by the faithful. But there is need both to limit their number and to situate them in such a way that they do not distract the faithful's attention from the celebration.⁹⁰ There is to be only one image of any one saint. In general, the devotion of the entire community is to be the criterion regarding images in the adornment and arrangement of a church.

XII. GENERAL PLAN OF THE CHURCH

279 Church decor should seek to achieve noble simplicity rather than ostentation. The choice of materials for church appointments must be marked by concern for genuineness and by the intent to foster instruction of the faithful and the dignity of the place of worship.

280 Proper planning of a church and its surroundings that meets contemporary needs requires attention not only to the elements belonging directly to liturgical services but also to those facilities for the comfort of the faithful that are usual in places of public assembly.

⁸⁷ See EuchMyst, no. 53: AAS 59 (1967), p. 568; see The Roman Ritual, *Holy Communion and Worship of the Eucharist outside Mass*, English edition 1974 (hereafter, HCWE), Introduction, no. 9.

⁸⁸ See EuchMyst, no. 54: AAS 59 (1967), p. 568; see InterEc, no. 95: AAS 56 (1964), p. 898.

⁸⁹ See EuchMyst, no. 52: AAS 59 (1967), p. 568; see InterEc, no. 95: AAS 56 (1964), p. 898; see Congregation of the Sacraments, Instruction *Nullo umquam tempore*, 28 May 1938, no. 4: AAS 30 (1938), pp. 199-200; see HCWE, Introduction, nos. 10-11; see CIC, can. 938.

⁹⁰ See SC, art. 125.

CHAPTER SIX

REQUISITES FOR CELEBRATING MASS

I. BREAD AND WINE

281 Following the example of Christ, the Church has always used bread and wine with water to celebrate the Lord's Supper.

282 The bread must be made only from wheat and must have been baked recently; according to the long-standing tradition of the Latin Church, it must be unleavened.

283 The nature of the sign demands that the material for the eucharistic celebration truly have the appearance of food. Accordingly, even though unleavened and baked in the traditional shape, the eucharistic bread should be made in such a way that in a Mass with a congregation the priest is able actually to break it into parts and distribute them to at least some of the faithful. (When, however, the number of communicants is large or other pastoral needs require it, small breads are in no way ruled out.) The action of the breaking of the bread, the simple term for the eucharist in apostolic times, will more clearly bring out the force and meaning of the sign of the unity of all in the one bread and of their charity, since the one bread is being distributed among the members of one family.

284 The wine for the eucharist must be from the fruit of the vine (see Luke 22:18), natural, and pure, that is not mixed with any foreign substance.

285 Care must be taken to ensure that the bread and wine for the eucharist are kept in good condition: that the wine does not sour or the bread spoil or become too hard to be broken easily.

286 If the priest notices after the consecration or as he receives communion that water instead of wine was poured into the cup, he pours the water into another container, then pours wine with water into the cup and consecrates it. He says only the part of the institution narrative related to the consecration of the cup, without being obliged to consecrate bread again.

II. LITURGICAL FURNISHINGS IN GENERAL

287 As in the case of the building of churches, the Church welcomes the artistic style of every region for all sacred furnishings and accepts adaptations in keeping with the genius and traditions of each people, provided they fit the purpose for which the sacred furnishings are intended.⁹¹

In this matter as well, the concern is to be for the noble simplicity that is the perfect companion of genuine art.

⁹¹ See SC, art. 128; see EuchMyst, no. 24: AAS 59 (1967), p. 854.

288 In the choice of materials for sacred furnishings, others besides the traditional are acceptable that by contemporary standards are considered to be of high quality, are durable, and well suited to sacred uses. The conference of bishops is to make the decisions for each region.

III. LITURGICAL VESSELS

289 Among the requisites for the celebration of Mass, the sacred vessels hold a place of honour, especially the cup and plate which are used in presenting, consecrating, and receiving the bread and wine.

290 Vessels should be made from materials that are solid and that in the particular region are regarded as noble. The conference of bishops will be the judge in this matter. But preference is to be given to materials that do not break easily or deteriorate.

291 Cups and other vessels that serve as receptacles for the blood of the Lord are to have bowls of nonabsorbent material. The base may be of any other solid and worthy material.

292 Vessels that serve as receptacles for the eucharistic bread, such as a plate, ciborium, pyx, monstrance, etc., may be made of other materials that are prized in the region, for example, ebony or other hard woods, as long as they are suited to sacred use.

293 One rather large plate may properly be used for the consecration of the eucharistic bread; on it is placed the bread for the priest as well as for the ministers and the faithful.

294 Vessels made from metal should ordinarily be gilded on the inside if the metal is one that rusts; gilding is not necessary if the metal is more precious than gold and does not rust.

295 The artist may fashion the sacred vessels in a shape that is in keeping with the culture of each region, provided each type of vessel is suited to the intended liturgical use.

296 For the blessing of vessels the rites prescribed in the liturgical books are to be followed.

IV. VESTMENTS

297 In the Church, the body of Christ, not all members have the same function. This diversity of ministries is shown outwardly in worship by the diversity of vestments. These should therefore symbolise the function proper to each ministry. But at the same time the vestments should also contribute to the beauty of the rite.

298 The vestment common to ministers of every rank is the alb, tied at the waist with a cincture, unless it is made to fit without a cincture. An amice should be put on first if the alb does not completely cover the street clothing at the neck. A surplice may not be substituted for the alb when the chasuble or dalmatic is to be worn or when a stole is used instead of the chasuble or dalmatic.

299 Unless otherwise indicated, the chasuble, worn over the alb and stole, is the vestment proper to the priest celebrant at Mass and other rites directly connected with Mass.

300 The dalmatic, worn over the alb and stole, is the vestment proper to the deacon.

301 Ministers below the order of deacon may wear the alb or other vestment that is lawfully approved in each region.

302 The priest wears the stole around his neck and hanging down in front. The deacon wears it over his left shoulder and drawn diagonally across the chest to the right side, where it is fastened.

303 The cope is worn by the priest in processions and other services, in keeping with the rubrics proper to each rite.

304 Regarding the design of vestments, conferences of bishops may determine and propose to the Apostolic See adaptations that correspond to the needs and usages of their regions.⁹²

305 In addition to the traditional materials, natural fabrics proper to the region may be used for making vestments; artificial fabrics that are in keeping with the dignity of the liturgical service and the person wearing them may also be used. The conference of bishops will be the judge in this matter.⁹³

306 The beauty and nobility of a vestment should derive from its material and design rather than from lavish ornamentation. Representations on vestments should consist only of symbols, images, or pictures portraying the sacred. Anything out of keeping with the sacred is to be avoided.

307 Variety in the colour of the vestments is meant to give effective, outward expression to the specific character of the mysteries of faith being celebrated and, in the course of the liturgical year, to a sense of progress in the Christian life.

308 Traditional usage should be retained for the vestment colours.

1. White is used in the offices and Masses during the seasons of Easter and Christmas; on feasts and memorials of the Lord, other than of his passion; on feasts and memorials of the Blessed Virgin Mary, the angels, saints who were not martyrs, All Saints (1 November), the Birth of John the Baptist (24 June), John, apostle, evangelist (27 December), the Chair of Peter (22 February), and the Conversion of Paul (25 January).

⁹²See SC, art. 128.

⁹³See SC, art. 128.

2. Red is used on Passion Sunday (Palm Sunday) and Good Friday, Pentecost Sunday, celebrations of the Lord's passion, birthday feasts of the apostles and evangelists, and celebrations of martyrs.
3. Green is used in the offices and Masses of Ordinary Time.
4. Violet is used in Advent and Lent. It may also be worn in offices and Masses for the dead.
5. Black may be used in Masses for the dead.
6. Rose may be used on *Gaudete* Sunday (Third Sunday of Advent) and *Laetare* Sunday (Fourth Sunday of Lent).

The conference of bishops may choose and propose to the Apostolic See adaptations suited to the needs and culture of peoples.

309 On solemn occasions more precious vestments may be used, even if not of the colour of the day.

310 Ritual Masses are celebrated in their proper colour, in white, or in a festive colour; Masses for various needs and occasions are celebrated in the colour proper to the day or the season or in violet if they bear a penitential character, for example, Masses in time of war or conflict, Masses in time of famine, or Masses for forgiveness of sins; votive Masses are celebrated in the colour suited to the Mass itself or in the colour proper to the day or season.

V. OTHER REQUISITES FOR CHURCH USE

311 Besides vessels and vestments for which some special material is prescribed, any other furnishings that either have a liturgical use or are in any other way introduced into a church should be worthy and suited to their particular purpose.

312 Even in minor matters, every effort should be made to respect the canons of art and always to combine a noble simplicity and cleanliness.

CHAPTER SEVEN

CHOICE OF THE MASS AND ITS PARTS

313 The pastoral effectiveness of a celebration will be heightened if the texts of readings, prayers, and songs correspond as closely as possible to the needs, religious preparation, and aptitude of the participants. This will be achieved by an appropriate use of the broad options described in this chapter.

In planning the celebration, then, the priest should consider the common spiritual good of the assembly rather than his personal outlook. He should also remember that the choices are to be made in consultation with the ministers and others who have a function in the celebration, including the faithful in regard to the parts that more directly belong to them.

Since a variety of options are provided for the different parts of the Mass, it is necessary for the deacon, readers, psalmist, cantor, commentator, and choir to be completely sure beforehand of those texts for which each is responsible so that nothing is improvised. Harmonious planning and carrying out of the rites will help dispose the faithful spiritually to take part in the eucharist.

I. CHOICE OF MASS

314 On solemnities the priest is bound to follow the calendar of the Church where he is celebrating.

315 On Sundays, on weekdays during the seasons of Advent, Christmas, Lent, and Easter, on feasts, and on obligatory memorials:

1. if Mass is celebrated with a congregation, the priest should follow the calendar of the Church where he is celebrating;
2. if Mass is celebrated without a congregation, the priest may choose either the calendar of the Church or his own calendar.

316 On optional memorials:

1. On the weekdays of Advent from 17 December to 24 December, during the octave of Christmas, and on the weekdays of Lent, except Ash Wednesday and during Holy Week, the priest celebrates the Mass of the day; but he may take the opening prayer from a memorial listed in the General Calendar for that day, except on Ash Wednesday and during Holy Week.
2. On the weekdays of the season of Advent before 17 December, the weekdays of the season of Christmas from 2 January, and the weekdays of the season of Easter, the priest may choose the weekday Mass, the Mass of the saint, or the Mass of one of the saints whose memorial is observed or of a saint listed in the martyrology for that day.
3. On the weekdays in Ordinary Time, the priest may choose the weekday Mass, the Mass of an optional memorial of the day, the Mass of a saint listed in the martyrology for that day, a Mass for various needs and occasions, or a votive Mass.

If he celebrates with a congregation, the priest will consider first the spiritual good of the faithful and avoid imposing his own personal preferences. Above all he will be careful not to omit the readings assigned for each day in the weekday lectionary too frequently or without sufficient reason, since the Church desires that a richer portion at the table of God's word be provided for the people.⁹⁴

For the same reason he should use Masses for the dead sparingly. Every Mass is offered for both the living and the dead, and there is a remembrance of the dead in every eucharistic prayer.

Where the faithful are attached to the optional memorials of Mary or the saints, at least one Mass of the memorial should be celebrated to satisfy their legitimate devotion.

When an option is given between a memorial in the General Calendar and one in a diocesan or religious calendar, the preference should be given, all things being equal and depending on tradition, to the memorial in the particular calendar.

II. CHOICE OF INDIVIDUAL TEXTS

317 In the choice of texts for the several parts of the Mass, the following rules are to be observed. They apply to Masses of the season and of the saints.

READINGS

318 Sundays and major feasts have three readings, that is, from the prophet, the apostle, and the gospel. Thus the Christian people are brought to know the continuity of the work of salvation according to the exalted plan of God's word.

Accordingly, it is expected that there will actually be three readings. Nevertheless for pastoral reasons and by decree of the conference of bishops the use of only two readings is allowed in some places. In such a case, the choice between the first two readings should be based on the norms in the Lectionary and on the intention to lead the faithful to a deeper knowledge of Scripture; there should never be any thought of choosing a text because it is shorter or easier.

319 In the weekday Lectionary, readings are provided for each day of every week throughout the year; therefore, these readings are for the most part to be used on the days to which they are assigned, unless a solemnity or feast occurs.

Because of this the continuous reading during the week is sometimes interrupted by the occurrence of a feast or particular celebration. In this case the priest, taking into consideration the entire week's plan of readings, is allowed either to combine omitted parts with other readings or to decide which readings are to be preferred.

In Masses with special groups, the priest may choose texts more suited to the particular celebration, provided they are taken from the texts of an approved lectionary.

⁹⁴ See SC, art. 51.

320 The Lectionary has a special selection of texts from Scripture for Masses that incorporate certain sacraments or sacramentals or that are celebrated by reason of special circumstances.

These selections of readings have been assigned so that by hearing a more pertinent passage from God's word the faithful may be led to a better understanding of the mystery they are taking part in and may be led to a more ardent love for God's word.

Therefore the texts for proclamation in the liturgical assembly are to be chosen on the basis of their pastoral relevance and the choices allowed in this matter.

PRAYERS

321 The many prefaces that enrich the Roman Missal are intended to develop in different ways the theme of thanksgiving in the eucharistic prayer and bring out more clearly the different facets of the mystery of salvation.

322 The choice of the eucharistic prayer is suitably guided by the following norms.

1. Eucharistic Prayer I, the Roman Canon, which may be used on any day, is particularly apt on days when there is a special text for the prayer *We pray in communion with the whole Church* or in Masses that have a special form of the prayer *Lord, accept this offering*. It is also appropriate on the feasts of the apostles and saints mentioned in it and on Sundays, unless for pastoral considerations another eucharistic prayer is preferred.

2. Eucharistic Prayer II has features that make it particularly suitable for weekdays and special circumstances.

Although it has its own preface, it may also be used with other prefaces, especially those that summarise the mystery of salvation, such as the Sunday prefaces or the common prefaces.

When Mass is celebrated for a dead person, the special formula may be inserted in the place indicated, namely, before the intercession *Remember our brothers and sisters*.

3. Eucharistic Prayer III may be said with any preface. Its use is particularly suited to Sundays and major feasts.

The special formula for a dead person may be used in the place indicated, namely, after the prayer *Merciful Father, hear the prayers*.

4. Eucharistic Prayer IV has an unchangeable preface and gives a fuller summary of the history of salvation. It may be used when a Mass has no preface of its own.

Because of the structure of this prayer no special formula for the dead may be inserted.

5. A eucharistic prayer that has its own preface may be used with that preface, even when the Mass calls for the preface of the season.

323 In any Mass the prayers proper to that Mass are used, unless otherwise noted.

On a memorial, however, the opening prayer or collect may be the one proper to the Mass or from the common. The prayer over the gifts and prayer after communion, unless they are proper, may be taken either from the common or from the weekdays of the current season.

On the weekdays in Ordinary Time, the prayers may be taken from the preceding Sunday, from another Sunday in Ordinary Time, or from the prayers for various needs and occasions listed in the Missal. It is always permissible, however, to use only the opening prayer from these Masses.

This provides a rich collection of texts that create an opportunity continually to rephrase the themes of prayer for the liturgical assembly and also to adapt the prayer suitably to the needs of the people, the Church, and the world. During the more important seasons of the year, however, the proper seasonal prayers appointed for each day in the Missal already make this adaptation.

SONG

324 The norms laid down in their proper places are to be observed for the choice of chants between the readings and the opening song, the song for the preparation of the gifts, and the communion song.

SPECIAL PERMISSIONS

325 In addition to the permissions just given to choose more suitable texts, the conferences of bishops have the right in special circumstances to make further adaptations of readings, but on condition that the texts are taken from an approved Lectionary.

CHAPTER EIGHT

MASSES AND PRAYERS FOR VARIOUS CIRCUMSTANCES AND MASSES FOR THE DEAD

I. MASSES AND PRAYERS FOR VARIOUS CIRCUMSTANCES

326 For well-disposed members of the faithful the liturgy of the sacraments and sacramentals causes almost every event in life to be made holy by divine grace that flows from the paschal mystery.⁹⁵ The eucharist, in turn, is the sacrament of sacraments. Accordingly, the Missal provides formularies for Masses and prayers that may be used in the various circumstances of Christian life, for the needs of the whole world, and for the needs of the Church, both universal and local.

327 In view of the broad options for choosing the readings and prayers, the Masses for various circumstances should be used sparingly, that is, when the occasion requires.

328 In all the Masses for various circumstances, unless otherwise expressly indicated, the weekday readings and the chants between them may be used, if they are suited to the celebration.

329 The Masses for various circumstances are of three types:

1. the Ritual Masses, which are related to the celebration of certain sacraments or sacramentals;
2. the Masses for Various Needs and Occasions, which are used either as situations arise or at fixed times;
3. the Votive Masses of the mysteries of the Lord or in honour of Mary or a particular saint or of all the saints, which are options provided for the sake of the faithful's devotion.

330 Ritual Masses are prohibited on Sundays during the seasons of Advent, Lent and Easter, on solemnities, on days within the octave of Easter, on the Commemoration of All the Faithful Departed (All Souls), on Ash Wednesday, and during Holy Week. In addition, the norms found in the ritual books or in the Masses themselves also apply.

331 From the selection of Masses for Various Needs and Occasions, the competent authority may choose Masses for those special days of prayer that the conferences of bishops may decree during the course of the year.

332 In cases of serious need or pastoral advantage, at the direction of the local Ordinary or with his permission, an appropriate Mass may be celebrated on any day except solemnities, the Sundays during the seasons of Advent, Lent, and Easter, days within the octave of Easter, on the Commemoration of All the Faithful Departed (All Souls), Ash Wednesday, and during Holy Week.

⁹⁵ See SC, art. 61.

333 On obligatory memorials, on the weekdays of Advent until 16 December, of the season of Christmas after 2 January, and of the season of Easter after the octave of Easter, Masses for Various Needs and Occasions and Votive Masses are *per se* forbidden. But if some real need or pastoral advantage requires, at the discretion of the rector of the church or the priest celebrant himself, the Masses corresponding to such need or advantage may be used in a celebration with a congregation.

334 On weekdays in Ordinary Time when there is an optional memorial or the office is of the weekday, any Mass or prayer for various circumstances is permitted, but prayers from the Ritual Masses are excluded when the Ritual Mass is not being celebrated.

II. MASSES FOR THE DEAD

335 The Church offers the eucharistic sacrifice of Christ's passover for the dead so that on the basis of the communion existing among all Christ's members, the petition for spiritual help on behalf of some members may bring others comforting hope.

336 The funeral Mass has first place among the Masses for the dead and may be celebrated on any day except solemnities that are days of obligation, Holy Thursday, the Easter Triduum, and the Sundays during the seasons of Advent, Lent, and Easter.

337 On the occasion of receiving the news of a death, the final burial, or the first anniversary, the Mass for the dead may be celebrated, even on days within the Christmas octave, on obligatory memorials, and on weekdays, except on Ash Wednesday and during Holy Week.

Other Masses for the dead, that is, daily Masses, may be celebrated on weekdays in Ordinary Time when there is an optional memorial or when the office is of the weekday, provided such Masses are actually offered for the dead.

338 At the funeral Mass there should as a rule be a short homily, but never a eulogy of any kind. The homily is also recommended at other Masses for the dead celebrated with a congregation.

339 The faithful, and especially the family of the deceased, should be urged to share in the eucharistic sacrifice offered for the deceased person by receiving communion.

340 If the funeral Mass is directly joined to the burial rite, once the prayer after communion has been said and omitting the concluding rite, the rite of final commendation or farewell takes place. This rite is celebrated only if the body is present.

341 In the planning and choosing of the variable parts of the Mass for the dead, especially the funeral Mass (for example, prayers, readings, general intercessions), pastoral considerations bearing upon the deceased, the family, and those attending should rightly be foremost.

Pastors should, moreover, take into special account those who are present at a liturgical celebration or who hear the gospel only on the occasion of the funeral. These may be non-Catholics or Catholics who never or rarely share in the eucharist or who have apparently lost the faith. Priests are, after all, ministers of Christ's gospel for all people.

DIRECTORY FOR MASSES WITH CHILDREN

INTRODUCTION

1 The Church must show special concern for baptised children who have yet to be fully initiated through the sacraments of confirmation and eucharist as well as for children who have only recently been admitted to holy communion. The circumstances of contemporary life in which children grow up are less favourable to their spiritual progress.¹ In addition parents sometimes scarcely fulfil the obligations they accepted at the baptism of their children to bring them up as Christians.

2 In the upbringing of children in the Church a special difficulty arises from the fact that liturgical celebrations, especially the eucharist, cannot fully exercise their inherent pedagogical force upon children.² Although the vernacular may now be used at Mass, still the words and signs have not been sufficiently adapted to the capacity of children.

In fact, even in daily life children do not always understand all their experiences with adults but rather may find them boring. It cannot therefore be expected of the liturgy that everything must always be intelligible to them. Nonetheless there is a fear of spiritual harm if over the years children repeatedly experience in the Church things that are barely comprehensible; for recent psychological study has established how profoundly children are formed by the religious experience of infancy and early childhood, because of the special religious receptivity proper to those years.³

3 The Church follows its Master, who “put his arms around the little children . . . and blessed them” (Mark 10:16). It cannot leave children in the condition described. The Second Vatican Council had already spoken in the Constitution on the Liturgy about the need of liturgical adaptation for various groups.⁴ Soon afterward, especially in the first Synod of Bishops held in Rome in 1967, the Church began to consider more carefully how participation by children could be facilitated. On the occasion of the Synod, the President of the Consilium for the Implementation of the Constitution on the Liturgy said explicitly that it could not be a matter of “creating some entirely special rite but rather of retaining, shortening, or omitting some elements or of making a more appropriate selection of texts.”⁵

4 All the details of eucharistic celebration with a congregation were determined in the General Instruction of the revised Roman Missal published in 1969.

¹ See Congregation for the Clergy, *General Catechetical Directory* (hereafter, GCD), no. 5: *Acta Apostolicae Sedis*, *Commentarium officiale* (Vatican City; hereafter, AAS) 64 (1972), pp. 101-102.

² See Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 33.

³ See GCD, no. 78: AAS 64 (1972), pp. 146-147.

⁴ See SC, art. 38; see also Congregation for Divine Worship, Instruction *Actio pastoralis*, on Masses with special groups, 15 May 1969: AAS 61 (1969), pp. 806-811.

⁵ Consilium for the Implementation of the Constitution on the Liturgy, “De Liturgia in prima Synodo Episcoporum” (hereafter, “De Liturgia”), *Notitiae* 3 (1967), p. 368.

Then this Congregation began to prepare a special Directory for Masses with Children, as a supplement to the Instruction. This was done in response to repeated petitions from the entire Catholic world and with the cooperation of men and women specialists from almost every nation.

5 Like the General Instruction, this Directory reserves some adaptations to the conferences of bishops or to individual bishops.⁶

Adaptations of the Mass for children may be necessary in a given country but cannot be included in a general directory. In accord with the Constitution on the Liturgy, art. 40, the same conferences of bishops are to propose such adaptations to the Apostolic See for introduction into the liturgy with its consent.

6 The Directory is concerned with children who have not yet entered the period of preadolescence. It does not speak directly of children who are physically or mentally handicapped, because a broader adaptation is sometimes necessary for them.⁷ Nevertheless, the following norms may also be applied to the handicapped, with the necessary changes.

7 The first chapter of the Directory (nos. 8-15) gives a kind of foundation by considering the variety of ways in which children are introduced to the eucharistic liturgy. The second chapter (nos. 16-19) briefly treats Masses with adults in which children also take part. Finally, the third chapter (nos. 20-54) treats at greater length Masses with children in which only some adults take part.

⁶See nos. 19, 32, 33 of this Directory.

⁷See the Order of Mass with deaf and mute children of German-speaking regions approved, that is, confirmed by this Congregation, 26 June 1970 (Protocol no. 1546/70).

CHAPTER ONE

THE INTRODUCTION OF CHILDREN TO THE EUCHARISTIC CELEBRATION

8 A fully Christian life is inconceivable without participation in the liturgical services in which the faithful, gathered into a single assembly, celebrate the paschal mystery. Therefore, the religious initiation of children must be in harmony with this purpose.⁸ The Church baptises children and therefore, relying on the gifts conferred by this sacrament, it must be concerned that once baptised they grow in communion with Christ and each other. The sign and pledge of that communion is participation in the eucharistic table, for which children are being prepared or led to a deeper realisation of its meaning. This liturgical and eucharistic formation may not be separated from their general education, both human and Christian; indeed it would be harmful if their liturgical formation lacked such a foundation.

9 For this reason all who have a part in the formation of children should work together and consult toward one objective: that, even if children already have some feeling for God and the things of God, they may also experience in proportion to their age and personal development the human values that are present in the eucharistic celebration. These values include the community activity, exchange of greetings, capacity to listen and to seek and grant pardon, expression of gratitude, experience of symbolic actions, a meal of friendship, and festive celebration.⁹

Eucharistic catechesis, dealt with in no. 12, should develop such human values. Then, depending on their age and their psychological and social situation, children will gradually open their minds to the perception of Christian values and the celebration of the mystery of Christ.¹⁰

10 The Christian family has the greatest role in instilling these human and Christian values.¹¹ Thus Christian formation, provided by parents and other educators, should be strongly encouraged in relation to the liturgical formation of children as well.

By reason of the duty in conscience freely accepted at the baptism of their children, parents have an obligation to teach them gradually how to pray. This they do by praying with them each day and by introducing them to prayers said privately.¹² If children, prepared in this way even from their early years, take part in the Mass with their family whenever they wish, they will easily begin to sing and to pray in the liturgical community and indeed will already have some initial idea of the eucharistic mystery.

If, however, the parents are weak in faith but still wish their children to receive Christian formation, they should be urged at least to communicate to their children the human values mentioned already and, when the occasion arises, to participate in meetings of parents and in non-eucharistic celebrations held with children.

⁸ See SC, art. 14, 19.

⁹ See GCD, no. 25: AAS 64 (1972), p. 114.

¹⁰ See Vatican Council II, Declaration on Christian Education *Gravissimum educationis*, 28 October 1965 (hereafter, GE), no. 2.

¹¹ See GE, no. 3.

¹² See GCD, no. 78: AAS 64 (1972), pp. 146-147.

11 In addition, the Christian communities to which the individual families belong or in which the children live also have a responsibility toward children baptised in the Church. By giving witness to the gospel, living communal charity, and actively celebrating the mysteries of Christ, the Christian community is an excellent school of Christian and liturgical formation for the children who live in it.

Within the Christian community, godparents or other persons noted for their dedicated service can, out of apostolic zeal, contribute greatly to the necessary catechesis in the case of families that fail in their obligation toward the children's Christian upbringing.

Pre-school programs, Catholic schools, and various kinds of associations for children serve these same needs in a special way.

12 Even in the case of children, the liturgy itself always exerts its own inherent power to instruct.¹³ Yet within religious-education programs in the schools and parishes the necessary importance should be given to catechesis on the Mass.¹⁴ This catechesis should be directed to the child's active, conscious, and authentic participation.¹⁵ "Suited to children's age and capabilities, it should, by means of the main rites and prayers of the Mass, aim at conveying its meaning, including what relates to taking part in the Church's life."¹⁶ This is especially true of the text of the eucharistic prayer and of the acclamations by which the children take part in this prayer.

The catechesis preparing children for first communion calls for special mention. In it they should learn not only the truths of faith regarding the eucharist but also how from first communion on—after being prepared according to their capacity by penance—they can as fully integrated members of Christ's Body take part actively with the people of God in the eucharist, sharing in the Lord's table and the community of their brothers and sisters.

13 Various kinds of celebrations may also play a major role in the liturgical formation of children and in their preparation for the Church's liturgical life. By the very fact of such celebrations children easily perceive some liturgical elements, for example, greetings, silence, and common praise (especially when this is sung together). But care must be taken that the instructive element does not become dominant in these celebrations.

14 Depending on the capacity of the children, the word of God should have a greater and greater place in these celebrations. In fact, as the children's spiritual capacity develops, celebrations of the word of God in the strict sense should be held rather frequently, especially during Advent and Lent.¹⁷ These celebrations are able to encourage in the children an appreciation of the word of God.

15 While all that has been said remains true, the final purpose of all liturgical and eucharistic formation must always be a greater and greater conformity to the gospel in the daily life of the children.

¹³ See SC, art. 33.

¹⁴ See Congregation of Rites, Instruction *Eucharisticum mysterium*, on worship of the eucharist, 25 May 1967 (hereafter, EuchMyst), no. 14: AAS 59 (1967), p. 550.

¹⁵ See GCD, no. 25: AAS 64 (1972), p. 114.

¹⁶ See EuchMyst, no. 14: AAS 59 (1967), p. 550; GCD, no. 57: AAS 64 (1972), p. 131.

¹⁷ See SC, art. 35:4.

CHAPTER TWO

MASSES WITH ADULTS IN WHICH CHILDREN ALSO PARTICIPATE

16 In many places parish Masses are celebrated, especially on Sundays and feast days, at which a good many children take part along with the large number of adults. At these Masses the witness of adult believers can have a great effect upon the children. Adults can in turn benefit spiritually from experiencing the part that the children have within the Christian community. The Christian spirit of the family is greatly fostered when children take part in these Masses together with their parents and other family members.

Infants who as yet are unable or unwilling to take part in the Mass may be brought in at the end of Mass to be blessed together with the rest of the community. This may be done, for example, if some parish helpers have been taking care of them in a separate area.

17 Nevertheless, in Masses of this kind it is necessary to take great care that the children present do not feel neglected because of their inability to participate or to understand what happens and what is proclaimed in the celebration. Some account should be taken of their presence: for example, by speaking to them directly in the brief comments (as at the beginning and the end of Mass) and at some point in the homily.

Sometimes, moreover, if the place itself and the nature of the individuals permit, it possibly will be appropriate to celebrate the liturgy of the word, including a homily, with the children in a separate, but not too distant, location. Then, before the eucharistic liturgy begins, the children are led to the place where the adults have meanwhile celebrated their own liturgy of the word.

18 In these Masses it may also be very helpful to give some tasks to the children. They may, for example, bring forward the gifts or sing one or other of the songs of the Mass.

19 If the number of children is large, it may at times be suitable to plan this kind of Mass so that it corresponds more closely to the needs of the children. In this case the homily should be directed to them but in such a way that adults may also benefit from it. Wherever the bishop permits, in addition to the adaptations already provided in the Order of Mass, one or other of the particular adaptations described later in the Directory may be employed in a Mass celebrated with adults in which children also participate.

CHAPTER THREE

MASSES WITH CHILDREN IN WHICH ONLY A FEW ADULTS PARTICIPATE

20 In addition to the Masses in which children take part with their parents and other family members (which are not always possible everywhere), Masses with children primarily in which only a few adults take part are recommended, especially during the week. From the beginning of the liturgical reform it has been clear to everyone that some adaptations are necessary in these Masses.¹⁸

Such adaptations, but only those of a more general kind, will be considered later (nos. 38-54).

21 It is always necessary to keep in mind that such eucharistic celebrations must lead children toward the celebration of Mass with adults, especially the Masses at which the Christian community must come together on Sundays.¹⁹ Thus, apart from adaptations that are necessary because of the children's age, the result should not be entirely special rites, markedly different from the Order of Mass celebrated with a congregation.²⁰ The purpose of the various elements should always correspond with what is said in the General Instruction of the Roman Missal on individual points, even if at times for pastoral reasons an absolute *identity* cannot be insisted upon.

OFFICES AND MINISTRIES IN THE CELEBRATION

22 The principles of active and conscious participation are in a sense even more significant for Masses celebrated with children. Every effort should therefore be made to increase this participation and to make it more intense. For this reason as many children as possible should have special parts in the celebration: for example, preparing the place and the altar (see no. 29), acting as cantor (see no. 24), singing in a choir, playing musical instruments (see no. 32), proclaiming the readings (see nos. 24 and 47), responding during the homily (see no. 48), reciting the intentions of the general intercessions, bringing the gifts to the altar, and performing similar activities in accord with the usage of various peoples (see no. 34).

To encourage participation, it will also sometimes be helpful to have several additions, for example, the insertion of motives for giving thanks before the priest begins the dialogue of the preface.

In all this, it should be kept in mind that external activities will remain fruitless and even harmful if they do not serve the internal participation of the children. Thus sacred silence has its importance even in Masses with children (see no. 37). These things should be attended to with great care so that the children do not forget that all the forms of participation reach their high point in eucharistic communion, when the body and blood of Christ are received as spiritual nourishment.²¹

¹⁸ See no. 3 of this Directory.

¹⁹ See SC, art. 42 and 106.

²⁰ See "De Liturgia," *Notitiae* 3 (1967), p. 368.

²¹ See pages 7-70, General Instruction of the Roman Missal (hereafter, GIRM), no. 56.

23 It is the responsibility of the priest who celebrates a Mass with children to make the celebration festive, familial, and meditative.²² Even more than in Masses with adults, the priest should bring about this kind of attitude of mind which depends on his personal preparation and his manner of acting and speaking with others.

The priest should be concerned above all about the dignity, clarity, and simplicity of his actions and gestures. In speaking to the children he should express himself so that he will be easily understood, while avoiding any childish style of speech.

The free use of introductory comments²³ will lead children to a genuine liturgical participation, but these should not be merely didactic explanations.

It will help him to reach the hearts of the children if the priest sometimes expresses the invitations in his own words, for example, at the penitential rite, the prayer over the gifts, the Lord's Prayer, the sign of peace, and communion.

24 Since the eucharist is always the action of the entire ecclesial community, the participation of at least some adults is desirable. These should be present not as monitors but as people who by praying with the children are participating in the Mass and who can help them to the extent necessary.

With the consent of the pastor or rector of the church, nothing forbids one of the adults who is participating in a Mass with children from speaking to the children after the gospel reading, especially if the priest finds it difficult to adapt himself to the mentality of children. In this matter the norms issued by the Congregation for the Clergy should be observed.

Even in Masses with children the diversity of ministries should be encouraged so that the Mass may stand out clearly as the celebration of a community.²⁴ For example, readers and cantors, whether children or adults, should be employed. In this way a variety of voices will keep the children from becoming bored.

PLACE AND TIME OF CELEBRATION

25 The primary place for the eucharistic celebration for children is the church. Within the church, however, a space should be carefully chosen, if available, that will be suited to the number of participants. It should be a place where the children can act freely according to the requirements of a living liturgy that is suited to their age.

If, however, the church does not satisfy these demands, it will sometimes be suitable to celebrate the eucharist with children outside a place of worship. But in that case the location chosen should be appropriate and worthy of such a celebration.²⁵

²² See no. 37 of this Directory.

²³ See GIRM, no. 11.

²⁴ See SC, art. 28.

²⁵ See GIRM, no. 253.

26 For Masses with children the time of day should be chosen that best corresponds to the circumstances of their lives so that they may be most open to hearing the word of God and to celebrating the eucharist.

27 Weekday Mass in which children participate can certainly be celebrated with greater effect and less danger of boredom if it does not take place every day (for example, in boarding schools). Moreover, preparation can be more careful if there is a longer interval between diverse celebrations.

Sometimes it will be preferable to have common prayer, to which the children may also contribute spontaneously, or else a common meditation, or a celebration of the word of God. These are ways of continuing the eucharistic celebrations already held and of fostering a deeper participation in subsequent celebrations.

28 When the number of children who celebrate the eucharist together is very great, attentive and conscious participation becomes more difficult. Therefore, if possible, several groups should be formed; these should not be set up rigidly according to age but with regard for the children's progress in religious formation and catechetical preparation.

During the week such groups appropriately may be invited to the sacrifice of the Mass on different days.

PREPARATION FOR THE CELEBRATION

29 Each eucharistic celebration with children should be carefully prepared beforehand, especially with regard to the prayers, songs, readings, and intentions of the general intercessions. This should be done in discussion with the adults and with the children who will have a special ministry in these Masses. If possible, some of the children should take part in preparing and ornamenting the place of celebration and preparing the cup with the plate and the cruets. Presupposing the appropriate internal participation, such activity may also help to develop the spirit of community celebration.

SINGING AND MUSIC

30 Since singing must be given great importance in all celebrations, it is to be especially encouraged in every way for Masses celebrated with children, in view of their special affinity for music.²⁶ The culture of various peoples and the children's own capabilities should be taken into account.

If possible, the acclamations should be sung by the children rather than recited, especially the acclamations that form part of the eucharistic prayer.

31 To facilitate the children's participation in singing the *Gloria*, *Credo*, *Sanctus*, and the *Agnus Dei*, it is permitted to use with the melodies appropriate vernacular texts, accepted by competent authority, even if these do not correspond exactly to the liturgical texts.²⁷

²⁶ See GIRM, no. 19.

²⁷ See Congregation of Rites, Instruction *Musicam sacram*, on music in the liturgy, 5 March 1967 (hereafter, MS), no. 55: AAS 59 (1967) p. 316.

32 The use of “musical instruments can also add a great deal” in Masses with children, especially if they are played by the children themselves.²⁸ The playing of instruments will help to sustain the singing or to encourage the reflection of the children; sometimes in their own fashion instruments express festive joy and the praise of God.

Special care should always be taken, however, that the musical accompaniment does not overpower the singing or become a distraction rather than a help to the children. Music should correspond to the purpose intended for the different times at which it is played during the Mass.

With these precautions and with due need and special discretion, recorded music may also be used in Masses with children, in accord with norms established by the conferences of bishops.

GESTURES

33 In view of the nature of the liturgy as an activity of the entire person and in view of the psychology of children, participation by means of gestures and posture should be strongly encouraged in Masses with children, with due regard for age and local customs. Much depends not only on the gestures of the priest,²⁹ but also on the manner in which the children conduct themselves as a community.

If, in accord with the norm of the General Instruction of the Roman Missal,³⁰ a conference of bishops adapts the gestures and postures at Mass to the mentality of a people, it should take the special condition of children into account or should decide on certain adaptations that are for children only.

34 Among the actions that are considered under this heading, processions and other activities that involve physical participation deserve special mention.

The children’s entering in procession with the priest celebrant serves to help them better to experience a sense of the communion that is thus being created.³¹ The participation of at least some children in the procession with the Book of Gospels makes clearer the presence of Christ announcing the word to his people. The procession of children with the cup and the gifts expresses more clearly the value and meaning of the preparation of the gifts. The communion procession, if properly arranged, helps greatly to develop the children’s devotion.

VISUAL ELEMENTS

35 The liturgy of the Mass itself contains many visual elements and these should be given great prominence with children. This is especially true of the particular visual elements in the course of the liturgical year, for example, the veneration of the cross, the Easter candle, the lights on the feast of the Presentation of the Lord,

²⁸ See MS, no. 62: AAS 59 (1967), p. 318.

²⁹ See no. 23 of this Directory.

³⁰ See GIRM, no. 21.

³¹ See GIRM, no. 24.

and the variety of colours and liturgical appointments.

In addition to these visual elements that belong to the celebration itself and to the place of celebration, it is appropriate to introduce other related elements that will permit children to perceive visually the wonderful works that God performed in creation and redemption and thus support their prayer. The liturgy should never appear as something dry and merely intellectual.

36 For the same reason, the use of pictures prepared by the children themselves may be useful, for example, as illustrations of a homily, as visual expressions of the intentions of the general intercessions, or as inspirations to reflection.

SILENCE

37 Even in Masses with children “silence should be observed at the designated times as part of the celebration”³² lest too great a place be given to external action. In their own way children are also genuinely capable of reflection. They need some guidance, however, so that they will learn how, in keeping with the different moments of the Mass (for example, after communion or even after the homily³³), to recollect themselves, meditate briefly, or praise and pray to God in their hearts.³⁴

Besides this, care should be taken, much more than in Masses with adults, that the liturgical texts should be proclaimed unhurriedly and intelligibly, with the necessary pauses.

PARTS OF THE MASS

38 The general structure of the Mass, which “is made up as it were of two parts: the liturgy of the word and the liturgy of the eucharist,” should always be maintained, as should certain rites to open and conclude the celebration.³⁵ Within individual parts of the celebration, the adaptations that follow seem necessary if children are truly to experience, in their own way and according to the psychological patterns of childhood, “the mystery of faith . . . by means of rites and prayers.”³⁶

39 Some rites and texts should never be adapted for children lest the difference between Masses with children and the Masses with adults become too pronounced.³⁷ These are “the acclamations and the responses of the faithful to the priest’s greeting,”³⁸ the Lord’s Prayer, and the Trinitarian formulary at the end of the blessing with which the priest concludes the Mass. It is urged, moreover, that children should become accustomed to the Nicene Creed little by little, the right to use the Apostles’ Creed indicated in no. 49 remaining intact.

³² GIRM, no. 23.

³³ See EuchMyst, no. 38; AAS 59 (1967), p. 562.

³⁴ See GIRM, no. 23.

³⁵ See GIRM, no. 8.

³⁶ SC, art. 48.

³⁷ See no. 21 of this Directory.

³⁸ GIRM, no. 15.

A. INTRODUCTORY RITE

40 The introductory rite of Mass has as its purpose “that the faithful coming together take on the form of a community and prepare themselves to listen properly to God’s word and to celebrate the eucharist worthily.”³⁹ Therefore every effort should be made to create this disposition in the children and not to jeopardise it by any excess of rites which are set forth here.

It is sometimes permissible to omit one or other element of the introductory rite or perhaps to expand another element. There should always be at least some introductory element, which is completed by the opening prayer. In choosing individual elements, care should be taken that each one be used from time to time and that none be entirely neglected.

B. READING AND EXPLANATION OF THE WORD OF GOD

41 Since readings taken from Sacred Scripture “form the main part of the liturgy of the word,”⁴⁰ even in Masses celebrated with children biblical reading should never be omitted.

42 With regard to the number of readings on Sundays and feast days, the decrees of the conferences of bishops are to be observed. If three or even two readings appointed on Sundays or weekdays can be understood by children only with difficulty, it is permissible to read two or only one of them, but the gospel reading should never be omitted.

43 If all the readings assigned to the day seem to be unsuited to the capacity of the children, it is permissible to choose readings or a reading either from the Lectionary for Mass or directly from the Bible, but taking into account the liturgical seasons. It is recommended, moreover, that the individual conferences of bishops see to the composition of lectionaries for Masses with children.

If, because of the limited capacity of the children, it seems necessary to omit one or other verse of a biblical reading, this should be done cautiously and in such a way “that the meaning of the text or the intent and, as it were, style of the Scriptures are not distorted.”⁴¹

44 In the choice of readings the criterion to be followed is the quality rather than the quantity of the texts from Sacred Scripture. A shorter reading is not in itself always more suited to children than a lengthy reading. Everything depends on the spiritual advantage that the reading can bring to the children.

³⁹GIRM, no. 24.

⁴⁰GIRM, no. 33.

⁴¹The Roman Missal, *Lectionary for Mass*, typical edition, 1969, Introduction, no. 7d; see also 2nd English edition, 1981, Introduction, no. 77.

45 In the biblical texts “God is speaking to his people . . . (and) Christ is present in the midst of the faithful through his own word.”⁴² Paraphrases of Sacred Scripture should therefore be avoided. On the other hand, the use of translations that may already exist for the catechesis of children and that are accepted by the competent authority is recommended.

46 Verses of psalms, carefully selected in accord with the understanding of children, or a song in the form of psalmody or the *Alleluia* with a simple verse should be sung between the readings. The children should always have a part in this singing, but sometimes a reflective silence may be substituted for the singing.

If only a single reading is chosen, the singing may follow the homily.

47 All the elements that will help explain the readings should be given great consideration so that the children may make the biblical readings their own and may come more and more to appreciate better the value of God’s word.

Among such elements are the introductory comments that may precede the readings⁴³ and that by explaining the context or by introducing the text itself help the children to listen better and more fruitfully. The interpretation and illustration of the readings from Sacred Scripture in the Mass on a saint’s day may include an account of the saint’s life, not only in the homily but even before the biblical readings in the form of an introduction.

Depending on the text of the reading, it may be helpful for the children to read it in parts distributed among them, as is provided for the reading of the Lord’s passion during Holy Week.

48 The homily explaining the word of God should be given great prominence in all Masses with children. Sometimes the homily intended for children should become a dialogue with them, unless it is preferred that they should listen in silence.

49 If the profession of faith occurs at the end of the liturgy of the word, the Apostles’ Creed may be used with children, especially because it is part of their catechetical formation.

C. PRESIDENTIAL PRAYERS

50 The priest is permitted to choose from the Roman Missal texts of presidential prayers more suited to children, so that he may truly associate the children with himself. But he is to take into account the liturgical season.

51 Since these prayers were composed for adult members of the faithful, however, the principle simply of choosing from among them sometimes does not serve the purpose of having the children regard the prayers as an expression of their own life and religious experience.⁴⁴ If this is the case, nothing prevents the text of prayers of the Roman Missal from being adapted to the needs of children, but this should

⁴² GIRM, no. 33.

⁴³ See GIRM, no. 11.

⁴⁴ See Consilium for the Implementation of the Constitution on the Liturgy, Instruction *Comme le prévoit*, on the translation of liturgical texts for celebrations with a congregation, 25 January 1969, no. 20.

be done in such a way that, preserving the purpose of the prayer and to some extent its substance as well, the priest avoids anything that is foreign to the literary genre of a presidential prayer, such as moral exhortations or a childish manner of speech.

52 The eucharistic prayer is of the greatest importance in the eucharist celebrated with children because it is the high point of the entire celebration.⁴⁵ Much depends on the manner in which the priest proclaims this prayer⁴⁶ and on the way the children take part by listening and making their acclamations.

The disposition of mind required for this central part of the celebration and the calm and reverence with which everything is done must make the children as attentive as possible. Their attention should be on the real presence of Christ on the altar under the elements of bread and wine, on his offering, on the thanksgiving through him and with him and in him, and on the Church's offering, which is made at that moment and by which the faithful offer themselves and their lives with Christ to the eternal Father in the Holy Spirit.

For the present, the four eucharistic prayers approved by the supreme authority for Masses with adults and introduced into liturgical use are to be employed until the Apostolic See makes other provisions for Masses with children.⁴⁷

D. RITES BEFORE COMMUNION

53 When the eucharistic prayer has ended, the Lord's Prayer, the breaking of bread, and the invitation to communion should always follow,⁴⁸ because these elements have the principal significance in the structure of this part of the Mass.

E. COMMUNION AND THE FOLLOWING RITES

54 Everything should be done so that the children who are properly disposed and who have already been admitted to the eucharist may go to the holy table calmly and with recollection and thus take part fully in the eucharistic mystery. If possible, there should be singing, suited to the children, during the communion procession.⁴⁹

The comments that precede the final blessing⁵⁰ are important in Masses with children. Before they are dismissed, they need some repetition and application of what they have heard, but this should be done in a very few words. In particular, this is the appropriate time to express the connection between the liturgy and life.

⁴⁵ See GIRM, no. 54.

⁴⁶ See nos. 23 and 37 of this Directory.

⁴⁷ After the promulgation of this Directory, three eucharistic prayers for children were published by the Congregation for Divine Worship on 1 November 1974. These prayers may be used at Masses in which the majority of those present are children, in those countries in which the conference of bishops has approved their use.

⁴⁸ See no. 23 of this Directory.

⁴⁹ See MS, no. 32: AAS 59 (1967), p. 309.

⁵⁰ See GIRM, no. 11.

At least sometimes, depending on the liturgical seasons and different occasions in the children's life, the priest should use more expanded forms of blessing, but at the end should always retain the Trinitarian formula with the sign of the cross.⁵¹

55 The contents of the Directory have as their purpose to help children readily and joyfully to encounter Christ together in the eucharistic celebration and to stand with him in the presence of the Father.⁵² If they are formed by conscious and active participation in the eucharistic sacrifice and meal, they should learn better day by day, at home and away from home, to proclaim Christ to others among their family and among their peers by living the "faith, that works through love" (Galatians 5:6).

This Directory was prepared by the Congregation for Divine Worship. On 22 October 1973, Pope Paul VI approved and confirmed it and ordered that it be published.

Congregation for Divine Worship, 1 November 1973, the solemnity of All Saints.

By special mandate of the Supreme Pontiff.

+ Jean Cardinal Villot
Secretary of State

+ Annibale Bugnini
Titular Archbishop of Diocletiana
Secretary of the Congregation for
Divine Worship

⁵¹ See no. 39 of this Directory.

⁵² See Order of Mass, Liturgy of the Eucharist, Eucharistic Prayer II.

DECISIONS
OF THE
CONFERENCE OF BISHOPS

INTRODUCTION TO THE ORDER OF MASS

This pastoral introduction is presented as a supplement to the General Instruction of the Roman Missal. It presumes the General Instruction and is in no way intended to replace it. The pastoral introduction cannot be read apart from the General Instruction.

I. THE CELEBRATION OF MASS

1 In celebrating the eucharist, the people of God assemble as the body of Christ to fulfil the Lord's command to "do this in memory of me" (Luke 22:19). In this most sacred action of Christ and the Church, the memorial of his death and resurrection is celebrated, God is adored in spirit and in truth, the Church identifies itself with the saving sacrifice of its Lord and, nourished by his body and blood, looks forward in joyful hope to sharing in the supper of the Lamb in the heavenly kingdom.¹

2 At the Last Supper the Lord spoke to his disciples, took bread and wine, gave thanks, broke the bread, and gave them the bread of life and the cup of eternal salvation. After his resurrection from the dead, two disciples recognised his presence in these same actions: speaking, taking bread, giving thanks, breaking and sharing (see Luke 24:13-35). In the eucharist the Church to this day makes Christ's memorial and celebrates his presence in the same sequence of actions: in the liturgy of the word the assembly listens with hearts burning as the Lord speaks to it again and it responds with words of praise and petition; in the liturgy of the eucharist it takes bread and wine, gives thanks, breaks the bread, and receives the body and blood of Christ.²

3 These two principal parts of the Mass are so closely connected as to form one single act of worship: the table of God's word and of Christ's body is prepared, and from it the faithful are instructed and nourished; the spoken word of God announces the history of salvation, the eucharist embodies it in the sacramental signs of the liturgy. In addition to these two parts, there are also the introductory rites, which prepare the people for word and eucharist, and the concluding rite, which brings the people's worship to a close and sends them out to witness and service.³

4 The celebration of Mass is the action of Christ and the people of God, ministers and congregation. Within the one body of Christ there are many gifts and responsibilities. But just as each organ and limb is necessary for the sound functioning of the body (see 1 Corinthians 12), so every member of the assembly has a part to play in the action of the whole. It is therefore of the greatest importance that in all circumstances and on every occasion the celebration be so organised that priest, ministers, and faithful may all take their own part. The participation of all is de-

¹ See Congregation of Rites, Instruction *Eucharisticum mysterium*, on the worship of the eucharist, 25 May 1967 (hereafter, EuchMyst), no. 3, a-c; *Acta Apostolicae Sedis*, Commentarium officiale (Vatican City; hereafter, AAS) 59 (1967), pp. 540-542.

² See pages 7-70, General Instruction of the Roman Missal (hereafter, GIRM), no. 48.

³ See GIRM, no. 8; see The Roman Missal, *Lectionary for Mass*, 2nd English edition, 1981, Introduction (hereafter, LM), no. 10.

manded by the nature of the liturgy, and, for the faithful, is their right and duty by reason of their baptism.⁴

- By apostolic tradition, the Church gathers on the Lord's Day to celebrate the Lord's Supper. This Sunday eucharist, at which the entire local community assembles and in which all play their proper parts, is the primary manifestation of the local Church and, as such, the most important and normative form of eucharistic celebration.⁵ It should be in every sense inclusive and not be needlessly multiplied. The celebration of other sacraments, when the Roman Ritual allows, may be accommodated within it.
- In the celebration of the eucharist, all present render the particular service corresponding to their role and function in the assembly.⁶ A celebration is the work of the whole body of Christ; the ministers and other members of the assembly have a part in the action and have a contribution to make. Each of these special services is performed for the good of the whole and for the glory of God.

THE ASSEMBLY AND ITS MINISTERS

ASSEMBLY

5 Christ is always present in the Church, particularly in its liturgical celebrations. In the celebration of Mass, which is a memorial of the sacrifice of the cross, Christ is really present first of all in the assembly itself: "Where two or three come together in my name, there am I in their midst" (Matthew 18:20).⁷ At Mass the faithful form "a holy people, a chosen people, a royal priesthood: they give thanks to God and offer the Victim not only through the hands of the priest but also together with him and learn to offer themselves. They should endeavour to make this clear by their deep sense of reverence for God and their charity toward sisters and brothers who share with them in the celebration."⁸

6 The assembly is not a random group of individuals but the gathering of God's people to exercise its royal priesthood in the sacrifice of praise. Everything in the celebration is organised to encourage and foster an awareness of mutual interdependence, of common dignity and purpose.

- The dialogues between the assembly and its ministers and the acclamations have a special value as signs of communal action and as means of effective communication.⁹

⁴ See Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 14, 28; see GIRM, nos. 1, 2, 3, 5.

⁵ See SC, art. 49, 106; see Congregation of Rites, General Norms for the Liturgical Year and the Calendar, 21 March 1969 (hereafter, GNYC), no. 4.

⁶ See SC, art. 28.

⁷ See SC, art. 7; see GIRM, no. 7.

⁸ GIRM, no. 62.

⁹ See GIRM, no. 14.

- Singing is one of the most potent of all expressions of communal awareness and common purpose.
- Uniformity in posture and gesture likewise expresses and fosters a unity of spirit and purpose.

LITURGICAL MINISTERS

7 All members of the assembly contribute to the eucharistic celebration in ways appropriate to their particular order or liturgical function. By doing all and only those parts that belong to them, the ministers and other members of the assembly contribute to the participation of all and show the Church as the body of Christ, actively engaged in worship of the living God with the help of various orders and ministries.¹⁰

8 The composition of the liturgical assembly represents and reflects the nature of the Church itself. The very arrangement of the celebration in its various ministries shows that all the baptised have a place in the Church, women and men, the young and old, people of every race and way of life. Through the variety of liturgical ministries in the Church, the body of Christ is built up.

9 All who exercise a liturgical ministry within the assembly need proper preparation for their responsibilities. They are to have the competence to perform the particular ministry with which they have been entrusted.

10 The formation of liturgical ministers is both spiritual and technical. Although this formation varies in extent and depth depending upon the nature of the particular ministry, it will normally have liturgical, biblical, and technical components. Through liturgical formation ministers acquire an understanding of the Mass as a whole, with particular emphasis on the parts of the Mass for which they have specific responsibility. Through biblical formation they are helped to understand the cycle of Scripture readings and to perceive the revealed message of the Scriptures through the light of faith. Liturgical ministers also learn the intimate connection between the two principal parts of the Mass, the liturgy of the word and the liturgy of the eucharist. Through training in the particular skills of their ministry, they learn to make the best use of their personal gifts and strengths in order to communicate the person and message of Christ by the reverent use of word, gesture, or movement.

11 Opportunities should be made available periodically for liturgical ministers to pray together and be renewed in their ministry. These occasions may provide for their continuing formation and for the improvement of their abilities to assist the assembly in its worship.

12 The words and actions of the liturgy give verbal and bodily expression to the profound realities of God's gracious activity and the people's attitude in response to God. Equal care is therefore to be given by liturgical ministers to the verbal and physical elements of the liturgy.

¹⁰ See GIRM, no. 58.

- When speaking or singing, ministers use a strong, clear voice and strive for a measured delivery.
- By reverent posture and through graceful gesture and movement, ministers reinforce the words of the liturgy and help to elicit the response of the assembly.
- When not performing particular duties, liturgical ministers join with the rest of the assembly in their actions and responses. At these times the ministers listen, respond, and sing with the other members of the assembly and so continue to contribute to the worship of the whole body.

Priest Celebrant

13 In the celebration of the eucharist, Christ is also present in the person of the presiding priest. Every authentic celebration of the eucharist is presided over by the bishop or a presbyter presiding in the person of Christ. The priest leads the people in prayer, in listening and responding to God's word, and in offering the sacrifice through Christ in the Spirit to the Father. He proclaims the message of salvation in preaching and gives the bread and cup of salvation.¹¹

14 By the depth of the priest's prayerfulness and the dignity and humility of his bearing, the people should be able to recognise the living presence of Christ, who spoke with authority but as one who came not to be served but to serve. In this way the priest will be conscious that he presides over the assembly in the name of Christ and that his leadership is exercised in a ritual manner.¹²

- Through his liturgical presidency, the priest encourages the participation of others and coordinates them into one harmonious action. Rather than appropriating the functions of others, he is responsible for seeing that everything is done well.¹³
- The priest exercises his responsibility chiefly in the proclamation of the presidential prayers: the opening prayer, the prayer over the gifts, the prayer after communion, and, supremely, the eucharistic prayer. Presiding in the person of Christ, he addresses these prayers to God in the name not only of the assembly but of the entire people of God.¹⁴
- In some circumstances the priest may also facilitate the conscious participation of the assembly by brief and helpful comments and introductions, for example, at the beginning of the celebration, before the readings and the eucharistic prayer, or at the dismissal.¹⁵
- The readings, including the gospel, are proclaimed by other ministers, but the homily is ordinarily given by the presiding priest (see nos. 92-94). Preaching is an integral part of the liturgy, particularly when the community gathers for its Sunday celebration of the eucharist.¹⁶

¹¹ See GIRM, nos. 7, 59, 60.

¹² See GIRM, no. 60.

¹³ See LM, no. 38; see Congregation for Divine Worship, Circular Letter *Eucharistiae participationem*, to the presidents of the conferences of bishops, on the eucharistic prayers, 27 April 1973 (hereafter, EP), no. 17: AAS 65 (1973), pp. 346-347.

¹⁴ See GIRM, no. 10.

¹⁵ See GIRM, no. 11; see LM, no. 42.

¹⁶ See GIRM, no. 42.

Deacon

15 The deacon, whose order has been held in high honour since the early Church, has a principal role among the other ministers of the assembly. In communion with the bishop and the college of presbyters, the deacon's service for the people of God is the *diakonia* of liturgy, word, and charity.¹⁷

- The deacon's most important function at Mass is to proclaim the gospel reading. On occasion, he may be invited to deliver the homily and he also ordinarily announces the intentions in the general intercessions.¹⁸ If the Book of Gospels is used, the deacon may carry it before the presiding priest in the entrance procession. After reverencing the altar,¹⁹ he places the book upon it, and then, with the priest, kisses the altar.
- In the liturgy of the eucharist, the deacon assists in the distribution of communion to the people, especially as minister of the cup. In this connection, he also prepares the table and gifts, elevates the cup at the doxology, and may assist with the breaking of the bread and the preparation of the cups at communion.
- As the servant of the assembly and its worship, the deacon assists the priest at the chair and at the altar. He is also called to give certain directions and invitations to the assembly, especially regarding movement or posture.²⁰ When incense is used, the deacon assists with its preparation and where indicated may incense the priest, the people, and the Book of Gospels.

Reader

16 In proclaiming the word of God, readers exercise their responsibility in mediating the presence of Christ. God speaks to the assembly through them, and, the impact of God's message will depend significantly on their conviction, their preparation, and their delivery.

17 The richness in the quantity and in the variety of readings in the Lectionary challenges those who are called upon to proclaim the Scriptures at Mass. The individual sacred authors reflected on the meaning of God's action in history from their own perspective and in their own style. They employed various literary forms to convey the message of salvation, ranging, for example, from narratives and the poetry of the psalms to prophetic oracles and parables, from theological expositions to apocalyptic visions. An awareness of the literary form of a particular reading or psalm and a knowledge of the sacred author's style will enable the reader or psalmist to proclaim more fully and with greater understanding the tone and content of the text.

¹⁷ See GIRM, no. 61; see Vatican Council II, Dogmatic Constitution on the Church *Lumen gentium*, 21 November 1964 (hereafter, LG), no. 29; see The Roman Pontifical, *Rites of Ordination of Bishops, Presbyters, and Deacons*, second typical edition, 1993, no. 199.

¹⁸ See GIRM, nos. 47, 61; see LM, no. 50.

¹⁹ See GIRM, no. 129.

²⁰ See GIRM, no. 61.

- Both to involve more people in active ministry and to assist the assembly to appreciate the genre and context of the different passages of Scripture, it is better to have a different reader for each reading.²¹
- The responsorial psalm is led by a psalmist or cantor, but, if necessary, it may be led by a reader.²² In this case it is preferable that it be led by someone other than the reader of the first reading, in order to respect the force and effectiveness of the liturgy of the word as proclamation and response.
- When there is no deacon, a reader may carry the Book of Gospels before the presiding priest in the entrance procession and lay it on the altar. If the Book of Gospels is not used, the Lectionary may be carried in its place (or it may be prepared at the ambo before Mass begins).²³

Ministers of Music

18 A psalmist, a cantor, an organist, other instrumentalists, a choir, and a director of music assist the assembly's full participation in singing the songs, responses, and acclamations. These ministers of music exercise a liturgical function within the assembly and by their role help to add beauty and solemnity to the celebration.²⁴

- The psalmist has the special task of drawing the assembly into the proclamation of the word of God in the psalm by introducing the psalm responses, alleluia or gospel acclamation to the assembly, and by singing the verses of the responsorial psalm and the alleluia and gospel verses.²⁵ The psalmist may also introduce all antiphons to the assembly and sing the verses of the psalms used. The role of the psalmist and cantor may be carried out by one person.
- The cantor's function is to lead and encourage the assembly in singing. The cantor also introduces and teaches new music to the people.²⁶
- The organ and other instruments not only support and encourage participation through song, but in their own right can powerfully assist contemplation and express praise and a variety of human feelings before God.
- The choir remains at all times a part of the assembly. It can serve the assembly by leading it in sung prayer and by reinforcing or enhancing the song of the assembly, for example, by sharing the singing of the verses or sections of a hymn or song alternately, by introducing a sung response or antiphon, or through harmony or other elaboration. Occasionally it will be appropriate for the choir alone to sing more elaborate music, for example, an anthem, which can assist the prayerful reflection of the assembly.

²¹ See GIRM, no. 71; see LM, no. 52.

²² See GIRM, no. 150; see LM, no. 22.

²³ See GIRM, nos. 80:2, 82:4, 148-149.

²⁴ See GIRM, nos. 63-64.

²⁵ See GIRM, no. 67.

²⁶ See GIRM, no. 64.

- Even at celebrations when there is no choir, basic musical participation can be ensured by an instrumentalist and one or more cantors, or by a cantor alone. Especially through responsorial singing, such ministers can draw the people into singing together.²⁷

Ministers of Communion

19 “Since the eucharistic celebration is the paschal meal, it is right that the faithful who are properly disposed receive the Lord’s body and blood as spiritual food as he commanded.”²⁸ If a large number are to receive communion, the priest celebrant will frequently need assistance in distributing communion, so that the communion rite is not unduly long. This assistance will regularly be needed when communion is given under both kinds, the form of communion in which the eucharistic banquet is more clearly signified.²⁹

20 Deacons and concelebrating priests are the ordinary ministers of communion. Instituted acolytes, where they are available, assist as auxiliary ministers. Frequently, however, this assistance will be given by special ministers of communion, either formally commissioned for a given period or, in case of necessity, deputed ad hoc by the priest celebrant.

21 These ministers serve Christ present in the assembly by ministering his body and blood to their brothers and sisters. They also serve the unity of the worshipping community by taking communion to those members who are prevented by sickness, old age, or other cause from taking part in the assembly. In accord with an ancient tradition, it is appropriate for communion to be taken directly from the Sunday eucharist to the sick and to those unable to leave their homes.

- There is no need for special ministers to be accommodated in the sanctuary for the whole celebration. It may be a more appropriate expression of their ministry and relationship to the assembly if they come forward from their place among the people after the sign of peace.
- They assist in the preparation of the bread and cups for communion. Should it be necessary to use the consecrated elements from a previous Mass, one of them may bring the reserved elements to the altar from the tabernacle, reverently but without ceremony.
- When the distribution is complete, the special ministers should return the vessels to a side table. They may reverently consume any remaining consecrated elements.
- When communion is being taken from Mass to the sick or those unable to leave their homes, the appropriate moment for the deacons, acolytes, or special ministers to take the pyx from the altar table and leave the assembly is after the communion of the people. Alternatively, they may depart immediately after receiving communion themselves, or as part of the concluding procession of ministers. It is particularly fitting that when there are several such ministers they leave in this procession.

²⁷ See GIRM, no. 64.

²⁸ GIRM, no. 56.

²⁹ See Congregation for the Discipline of the Sacraments, Instruction *Immensa caritatis*, on facilitating reception of communion in certain circumstances, 29 January 1973, no. 1, I:c: AAS 65 (1973), p. 266; see GIRM no. 240.

Servers

22 In addition to the service of instituted acolytes, service at the altar by other ministers represents a long liturgical tradition. These servers enhance the quality of celebration for the whole assembly by taking part in processions and by ensuring that all requisites for the celebration are available at the appropriate moments.³⁰

- Servers hold the book while the presiding priest proclaims the presidential prayers with outstretched hands. They bring and hold such things as books, thuribles, water jug and towel, plates and dishes, and microphones. They lead the entrance and concluding processions with the cross and candles; they escort the deacon (or priest) to the ambo and stand at his side while he proclaims the gospel reading. They may, on more solemn occasions, accompany the procession with the gifts. They tend the thurible, prepare it for the priest or deacon, and themselves may incense the assembly and other ministers.
- The number of servers will depend upon the circumstances and the tasks to be performed. Especially at large-scale celebrations, there should be an assisting minister with responsibility³¹ for ensuring that these various tasks are properly assigned and carried out.

Ushers

23 Saint Paul instructed the assembled community to “welcome one another as Christ has welcomed you, to the glory of God” (Romans 15:7). It will normally be appropriate for those commonly referred to as ushers to exercise this ministry of welcome by greeting people at the door, making sure they are provided with all necessary books and aids, and helping them find their places.³² The people are assembling as table guests of the Lord to share in a supper as sisters and brothers. They will appreciate this more readily if they are made welcome by representatives of the community and acknowledged informally by their neighbours.

- In small and stable communities, a formal ministry of welcome may not be needed. But in larger assemblies with a more shifting attendance, special arrangements are necessary so that visitors and those unfamiliar with the community and its worship may be put at ease and drawn into the celebration.
- Ushers also help when, at any time during the celebration, members of the assembly become ill or otherwise need assistance.
- Ushers may assist with the collection and with processions.

³⁰ See GIRM, no. 68.

³¹ See GIRM, no. 69.

³² See GIRM, no. 68:2.

THE EUCHARISTIC CELEBRATION AND ITS SYMBOLS

24 “In the liturgy, by means of signs perceptible to the senses, human sanctification is signified and brought about in ways proper to each of these signs.”³³ The entire ritual complex of actions, objects, words, and persons which constitute the symbolism of the eucharist is integral to its effectiveness. The more clearly and powerfully each of them signifies, the more directly their effect will be perceived and experienced. Words clearly proclaimed, actions deliberately and gracefully performed, elements and objects authentically made and reverently handled contribute to the integrity of the liturgy and allow its symbolism to work to greater effect.

25 Bread and wine, breaking and sharing, eating and drinking, standing, kneeling, bowing, and greeting should not need to be explained. It is in sharing and experiencing them in their natural integrity and consistency that their spiritual significance and effect are appropriated.

GESTURE AND POSTURE

26 The active participation of the faithful is first of all internal in that their thoughts reflect what they hear, do, and say during the liturgy. It is also external in that through their outward bearing and gestures they express their inner participation in the liturgy. The ritual interplay of the internal and external elements of the liturgy conveys the transcendence and the immanence of the living God whom the assembly worships.³⁴

27 Since worship engages people fully, in every aspect of their being, they worship God with their bodies and feelings as well as their minds and spirits, with their hands and feet as well as their eyes and ears. The non-verbal elements of the liturgy can express what cannot be articulated in words and, at times, can reinforce the spoken word. Because of their power, the gestures and postures of the liturgy deserve as much care as its words.

28 The people are called as members of an organic whole, not as disparate individuals. A Christian assembly that worships “with one heart and soul” (Acts 4:32) adopts a common posture as a sign of its unity. Such common posture “both expresses and fosters the spiritual attitude of those taking part.”³⁵

- Actions done together by the whole assembly express its unity and cohesion in the body of Christ. Some actions and gestures are performed by the whole community together, for example, making the sign of the cross, standing to pray, sitting to listen, bowing to show reverence, moving forward to present and receive, exchanging the sign of peace.
- Other actions are performed by the priest celebrant or another minister, for example, praying with hands raised and outstretched, blessing with hands extended over the people, showing the consecrated elements to the people, and the breaking of the bread (see nos. 130-131).

³³ SC, art. 7.

³⁴ See Congregation of Rites, Instruction *Musicam sacram*, on music in the liturgy, 5 March 1967 (hereafter, MS), no. 15: AAS 59 (1967) pp. 304-305.

³⁵ GIRM, no. 20.

Posture

29 Our countries share a common understanding of the significance of the postures of standing, sitting, and kneeling. One rises to greet people, to honour someone important, to express readiness for action, or when seized with excitement. In Christian liturgical tradition, standing is the basic posture of an Easter people lifted up to greet its risen Lord. The assembly stands at Mass, for example, during the proclamation of the gospel reading.³⁶

30 One sits to listen, to rest, to watch. At Mass it is appropriate, for example, to sit during the homily and at the preparation of the gifts.³⁷

31 One kneels as a human gesture of submission. In Christian tradition, kneeling is an acknowledgement of one's creatureliness before God. It can signify penitence for sin, humility, reverence, and adoration.

- The conference of bishops may determine when the assembly should stand, sit, or ³⁸kneel at Mass, in accord with local sensibilities and the character of the rite.

Other Postures and Gestures

32 Other gestures employed in the celebration of the Mass include bowing, kissing, genuflecting, and striking the breast. Each of these gestures has had a natural significance in human experience and in Christian liturgical tradition, but this may vary considerably according to culture and epoch. Bowing may be seen as a natural and gracious sign of respect, as, for instance, when passing the altar. Kissing is a more intense sign of reverence and respect. Genuflecting was an ancient gesture of fealty, reverence, and adoration; it is now generally reserved for the veneration of Christ present in the eucharistic elements. Striking the breast is a sign of humility and self-abasement.

- The conference of bishops may determine other postures and gestures, in accord with local sensibilities and the character of the rite.

WORDS

33 Because the celebration of Mass is a communal activity, the priest celebrant and all others who have special parts to play need to give careful thought to the different kinds of verbal communication with the assembly. Their manner of delivery will correspond to the nature or genre of the text, the scale and acoustics of the building, the form of the celebration, and the genius of the language.³⁹

³⁶ See GIRM, no. 21.

³⁷ See GIRM, no. 21.

³⁸ See GIRM, no. 21.

³⁹ See EP, no. 17: AAS 65 (1973), pp. 346-347; see GIRM, no. 18.

Sacred Scripture

34 Preeminent among the texts of the Mass are the biblical readings (see nos. 84-86) with their accompanying scriptural chants, for even now from the word of God handed down in writing God speaks to the people, “and it is from the continued use of Sacred Scripture that the people of God, docile to the Holy Spirit under the light of faith, receive the power to be Christ’s living witnesses before the world.”⁴⁰

Presidential Prayers

35 Among the texts assigned to the priest, the eucharistic prayer is of first importance as the high point of the whole celebration (see nos. 111-124). Next are the other presidential prayers: the opening prayer, the prayer over the gifts, and the prayer after communion.

- These prayers are proclaimed by the priest alone, presiding in the person of Christ. They are addressed to God in the name of the entire Church and on behalf of the whole assembly.⁴¹
- When the assembly is drawn into the prayer by the invitation *Let us pray*, all observe some moments of silence in which they place themselves in God’s presence and make their personal petitions.
- By a most ancient tradition of the Western Church, presidential prayers have a trinitarian structure, being addressed to God (*Pater, Deus, Domine*) with and through the Son as mediator, in the unity and power of the Holy Spirit, who convokes the Church, maintains it in communion, and empowers it to pray.
- The assembly makes the prayer its own and expresses its assent in the acclamation *Amen*.

Common Prayers and Other Texts

36 The dialogues between the priest and the congregation and the acclamations are of particular importance as expressions of the prayer of the whole assembly. They are necessary as the very minimum form of communal participation, whatever the form of Mass. Some texts belong to the whole assembly and as such are recited or sung, as appropriate, by the priest and congregation together. These are, for example, the acclamations, the profession of faith, and the Lord’s Prayer.⁴²

Sung Texts

37 There are various forms of prayer that by their very nature or because of their function in the liturgy lend themselves to being sung.

- The psalms used in the liturgy, for example, the responsorial psalm and others designated in the *Simple Gradual*, are songs and poems of praise intended for singing. The opening and communion antiphons, when used, are likewise texts that by their very nature should be sung, along with appropriate psalm verses (see introductory notes to the “Antiphonal,” page 979).

⁴⁰LM, no. 12.

⁴¹See GIRM, no. 10.

⁴²See GIRM, nos. 14-16.

- Other texts, for example, the acclamations, call for the whole assembly to take them up and voice them in song with enthusiasm.
- On Sundays, feasts, or more solemn occasions elements of the liturgy like the eucharistic prayer or at least its preface may be sung, as may the other presidential prayers. Since the eucharistic prayer is the central prayer and high point of the Mass, the singing of this prayer expresses the solemn nature of the day or occasion being celebrated.

Invitations and Introductions

38 At certain moments in the Mass, indicated in the rubrics and in this introduction, the deacon or presiding priest gives formal invitations to elicit the people's action, response, or silent preparation for prayer. In addition the presiding priest may facilitate the people's participation by brief and well-prepared comments.⁴³

- All such introductions should be adapted to the different circumstances and occasions.
- Invitations may be expressed in the words provided or in similar words.
- Invitations intended to be followed immediately by a response from the people should end with a recognisable cue.

Private Prayers

39 Some prayers prescribed in the Mass are personal prayers of the priest or deacon. These are by their nature private and are recited inaudibly.⁴⁴ This also allows the faithful to pray silently and in their own way during these moments of preparation.

MUSIC

40 As an art placed at the service of communal prayer, music is part of the liturgical action, drawing people together and transforming them into an assembly of worshipers. For this reason it is considered integral to worship and serves a ministerial function.⁴⁵

41 In all the arts the Church has admitted styles from every period, according to the proper genius and circumstances of peoples and the requirements of the liturgy. The music of our own day, from every culture and region, should also serve the assembly and its worship with due reverence and honour.⁴⁶

⁴³ See GIRM, no. 11; see EP, no. 14: AAS 65 (1973), pp. 345-346.

⁴⁴ See GIRM, no. 13.

⁴⁵ See SC, art. 112.

⁴⁶ See SC, art. 112, 123.

42 In choosing music for liturgy, consideration should be given to the music itself, the text, and the ritual function. Concerning the music, factors include the quality of composition, its ability to express the tone, content, and form of a text (for example, an acclamation or a hymn), likewise the ease with which it can be remembered and sung. A text may be prescribed (for example, the *Sanctus*) or freely chosen (for example, a song for the communion procession). Regarding the ritual function, music may be an accompaniment to an action (for example, a procession) or a constitutive element of the rite (for example, the memorial acclamation).⁴⁷

- The primary sources for the texts of the liturgical music are Scripture and the prayers of the liturgy.
- Music is provided in the Sacramentary as a model, especially when singing will be unaccompanied. Composers may create suitable settings appropriate to our traditions and culture.
- Many forms or types of music are employed in the liturgy according to the nature of the various components of the rites, for example, the responsorial form, acclamations, responses, and hymns.

43 Instrumental music may be employed to lend a particular tone to the celebration and especially to create an atmosphere conducive to recollection, stillness, or silent prayer. Many different instruments could be used to effect.

44 While music is integral to every liturgical celebration, not every liturgy is celebrated with the same degree of solemnity. Sundays and solemnities enjoy pride of place and demand greater preparation. Other celebrations are planned in the light of the community's needs and resources.

45 It is important that the music chosen reflect the nature of the season or occasion, that it contribute to developing a stable repertoire, and, if it will be used regularly, that it be strong enough to bear repetition.

46 The selection of music begins with the liturgical texts themselves. Priority is given to singing the constitutive parts of the Mass in preference to hymns, and among these parts priority should be given to the responsorial psalm, to the acclamations before the gospel and within the eucharistic prayer (the *Sanctus*, memorial acclamation, and *Amen*), and to the dialogues between the priest and the people (for example, the preface dialogue and the final dismissal).⁴⁸

- The description of the Order of Mass which follows (nos. 66-147) makes recommendations as to which elements may or should be sung.

SILENCE

47 Silence is, as in all communication, a most important element in the communication between God and the community of faith. Its purpose is to allow for the voice of the Holy Spirit to be heard in the hearts of the people of God and to enable them to unite personal prayer more closely with the word of God and the public

⁴⁷ See GIRM, nos. 18-19.

⁴⁸ See LM, nos. 19-20; see GIRM, nos. 18-19; see MS nos. 7, 29: AAS 59 (1967), pp. 302, 308-309.

voice of the Church.⁴⁹ During liturgical silence all respond in their own way, recollecting themselves, pondering what has been heard, petitioning and praising God in their inmost spirit.⁵⁰

48 Liturgical silence is not merely an absence of words, a pause, or an interlude. It is a stillness, a quieting of spirits, a making of time and leisure to hear, assimilate, and respond. Any haste that hinders reflectiveness should be avoided. The dialogue between God and the community of faith taking place through the Holy Spirit requires intervals of silence, suited to the assembly, so that all can take to heart the word of God and respond to it in prayer.⁵¹

- At the beginning of the rite of blessing and sprinkling of water, the people pause to ask for God's blessing on the water as a sign of baptism. In the penitential rite, they pause to remember their sinfulness and the loving-kindness of God in Christ. At the opening prayer, they put themselves and their deepest needs and desires before God. After the readings and homily, they savour God's word, ponder it in their hearts like Mary (see Luke 2:19), and apply it to their lives. Before communion, they compose themselves to receive the Lord, and afterwards praise God in silent prayer.⁵²
- Liturgical silence is a corporate activity which is shared by all present and in which all support and sustain each other in profound prayerful solidarity. It demands a stillness and prayerful concentration, which the priest celebrant and all ministers can help to bring about.
- Structurally, liturgical silence is indispensable to the rhythm of a balanced celebration. Without it the celebration can become perfunctory in its haste or burdensome in its unrelieved sound and song.

MATERIALS AND OBJECTS

49 Materials and objects used in the eucharist are to be "truly worthy and beautiful," authentic in their noble simplicity, and well adapted to sacred use.⁵³ The greatest care and sensitivity are necessary, even in the smallest matters, to achieve "a noble simplicity and cleanliness."⁵⁴

- The Conferences of bishops may prepare guidelines for the appropriate arrangement of Church buildings, their furnishings, the objects used in the celebration, and artwork placed within the church. These paragraphs (nos. 50-58) refer only to the actual celebration of the eucharist and the principal materials and objects used in it.

⁴⁹ See General Instruction of the Liturgy of the Hours (hereafter, GILH), no. 202; see EP, no. 18: AAS 65 (1973), p. 347.

⁵⁰ See EP, no. 18: AAS 65 (1973), p. 347.

⁵¹ See LM, no. 28.

⁵² See GIRM, no. 23.

⁵³ See GIRM, nos. 253, 287, 288.

⁵⁴ GIRM, no. 312.

Bread and Wine

50 The very nature of sacramental symbolism demands that the elements for the eucharist be recognisable, in themselves and without explanation, as food and drink.

- Bread made from wheat flour (and by tradition of the Western Church unleavened) should “have the appearance of food.” In colour, taste, texture,⁵⁵ and smell it should be identifiable as bread by those who are to share it. This is just as necessary when small individual breads are used.
- Wine should be natural and pure, from the fruit of the grape, and free from any foreign substance.⁵⁶ To be seen and recognised for what it is and what it signifies, it can help greatly if the wine is brought to the altar in clear glass containers and is of a sufficiently rich colour to be clearly distinguishable from water.

Vessels

51 Vessels for the eucharistic elements should be made of worthy and durable materials, their form in keeping with local culture and with their function in the liturgy.⁵⁷

- The fundamental eucharistic symbolism of the many sharing in the one bread and cup is more clearly expressed when all the bread is contained in a single vessel and all the wine in one cup. Additional vessels may be necessary for the distribution of communion and may be brought to the altar at the breaking of the bread.
- Vessels for the body of Christ preferably have the form of bread-plates or dishes rather than of cups or reliquaries. Cups for the blood of Christ need to be large enough to be shared, easily handled between minister and communicant, and easily tilted by the communicant for the purpose of drinking.
- A suitable jug and basin may be used for the washing of the priest’s hands. The water presented with the gifts for mixing with the wine is not appropriate for this purpose. Generous quantities of water and a towel will be necessary if the priest is to do more than wet the tips of his fingers.

Altar

52 “At the altar the sacrifice of the cross is made present under sacramental signs. It is also the table of the Lord, and the people of God are called together to share in it. The altar is, as well, the centre of the thanksgiving that the eucharist accomplishes.”⁵⁸

- The design of the altar will reflect its place as the focus of attention during the liturgy of the eucharist and its function within the liturgical assembly. Its size and proportions should be appropriate to the normal Sunday eucharistic celebration, and it should be able to accommodate the plates and cups for the communion of the assembly.
- Out of respect for the memorial banquet which is celebrated at it, the altar is adorned with a covering throughout the eucharist and after.⁵⁹ This may be of

⁵⁵ See GIRM, nos. 283.

⁵⁶ See GIRM, no. 284.

⁵⁷ See GIRM, nos. 291-292, 295.

⁵⁸ GIRM, no. 259.

a seasonal, a neutral, or a festal colour, and the fabric should be of good quality, design, and texture. At the preparation of the gifts, a corporal, large enough to accommodate all the vessels that are to be used in the sacred banquet, is spread on top of the altar.

- Candles are used to express reverence and festivity. They should be authentic, made of a substance which gives a living flame and is seen to be consumed in giving its light. The candles may be placed on the altar or, more appropriately, near or around it, so as not to distract from the sacred vessels or impede the view of the participants.⁶⁰
- The table of the altar itself holds only what is necessary for the celebration, for example, the vessels and Sacramentary, and those things remain on the altar only for as long as needed. Decorative items like flowers may be placed near or around the altar, but not, as a rule, on it.

Ambo

53 When the Scriptures are read in the church, God speaks to the assembly, and in the proclamation of the gospel reading Christ himself is present in his word. The place from which the Scriptures are proclaimed is regarded as the “table of God’s word” and is therefore a symbol of the surpassing dignity of that word.⁶¹

- In accord with its dignity, the ambo is used exclusively for the proclamation of God’s word in the Scriptures, including the singing of the responsorial psalm, the elucidation and application of the word in the homily and general intercessions, and also the Easter proclamation (*Exsultet*).⁶²
- The design of the ambo will reflect its place as the focus of attention during the liturgy of the word and its function within the liturgical assembly. The ambo is to be somewhat elevated, fixed, and of noble design, in harmonious relationship with the altar.⁶³

Chair

54 Christ is really present in the person of the minister who presides at the liturgy. The chair stands as a sign of the priest celebrant’s office. It symbolises unity, leadership, and service to the gathered assembly. Its position allows the priest to be seen easily and heard by all in the assembly.⁶⁴

- From the chair the priest leads the introductory and concluding rites and presides over the liturgy of the word. He may also give the homily at the chair, sitting or standing, and say the prayer after communion.⁶⁵

⁵⁹ See GIRM, no. 268.

⁶⁰ See GIRM, no. 269.

⁶¹ See GIRM, no. 9; see LM, no. 32.

⁶² See LM, no. 33.

⁶³ See GIRM, no. 272; see LM, no. 32.

⁶⁴ See GIRM, nos. 7, 271.

⁶⁵ See GIRM, nos. 86, 122; see LM, no. 26.

- When priest and ministers move from chair, to ambo, to altar, the different parts of the Mass are more clearly distinguished, and the presence of the Lord in word and sacrament is more effectively conveyed.

Cross

55 The paschal mystery celebrated in the eucharistic liturgy was accomplished through the crucifixion and resurrection. Christians glory in the cross of the Lord (see Galatians 6:14). As a constant reminder of the cost of salvation and the symbol of Christian hope, the cross should be visible to the entire assembly during the eucharist. It may be carried in procession, or there may be a fixed cross on or near the altar.⁶⁶ Care should be taken not to multiply crosses in the place of worship and so detract from the effect of this symbol of the paschal mystery.

Books

56 Books used in the celebration of the eucharist serve to communicate God's presence to us in the word or to articulate the Church's response to God in praise and adoration. In both capacities they facilitate the action of Christ in the Church.⁶⁷

- Books from which the word of God is proclaimed are treated with veneration. They need to be of large size, strong binding, and noble design. Other books, including the Sacramentary, while worthy, need not draw attention to themselves. Pamphlets and leaflets detract from the visual integrity of the total liturgical action and should never be used by ministers as they exercise their particular ministry.⁶⁸

Vesture

57 Vestments serve several functions in the celebration of the eucharist. As festal clothing, for example, they suggest the ritual and solemn character of the eucharistic banquet, and as insignia, they identify the specific function or ministry in the assembly of those who wear them.⁶⁹

- The garment common to all ministers is the alb, which can express unity and enhance the visual dignity of the celebration. Since albs no longer have the character of an undergarment, their form and design should complement the ritual and festive character of the celebration.
- The chasuble, worn with alb and stole, is the proper vestment of the presiding priest. It may be made from either natural or synthetic fabrics that are worthy and beautiful. Beauty should derive from the quality and cut of the fabric as much as from its ornamentation.⁷⁰
- Concelebrating priests wear either a chasuble and stole, or a stole alone, over the alb. Vestments that differ in size, shape, and ornamentation can obscure unity, emphasise individualism, and detract from the presidential role of the presiding priest.

⁶⁶ See GIRM, nos. 84, 270.

⁶⁷ See LM, no. 35.

⁶⁸ See LM, no. 37.

⁶⁹ See GIRM, no. 297.

⁷⁰ See GIRM, nos. 299, 305, 306.

- The deacon wears an alb, stole, and dalmatic; but the dalmatic may be omitted.⁷¹

Incense

58 Incense has been used since before Christian times both as a sign of respect and honour and as a symbol of prayer rising before God. Incense suggests both the otherness of the transcendent God and the cloud which symbolised God's glory and presence in the midst of the Israelites. It can contribute powerfully to a sense of mystery. As a sweet-smelling aroma, it represents the prayers of the Church rising before God as an acceptable oblation (see Psalm 141:2; Book of Revelation 8:4).

- Incense, which when burning appeals to our sight and our sense of smell, should be used in amounts sufficient to be readily seen and smelled.
- In the introductory rites, incense may be carried in the entrance procession and used at the veneration of the altar. In the liturgy of the word, it may be carried in the gospel procession and used to venerate the Book of Gospels. In the liturgy of the eucharist, it may be used at the preparation of gifts to honour the elements and the altar and to acknowledge the presence and action of Christ in the priest celebrant and the other members of the assembly. It may also be used at the showing of the elements after the words of the Lord in the eucharistic prayer.⁷²
- The use of incense at any of these points, or at all, is optional, and its use at any one point does not necessitate its use at all the others. It is used in order to express the solemnity of a particular celebration or to enhance a particular moment within a celebration.

ADAPTING THE CELEBRATION TO PARTICULAR CIRCUMSTANCES

59 The General Instruction and this introduction present the celebration which the Church regards as the norm and model of the eucharist: the principal Sunday celebration of the parish community. This celebration assumes the availability of all necessary resources, the participation of an assembly, and a range of ministers and musicians.⁷³

60 But if every Mass were celebrated in identical form and with the same degree of solemnity, then the Sunday celebration would cease to be truly preeminent. The revised liturgical books clearly presuppose that every celebration, in whatever circumstances, will fully take account of the needs, capabilities, and situation of the community which assembles for it.⁷⁴

⁷¹ See GIRM, nos. 81:2, 298, 300.

⁷² See GIRM, no. 235.

⁷³ See GIRM, nos. 75, 77, 78.

⁷⁴ See GIRM, no. 313.

61 The liturgical celebrations of culturally and ethnically mixed groups require special attention. Weekday Masses, celebrations with smaller groups, celebrations outside churches or chapels, Masses with children, young people, the sick, or persons with disabilities, and ritual Masses (for example, funeral or wedding Masses) at which a significant number of the assembly may be noncommunicants or nonbelievers will necessarily impose different demands appropriate to the needs of the occasion.

- The conference of bishops may prepare guidelines for these liturgical celebrations.

62 Useful principles for adaptation or accommodation are suggested in the Roman Ritual for the rites of other sacraments, in *The Liturgy of the Hours*, and, more explicitly, in the Directory for Masses with Children. Some principles are also included in the General Instruction of the Roman Missal and in the Order of Mass itself.

63 The General Instruction of the Liturgy of the Hours enunciates the principle of “progressive solemnity,” which recognises that the various parts of a liturgical celebration are not all of equal importance and admit of varying treatment, according to the significance of the day or hour being celebrated, the purpose of the various hours, the number and character of the community, and the number of available singers.⁷⁵

64 The Directory for Masses with Children recognises that Mass may need to be accommodated to the needs of children when they constitute a significant proportion of the assembly. This does not suggest composing rites that are altogether special or different from the Order of Mass as it is usually celebrated. One of the purposes of specially prepared Masses for children is to lead the children to the celebration of Mass with adults, particularly the Sunday Mass of the community.⁷⁶

- Three eucharistic prayers for use at Masses when a large proportion of children are present are provided (see pages 634-654). These prayers are intended to help achieve the active participation of children in the eucharistic prayer, the Church’s central prayer of praise and thanksgiving (see nos. 111-124). In language and their treatment of eucharistic themes these eucharistic prayers are suited to use with children ranging from early school age to early adolescence.

65 Some limited examples follow of the kinds of accommodations that may be considered.

- When an antiphon cannot be used according to its original purpose as a chant or processional refrain, it may be better to use it in other ways. For example, the opening antiphon could be used to provide a theme for an introductory admonition. Similarly, when the communion antiphon cannot be sung it may⁷⁷ be preferable to use it as a focus for the period of silence after communion.

⁷⁵ See GILH, no. 273.

⁷⁶ See Congregation for Divine Worship, *Directory for Masses with Children*, 1 November 1973 (hereafter, DMC), nos. 19, 21: AAS 66 (1974), pp. 35-36.

⁷⁷ See Congregation for Divine Worship, Instruction *Calendaria particularia*, on the revision of particular calendars and of the propers for offices and Masses, 24 June 1970 (hereafter, CP), no. 40a: AAS 62 (1970), p. 661.

- At celebrations which are planned for children, it is permissible to use approved adaptations of the *Gloria*, profession of faith, *Sanctus*, and *Agnus Dei*, if they help to encourage the children's readier participation. But great care must be taken to ensure that these adaptations completely respect the meaning of the originals and their function in the rite. Such paraphrases should not be used at adult celebrations.⁷⁸
- The Conferences of bishops may make provision for accommodations or simplifications in celebrations of small groups outside Sunday Mass.

⁷⁸See DMC, no. 31: AAS 66 (1974), p. 39.

II. INTRODUCTORY RITES

66 In the introductory rites the assembly is called together in Christ and established again as the Church. The risen Lord is present in the midst of the assembly, which becomes visible as the body of Christ. Thus, the assembly itself is the first instance of Christ's presence in the liturgy. The function of these rites is to enable the community, coming together from a multiplicity of concerns and a variety of ways of life, to become aware of itself again as a gathered community, alert and ready to listen to the word and to celebrate the sacrament.⁷⁹

- The introductory rites are led from the chair rather than from the altar or ambo.⁸⁰

ENTRANCE PROCESSION

67 The assembly's worship begins with the opening song and procession, which help to create an ambience of celebration, a sense of identity, and an awareness of the mystery being unfolded.⁸¹

- The opening song should be such that everyone is able in some degree to join in singing it. It may consist of an antiphon and psalm or another appropriate song. When no singing is possible, the recommended antiphon may appropriately be used by incorporating it into the introductory remarks that may follow the greeting.⁸²
- A procession of ministers through and from the assembly expresses visibly the relationship of the priest celebrant and the other ministers to the congregation.
- Depending on the occasion, the procession is led by ministers carrying the thurible with burning incense, the cross, and two candles. They are followed by acolytes and other ministers, then the deacon or reader carrying the Book of Gospels, if it is to be used, or the Lectionary. Concelebrants, the deacon of the Mass, and the priest celebrant then follow. If the Book of Gospels has been carried, it is placed on the altar upon arrival in the sanctuary.

68 The altar is an abiding symbol of Christ and the centre of the eucharistic action.⁸³

- The priest and deacon, together with concelebrants and other ministers in the procession, bow to the altar on arrival as a sign of reverence. If a tabernacle containing the blessed sacrament is in the vicinity, they genuflect.⁸⁴ Ministers who are carrying a liturgical object (for example, a cross, book, or candle), do not bow or genuflect. Afterward, the priest and deacon, and any concelebrants, make an additional reverence to the altar with a kiss.⁸⁵
- On more solemn occasions, this reverence may be enhanced by the use of incense.⁸⁶

⁷⁹ See SC, art. 7; see GIRM, nos. 7, 24.

⁸⁰ See GIRM, no. 86.

⁸¹ See GIRM, no. 25.

⁸² See GIRM, no. 26; see CP, no. 40a: AAS 62 (1970), p. 661.

⁸³ See EuchMyst, no. 24: AAS 59 (1967), p. 554.

⁸⁴ See GIRM, no. 84.

⁸⁵ See GIRM, nos. 27, 84, 85, 129, 234:2.

- After the procession and the reverencing of the altar, the priest and deacon proceed to the chair.⁸⁷ From there the priest greets the people and leads the opening rite.

GREETING

69 After making the sign of the cross together, the priest and people exchange formal greetings as a mutual acknowledgement and evocation of the presence of Christ in their midst and as a prayer for his sustaining power.⁸⁸

- As the first dialogue between priest and people, the greeting and response should be both warm and reverent. Casual and personalised greetings that emphasise a merely human exchange and obscure the mystery of Christ's presence and action are inappropriate.

70 The Mass of the day may be introduced at this point. A very brief and well-prepared comment can help to create the appropriate atmosphere and give tone and orientation to the entire celebration.⁸⁹

- At this point strangers, guests, and special groups may briefly be welcomed to the celebration.
- When significant numbers of children are present,⁹⁰ they may be acknowledged and addressed directly at this point.
- Though the introduction will normally be the function of the priest, on occasion it may be fitting for the deacon or some other member of the assembly to do this.

OPENING RITE

71 One of the following opening rites is selected. The choice may be made on the basis of the liturgical season, the feast, the particular occasion, for example, a particular ritual Mass, or on the basis of the circumstances of the assembly that gathers for the celebration. Each of the forms of the opening rite begins with an invitation by the priest. On occasion the invitation may appropriately be incorporated into the introductory remarks that may follow the greeting.

⁸⁶ See GIRM, no. 85.

⁸⁷ See GIRM, nos. 86, 130.

⁸⁸ See GIRM, no. 28.

⁸⁹ See GIRM, nos. 29, 86; see EP, no. 14: AAS 65 (1973), pp. 345-346.

⁹⁰ See DMC, no. 17: AAS 66 (1974), p. 35.

Rite of Blessing and Sprinkling of Water

72 As they assemble, the people of God are attentive to the risen Christ. In so doing, they recognise themselves as reconciled sinners and prepare to receive the gift of word and sacrament. The blessing and sprinkling of water serves as a memorial of Easter and baptism. God is thanked for intervening to save us through the medium of water and is asked to continue to give forgiveness and life.

- Because of its emphasis on Easter and baptism, it may be particularly appropriate to do the blessing and sprinkling during the season of Easter.
- If the greeting and blessing take place at the door, the priest may sprinkle the people during the entrance procession.

Penitential Rite

73 In the penitential rite the assembly, gathered in God's presence, recognises its sinfulness and confesses the mystery of Christ's love. This may take one of two forms, both of which conclude with a prayer of absolution.

- The first form, once a private prayer of preparation, is a general confession that invokes the support of the communion of saints and, specifically, of the community gathered for the eucharist.
- The second form comprises verses of the penitential psalms.
- The season of Lent is a particularly appropriate time to select the penitential rite.

Litany of Praise

74 The litany of praise is addressed to Christ our Redeemer. A number of models are offered for imitation and adaptation. All such adaptations should, like the models provided, focus on Christ and his mercy.

- The litany of praise is sung or recited. The verses or tropes may be sung by a cantor or choir.⁹¹

Kyrie

75 The *Kyrie* is an ancient chant by which the assembly acclaims the Lord and pleads for mercy.⁹² The Roman Church adopted it from the Eastern liturgies, where it formed the response to various litanies of intercession. It may be used in English or in the original Greek.

- It is by nature a chant and, when used, is normally sung by all, alternating with the cantor or choir.

⁹¹ See GIRM, no. 30.

⁹² See GIRM, no. 30.

Gloria

76 The *Gloria* is one of the Church’s most ancient, solemn hymns. In the West its use was originally restricted to the opening of only the most solemn eucharistic celebrations.

- The *Gloria* is by nature a festive hymn and is normally sung entirely, or in part, by the people.⁹³
- Its use is particularly appropriate during the seasons of Christmas and Easter.
- The *Gloria* may not be used on the Sundays or weekdays of Advent and Lent.⁹⁴

Other Opening Rites

77 Another opening rite may be selected for particular occasions and in accord with the prescriptions of the respective liturgical books. These rites occur on certain special feasts, when the liturgy of the hours is combined with the Mass, or when special rites are celebrated during the Mass, for example, baptism, marriage, or funeral rites. Sometimes, for example, on Passion Sunday or on the Feast of the Presentation of the Lord, when an entrance procession forms part of this opening rite itself, the opening rite follows the form given for these occasions.

OPENING PRAYER

78 The opening prayer completes the introductory rites. Through petition to God, it sets the tone of the celebration and prepares the assembly to hear the word of God.⁹⁵

- As the culmination of the introductory rites, an opening prayer is always used. It may be sung or said.
- When paraphrases are permitted at Masses with children, they should respect the nature of this prayer.⁹⁶
- After the invitation *Let us pray*, all observe some moments of silence in which they place themselves in God’s presence and make their personal petitions.
- The opening prayer always ends with a full trinitarian conclusion, to which the assembly responds *Amen*.
- On Sundays, solemnities, and feasts of the Lord, besides the prayers taken directly from the Latin text, alternative opening prayers are provided that are inspired by the appointed readings for Years A, B, and C of the *Lectionary for Mass*. A number of these prayers are also found in Volume II for weekday use.

⁹³ See GIRM, no. 31.

⁹⁴ See GIRM, no. 31.

⁹⁵ See GIRM, no. 32.

⁹⁶ See DMC, no. 51: AAS 66 (1974), p. 44.

III. LITURGY OF THE WORD

79 The Mass is made up of the liturgy of the word and the liturgy of the eucharist, which are so closely connected as to form one act of worship. In the word of God the divine covenant is announced; in the eucharist the new and everlasting covenant is embodied and renewed.⁹⁷

80 The chosen people entered into a special covenant with God at Sinai, a covenant that was renewed and fulfilled on Calvary. By hearing the word proclaimed in worship, the faithful enter into the unending dialogue between God and the covenant people, a dialogue sealed in the sharing of the eucharistic food. The meaning of communion is proclaimed in the word; the message of Scripture is made actual once again in the communion banquet. The proclamation of the word is thus integral to the Mass and at its very heart.

81 The proper celebration of the liturgy of the word involves many elements and several ministers, but care is necessary so that the many human words and elements do not obscure the divine word itself. In this dialogue with the Lord, the people listen to the word, reflect on it in silence, respond to it in song, assimilate it, and apply it to their lives. Moved by it, they profess their faith and intercede for the needs of the Church and the world.

82 The *Lectionary for Mass*, revised at the direction of the Second Vatican Council, has opened up the treasures of the Bible, so that richer fare might be provided for the faithful at the table of God's word. The Introduction to the Lectionary speaks extensively of the word of God in the plan of salvation and in the life of the Church. All who share in the ministry of the word will want to study this introduction and take its teaching to heart.

83 The functions of the various ministers, and guidelines for their service, are given in the Introduction to the Lectionary and in the first part of this introduction.

BIBLICAL READINGS

84 In the word of God handed down in the Scriptures the community of faith even now hears God speaking to it. For this reason the biblical readings and their accompanying Scripture chants may not be omitted, shortened, or replaced by non-biblical texts.⁹⁸

85 The proclamation of the gospel reading is the high point of the liturgy of the word. The other readings in their established sequence from the Old and New Testaments prepare the assembly for this proclamation.⁹⁹

86 The principles governing the selection and distribution of these readings are explained in the Introduction to the Lectionary.

⁹⁷ See GIRM, no. 8; see LM, no. 10.

⁹⁸ See GIRM, no. 33; see LM, no. 12.

⁹⁹ See LM, no. 13.

- When a prayerful silence is observed before or after a reading, the whole assembly is to take part in it. The reader does not move to or from the ambo during the period of silence.
- The liturgy of the word may, when it would be helpful, be introduced by a brief word on the background of the readings. Such comments, whether from ¹⁰⁰ the priest or another minister, should always be succinct and well prepared.
- The readings may be sung, provided the form of singing respects the rhythms and genius of the language and does not obscure the words.
- The conclusion to the first and second readings *The word of the Lord* may be sung, even by someone other than the reader, so as to elicit from the faithful ¹⁰¹ a sung response of gratitude for the word of God.

RESPONSORIAL PSALM

87 The responsorial psalm follows the first reading and is an integral part of the liturgy of the word. After hearing and taking to heart God's word, the assembly responds with words which are themselves God-given. Words which have expressed the faith and feelings of God's people over the centuries are selected by the Church to express the appropriate response, whether of wonder and praise, repentance and sorrow, hope and trust, or joy and exultation.

88 The assembly is to be helped and encouraged to discern God's word in the psalms, to adopt them as their own prayer, and to experience them as the prayer of the Church.

- The psalms, the songs and hymns of Israel, are normally sung. This may be done in a variety of ways. The preferred form is responsorial, in which the psalmist or cantor sings the verses and the whole assembly takes up the response. In the direct form, which is also permitted, there is no intervening response and the cantor, or the whole assembly together, sings the verses ¹⁰² consecutively.
- But if other ways of singing or sharing the psalms are appropriate, they too are used, ¹⁰³ so that the people's participation may be facilitated by every means.
- Even when it is impossible to sing the psalm, it may be possible to support and enrich its recitation with instrumental music. Psalms should always be recited in a manner conducive to meditation. ¹⁰⁴
- The common responsorial psalms, provided in the Lectionary for various seasons, may be used instead of the one assigned for the day, if that choice would facilitate sung participation. ¹⁰⁵

¹⁰⁰ See LM, no. 15.

¹⁰¹ See LM, no. 18.

¹⁰² See LM, no. 20.

¹⁰³ See LM, no. 21.

¹⁰⁴ See LM, no. 22.

¹⁰⁵ See GIRM, no. 36; see LM, no. 89.

GOSPEL ACCLAMATION

89 The *Alleluia* or gospel acclamation is an acclamation which expresses the people's greeting of the Lord and their faith in his presence as he addresses them in the gospel reading.¹⁰⁶

90 The gospel acclamation has traditionally accompanied the gospel procession, in which the Book of Gospels is carried to the ambo accompanied by lights and incense.

- The *Alleluia* or gospel acclamation looks forward to the gospel reading. It does not respond to the previous reading, from which it is separated by a distinct pause.
- If incense is to be used at the gospel reading, it is prepared after the second reading and before the gospel procession.
- The deacon who is to proclaim the gospel reading bows before the priest celebrant and asks for a blessing. If a priest reads the gospel, he bows before the altar and silently recites the prescribed prayer.
- The assembly stands while the procession moves to the ambo and the *Alleluia* is sung.
- As an acclamation, the *Alleluia* or gospel acclamation is sung by everyone present. The verse may be sung by cantor¹⁰⁷ or choir (or even recited). If the acclamation cannot be sung, it is omitted.

GOSPEL READING

91 Because the proclamation of the gospel reading is the high point of the liturgy of the word, it is distinguished from the other readings by special marks of honour. Its proclamation is reserved to a deacon or, in his absence, a priest. The one who proclaims the gospel reading prepares himself, the deacon by receiving a blessing, the priest by prayer. The people stand to hear the gospel reading and acclaim Christ present and speaking to them. Servers with candles may stand on each side of the ambo, and the book may be incensed before the text is proclaimed. If the Book of Gospels is used, it is carried in procession from the altar to the ambo.¹⁰⁸

- The proclamation of the gospel reading is never omitted, even at Masses with children at which an abbreviated liturgy of the word is permitted.¹⁰⁹
- The gospel reading is proclaimed by a deacon. If no deacon is present, it is proclaimed by a priest other than the one presiding. Only if no deacon or other priest is present is it to be read by the priest who presides.¹¹⁰

¹⁰⁶ See LM, no. 23.

¹⁰⁷ See LM, no. 23; see GIRM, no. 39.

¹⁰⁸ See GIRM, no. 35.

¹⁰⁹ See DMC, no. 42: AAS 66 (1974), p. 42.

¹¹⁰ See GIRM, no. 34.

- The deacon (or priest) greets the people with *The Lord be with you*, and while announcing the gospel passage he makes the sign of the cross first on the book, then on his forehead, lips, and breast. The faithful also sign themselves in this way and then respond, *Glory to you, Lord.*¹¹¹
- Even if the gospel reading itself is not sung, it may be helpful to sing the greeting and title of the gospel reading at the beginning and *The gospel of the Lord* at the end, so as to allow the people to sing their acclamation.¹¹² On more solemn occasions, it may be appropriate to repeat the sung *Alleluia* at the end of the gospel reading.

HOMILY

92 The homily is an integral part of the liturgy and a necessary source of nourishment for the Christian life. By means of it the mysteries of the faith and the guiding principles of Christian living are expounded, most often from the Scriptures proclaimed but also from the other texts and rites of the liturgy.¹¹³

93 In the readings God's word is accessible to people of every age and condition, but the homily as a living explanation of the word increases its impact by assisting the faithful to assimilate it and apply it in their lives. It leads them from contemplation of the word to profound appropriation of the mystery of Christ and his sacrifice in a more wholehearted celebration of the eucharist and in their daily lives.¹¹⁴

94 If it is to fulfil its purpose, the homily must be the fruit of meditation, carefully prepared, and in length, style, and content sensitively adapted to the needs and capacities of all present.¹¹⁵ This may well be more easily achieved if the priest prepares the homily in shared reflection and prayer with members or representatives of the congregation.

- On Sundays and holydays there must be a homily at all Masses celebrated with a congregation; it may not be omitted without a serious reason.¹¹⁶
- A homily is strongly recommended on the weekdays of Advent, Christmas, Lent, and Easter and on other occasions when people come in considerable numbers. For the benefit of those people who are regular participants, and because it is indeed an integral part of the liturgy, a homily is appropriate at almost all Masses with a congregation.¹¹⁷
- The homily is ordinarily given by the priest who presides. A deacon or, at a concelebration, one of the concelebrating priests may be invited to preach.¹¹⁸ On particular occasions someone besides a priest or deacon may be invited to preach the word of God. At Masses for children, for example, one of the adults better able to communicate with children may be asked to speak after

¹¹¹ See GIRM, no. 95.

¹¹² See LM, no. 17.

¹¹³ See GIRM, no. 41; see SC, art. 52.

¹¹⁴ See GIRM, no. 9; see LM, no. 24.

¹¹⁵ See GIRM, nos. 41, 73, 313; see LM, no. 24.

¹¹⁶ See GIRM, no. 42; see LM, no. 25.

¹¹⁷ See LM, no. 25.

¹¹⁸ See GIRM, nos. 42, 61, 165.

the gospel reading.¹¹⁹ Such preaching has its own importance, though it is not a homily. The one who gives the homily or speaks at this point should be a participant in the entire celebration and so experience the proclamation of the word on which the preaching is based and the consummation of the celebration in eucharistic communion.

- The priest celebrant gives the homily while standing or sitting at his chair or from the ambo.¹²⁰ Other homilists use the ambo. In particular circumstances, such as in an unrenovated church or at a celebration with children, the homilist may need to approach closer to the congregation in order to communicate effectively.
- The custom of beginning and ending the homily with the sign of the cross arose when the sermon was somewhat detached from the liturgy of the Mass.¹²¹ The practice is now inadvisable.
- It is most appropriate that a period of silence follow the homily, so that the people may take the word of God to heart and prepare a response to it in prayer.¹²²
- If catechumens are present, they may be kindly dismissed before the profession of faith in order to go and reflect together on the word proclaimed. Texts for this dismissal are provided in the *Rite of Christian Initiation of Adults*.¹²³

PROFESSION OF FAITH

95 In the profession of faith, the people respond and give their assent to the word of God heard in the readings and the homily. And before they celebrate the mystery of faith in the eucharist, they call to mind the rule of faith in a formulary approved by the Church.¹²⁴

- The profession of faith is recited by priest and people together on Sundays and solemnities.¹²⁵ It may also be said at other solemn celebrations.
- The form customarily to be used is the Nicene Creed. At Masses with children, and where it is authorised at Masses with adults, the Apostles' Creed may be used. The Apostles' Creed is provided in two forms, one for recitation straight through, the other in the form of question and response.¹²⁶

¹¹⁹ See DMC, no. 24: AAS 66 (1974), pp. 37-38.

¹²⁰ See LM, no. 26.

¹²¹ See Congregation for Divine Worship, Reply, *Notitiae* 9 (1973), p. 178.

¹²² See LM, no. 28.

¹²³ See The Roman Ritual, *Rite of Christian Initiation of Adults*, 2nd English edition, 1985 (hereafter, RCIA), no. 67.

¹²⁴ See LM, no. 29.

¹²⁵ See GIRM, no. 44.

¹²⁶ See DMC, nos. 39, 49: AAS 66 (1974), pp. 41-42, 44.

- At the Easter Vigil, and at Masses in which baptism or confirmation is celebrated, the profession of faith is replaced by the renewal of baptismal promises. The renewal of baptismal promises may also replace the profession of faith at the Masses of Easter Sunday.¹²⁷ In Masses that include acceptance into the order of catechumens and in ritual Masses for the election or enrolment of names or for the scrutinies, the profession of faith may be omitted.¹²⁸
- The origin and nature of the creed indicate that it is more naturally recited than sung. If it is sung, it should be in a way that involves the entire assembly.
- In the Nicene Creed, a profound bow is made by all at the phrase that begins *was incarnate of the Holy Spirit.*

GENERAL INTERCESSIONS

96 Enlightened and moved by God's word, the assembly exercises its priestly function by interceding for all humanity. Because "the joy and hope, the struggle and anguish of the people of this age and especially of the poor and those suffering in any way are the joy and hope, the struggle and anguish of Christ's disciples,"¹²⁹ the Church prays not just for its own needs but for the salvation of the world, for civil authorities, for those oppressed by any burden, and for the local community, particularly those who are sick or who have died.¹³⁰

97 Thus, even though the intercessions may be quite concrete or particular in content, they should always look beyond the concerns of the local assembly to the needs of the whole Church and of the wider world. As such, they are a sign of the communion of the particular assembly with all other assemblies and with the universal Church.

98 The priest celebrant directs the prayer from the chair. He briefly invites the people to pray, and at the end he draws their intercessions together in a brief concluding prayer. The intentions are proposed by a deacon, another minister, or members of the assembly at the ambo or another suitable place. After each intention, the faithful respond by silent prayer or a common response or both. They affirm the concluding prayer of the priest with their *Amen.*¹³¹

- The general intercessions are ordinarily included in all Masses.¹³²
- Both the priest's introduction and the proposed intentions are addressed to the assembly, not to God. They are invitations or biddings to the faithful, who then pray for the suggested intention in the silence of their hearts and in a common petition.¹³³

¹²⁷ See Renewal of Baptismal Promises, The Easter Vigil, page 361, and Easter Day, page 370.

¹²⁸ See RCIA, nos. 68, 124, 143, 157, 164.

¹²⁹ Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, 7 December 1965, no. 1.

¹³⁰ See LM, no. 30; see GIRM, nos. 45, 46.

¹³¹ See GIRM, no. 47; see LM, no. 31.

¹³² See GIRM, nos. 45, 220.

¹³³ See GIRM, no. 47.

- These intentions should be short, clear, and objective enough for the faithful to comprehend and respond to them without difficulty.
- The response they are to evoke is petition rather than praise, thanksgiving, or repentance.
- On particular occasions, when other sacraments or particular rites are celebrated in conjunction with the Mass, the range of intentions may be more closely concerned with the occasion; but even so, the intercessions should always include some general or universal intentions.¹³⁴
- For each intention, the invitation to pray and the response may be sung or the entire intention may be sung or even spoken while music is played.
- Those who propose the intentions return to their place only after the completion of the concluding prayer.

¹³⁴ See GIRM, no. 46.

IV. LITURGY OF THE EUCHARIST

99 At the Last Supper, Christ instituted the sacrifice and paschal meal that make the sacrifice of the cross present in the Church. From the days of the apostles the Church has celebrated that sacrifice by carrying out what the Lord did and handed over to his disciples to do in his memory. Like him, it has taken bread and wine, given thanks to God over them, broken the bread, and shared the bread and cup of blessing as the body and blood of Christ (see 1 Corinthians 10:16). The Church's eucharist, in all its rich variety of forms and traditions, has always retained this basic shape: the taking of the elements of bread and wine in the preparation of the gifts, the act of thanksgiving in the eucharistic prayer, the breaking of the bread, the giving and sharing of the body and blood of Christ in communion.¹³⁵

PREPARATION OF THE GIFTS

100 At the beginning of the liturgy of the eucharist the gifts that will become the Lord's body and blood are brought to the altar. This taking of bread and wine is a preparation of the gifts. It is not in itself the sacrifice or offering, but a preparation for the eucharistic prayer, the great act of blessing and thanksgiving, which constitutes the Church's memorial offering of Christ's sacrifice, and for communion.¹³⁶

101 The Church encourages the faithful to bring forward, and even to provide, the elements through which Christ's offering will be made present, together with money and other gifts for the sustenance of Christ's body, especially in the poor and the needy.

102 The purpose of this rite, then, is to make the altar, the gifts which are placed on it, and the assembly ready for the eucharistic offering which is to follow.

PREPARATION OF THE ALTAR

103 First, the altar, the Lord's table, is prepared as the centre of the eucharistic liturgy. Until this point in the celebration, with the exception of its veneration at the beginning, the altar has not been the focus of attention. It remains almost bare and unused during the liturgy of the word, which is centred at the ambo. Now the setting is prepared for the sacred meal.¹³⁷

- Everything indicates that a new and important stage of the liturgy is about to commence. Lighting may be directed toward the altar. A corporal is laid out of sufficient size to accommodate all the vessels that may be brought to the altar now and at the time of communion.
- The corporal, purificators, and Sacramentary are requisites needed for the eucharistic offering. They are not themselves offerings or gifts and are not brought up in the procession of gifts. They should be brought reverently but without ceremony from a side table, along with the cup if it will be prepared at the altar.

¹³⁵ See GIRM, no. 48.

¹³⁶ See GIRM, no. 49.

¹³⁷ See GIRM, nos. 49, 272.

- Since these are preparatory tasks, they are carried out by a deacon, acolyte, or other minister, or other members of the assembly.

PRESENTATION OF THE GIFTS

104 It is one of the Church's most ancient customs that the people themselves provided the materials for the eucharist. They also brought other foodstuffs to be blessed for their own use and for the poor. The rite of carrying up the gifts continues the spiritual value and meaning of the ancient custom. This is also the time to bring forward money or gifts for the poor and the Church.¹³⁸

105 The procession with the gifts is a powerful expression of the assembly's participation in the eucharist and in the social mission of the Church. It is an expression of the humble and contrite heart, the dispossession of self that is a necessary prerequisite for making the true offering which the Lord Jesus gave his people to make with him. The procession with the gifts expresses also our eager willingness to enter into the "holy exchange" with God: "accept the offerings you have given us, that we in turn may receive the gift of yourself."¹³⁹

- The collection of money takes place first. As an integral part of the eucharistic liturgy since apostolic times, its purpose and value will be better appreciated if, after the general intercessions, the priest celebrant, ministers, and people all sit and wait while the collection is taken and then made ready with the other gifts for the procession. The collection is not to be taken during the profession of faith or the general intercessions, nor should it continue during the prayer over the gifts or the eucharistic prayer. Music or song may begin with the collection and continue during the procession of gifts; it continues at least until the gifts have been placed on the altar.
- The elements of bread and wine are carried in the procession in vessels that can be seen by all the assembly. So far as is possible, the bread and wine should each be contained in a single vessel, so that priest and people may be seen to be sharing the same food and drink in the sacrament of unity.
- The gifts of bread, wine, and money are carried forward by members of the congregation. It is more expressive of the assembly's identification with the gifts if the procession passes right through the assembly. The gifts are accepted by the priest, who may be assisted by the deacon and other ministers. The collection of money and other gifts are deposited near the altar or in another suitable place. The priest places only the vessels containing the bread and wine on the altar.¹⁴⁰
- Besides money, gifts in kind and other real gifts for the poor are appropriate, but not token items that will be retrieved and returned to ordinary use after the celebration.

¹³⁸ See GIRM, no. 49.

¹³⁹ See 29 December, prayer over the gifts.

¹⁴⁰ See GIRM, no. 49.

- The purpose of any music at this point is to accompany the collection, the procession, and the presentation of gifts, particularly when these will occupy a considerable period of time. Sung texts need not speak of bread and wine, nor of offering. Texts expressing joy, praise, community, as well as the spirit of the season, are appropriate. Since the presentation of gifts is preparatory, instrumental music or silence may often be more effective.

Placing of the Gifts on the Altar

106 The formularies accompanying the placing of the gifts on the altar are based upon Jewish table-prayers. They are an expression of praise of God for the creation of the world and for human collaboration in the production of bread and wine that will become the medium of Christ's presence in the midst of the assembly.

- The priest holds the vessel containing the bread slightly above the altar and blesses God. He places the bread on the altar. He then holds the cup in the same way, blesses God, and places the cup on the altar.
- Since the taking of bread and wine is expressed primarily by the action, normally both formularies will be uttered inaudibly. If there is no music, the priest may say them aloud. In this case, the people may respond with the acclamation, *Blessed be God for ever*. The two formularies should be seen as a unit; it should never happen that one is said inaudibly, the other aloud.

Mixing of Wine and Water

107 In the ancient world, wine was regularly tempered with water. In time this functional practice during the eucharist came to be interpreted mystically as symbolising either the hypostatic union or the union of Christ and the Church. Both understandings are included in the formula *By the mystery of this water and wine*, which is derived from an ancient Christmas collect.

- The preparation of the cup is a function of the deacon. When no deacon is present, the priest prepares the cup. The one who prepares the cup says the prayer *By the mystery* inaudibly.¹⁴¹
- The cup may be prepared at the side table before the bread and wine are placed on the altar.¹⁴²

Incense

108 Incense may be used at the preparation of the gifts to honour the elements and to acknowledge the presence and action of Christ in the priest celebrant, the ministers, and the rest of the assembly.¹⁴³

¹⁴¹ See GIRM, no. 133.

¹⁴² See GIRM, no. 133.

¹⁴³ See GIRM, no. 133.

- The priest incenses the gifts and the altar. The deacon or other minister incenses the priest and the rest of the assembly.
- When the members of the assembly, including the other ministers, are incensed at this time, they stand.

Washing of Hands

109 Though historically it may have been a practical necessity for the priest to wash his hands after assembling and arranging the elements of bread and wine and incensing them, the washing of hands was well known in early Christianity, as in Judaism, as a symbolic expression of the need for inner purity at the beginning of a religious action.

- For the sake of authenticity, this action needs to be performed with dignity and deliberation. An appreciable quantity of water is poured from a jug and the hands are dried with a towel.
- The words from Psalm 51, like the previous formulary *With humble and contrite hearts*, are an expression of the priest’s personal preparation and are not pronounced audibly.

PRAYER OVER THE GIFTS

110 The prayer over the gifts concludes the preparation of the gifts and points forward to the eucharistic prayer.

- The priest invites the people to pray using either the formulary *Pray brothers and sisters* or simply *Let us pray*.
- The prayer may be sung or said; the assembly responds, *Amen*.
- After concluding the prayer over the gifts, the priest should make a distinct pause to make clear that the preparation of the gifts (the “taking”) is complete and that the eucharistic prayer (the “giving thanks”) is now about to begin.

EUCARISTIC PRAYER

111 The eucharistic prayer, the centre and summit of the entire celebration, sums up what it means for the Church to celebrate the eucharist. It is a memorial proclamation of praise and thanksgiving for God’s work of salvation, a proclamation in which the body and blood of Christ are made present by the power of the Holy Spirit and the people are joined to Christ in offering his sacrifice to the Father. The eucharistic prayer is proclaimed by the priest celebrant in the name of Christ and on behalf of the whole assembly, which professes its faith and gives its assent through dialogue, acclamations, and the *Amen*.¹⁴⁴ Since the eucharistic prayer is the summit of the Mass, its solemn nature and importance are enhanced when it is sung.

¹⁴⁴ See GIRM, no. 54.

112 The eucharistic prayer is proclaimed over the people's gifts. In the rich and varied tradition of this prayer, the Church gives praise and thanks for God's holiness and justice and for all God's mighty deeds in creating and redeeming the human race, deeds which reached their climax in the incarnation, life, death, and resurrection of Jesus Christ. In the eucharistic prayer the mystery of Christ's saving death and resurrection is recalled; the Last Supper is recounted; the memorial sacrifice of his body and blood is presented to the Father; and the Holy Spirit is invoked to sanctify the gifts and transform those who partake of them into the body of Christ, uniting the assembly and the whole Church and family of God, living and dead, into one communion of love, service, and praise to the glory of the Father.

113 The following eucharistic prayers are provided in the Sacramentary.

- Eucharistic Prayers I-IV are the principal prayers and are for use throughout the liturgical year.
- Eucharistic Prayers for Masses of Reconciliation I and II express thanksgiving in the context of the reconciliation won by Christ. They are particularly appropriate for use during the season of Lent and may be used at other times when the mystery of reconciliation is reflected in the readings or other texts of the Mass or is the reason for a particular gathering of the faithful.¹⁴⁵
- Eucharistic Prayers for Masses with Children I-III may be used at Masses when children constitute a significant proportion of the assembly. These texts are for the purpose of enhancing the participation of children in this central prayer of the Mass and of preparing them to take full part in Masses with adults.¹⁴⁶ The eucharistic prayers for children, with their variety of acclamations, will be most effective in engaging the children when sung. The three prayers use different levels of language. Prayer I may be more suitable for those only recently introduced to the eucharist. Prayers II and III may be more appropriate as children grow in sacramental awareness and in familiarity with the eucharistic liturgy. The texts are rich in catechetical themes which may be drawn upon when preparing children for the eucharistic celebration and as the basis for reflecting with them afterward on, for example, the nature of the eucharist as thanksgiving for creation and salvation, the role of the Spirit and the real presence of Christ in the eucharist and the Church, the concepts of sacrifice, sacrament, and meal.
- The Eucharistic Prayer for Masses for Various Needs and Occasions may be used in various circumstances. Its proper prefaces and closely related intercessions make it particularly suited to use with the formularies of the Masses for Various Needs and Occasions, which do not have their own proper prefaces.¹⁴⁷

114 The following elements may be recognised as characteristic of the eucharistic prayer. They do not all appear with equal force in every eucharistic prayer.¹⁴⁸

¹⁴⁵ See Congregation for Divine Worship, *Eucharistic Prayers for Masses with Children and for Masses of Reconciliation*, 1 November 1974 (hereafter, EPCR), Introduction, nos. 1-2.

¹⁴⁶ See EPCR, no. 1; see DMC, no. 52: AAS 66 (1974), pp. 44-45.

¹⁴⁷ See Eucharistic Prayer for Masses for Various Needs and Occasions, 6 August 1991, Introduction, no. 1.

¹⁴⁸ See GIRM, no. 55.

Dialogue

115 Since the celebration of Mass is a communal action, the dialogue between priest celebrant and the assembly is of special value. It is not only an external sign of communal celebration, but also the means of greater interchange between priest and people.¹⁴⁹ The dialogue establishes at the outset that the eucharistic prayer is prayed in the person and power of the Lord who is with the Church, and in the name of the whole assembly and indeed of the whole Church in heaven and on earth. All are invited, in biblical terms, to lift up their hearts, that is, to raise up and place in God’s presence their entire being, thoughts, memories, emotions, and expectations, in grateful attention and anticipation.

- The voice, gestures, and stance, the entire demeanour of the priest celebrant help to convey the importance and the urgency of this movement, lifting the assembly and stimulating it to gratitude and wonder. This may be most effectively achieved by singing.
- Before the dialogue, the priest may introduce the eucharistic prayer by suggesting very briefly particular motives for thanksgiving.¹⁵⁰

Preface

116 The praise and thanksgiving from which the entire eucharist takes its name is especially concentrated in the “preface,” which proclaims the Church’s thanks for the saving work of God. In the Eastern tradition this is a fixed part of the eucharistic prayer, beginning the praise of God and the rehearsal of God’s mighty deeds that continue throughout the prayer. In the Roman tradition the preface has been a variable element, stressing one aspect of God’s saving work according to the day, the feast, the season, or the occasion. Over eighty such prefaces from ancient and more recent sources are provided for use with Eucharistic Prayers I, II, and III.¹⁵¹

- The preface is not a preliminary to the eucharistic prayer, but the first part of it. It indicates a proclamation, a speaking out before God and the faithful, rather than a foreword or prelude. For this reason it is most appropriately sung.
- The eucharistic prayer is always expressed in the first person plural. It is the whole assembly of the faithful that joins itself to Christ in acknowledging the great things God has done and in offering the sacrifice, even when one voice speaks in the name of all. It is the responsibility of the priest, acting in the person of Christ, the head of the Church, to proclaim the prayer with and for the people,¹⁵² to engage their attention, and to elicit their involvement throughout.
- Eucharistic Prayer II has a proper preface, based like the rest of the prayer on an ancient Roman model, but other prefaces may be substituted for it, especially those which similarly present the mystery of salvation.¹⁵³

¹⁴⁹ See GIRM, no. 14.

¹⁵⁰ See GIRM, no. 11.

¹⁵¹ See GIRM, no. 55:1.

¹⁵² See GIRM, nos. 7 and 54.

¹⁵³ See GIRM, no. 322:2.

- Eucharistic Prayer IV is constructed on an Eastern model. Its preface is a fixed and integral part of the prayer, whose themes continue beyond the *Sanctus*. For this reason, it is always to be used with its own preface. This is also true of the eucharistic prayers in the section, Eucharistic Prayers in Particular Circumstances.

Sanctus Acclamation

117 In this acclamation the assembly joins its voice to that of all creation in giving glory to God, with words inspired by the vision of Isaiah (6:3). In each celebration of the eucharist, the Church is taken up into the eternal liturgy in which the entire communion of saints, the heavenly powers, and all of creation give praise to the God of the universe.

- This acclamation is an integral part of the eucharistic prayer. It belongs to priest and people together. Of its very nature it is a song and is meant to be sung, even if the preface is not. Choir or cantor parts may also be sung if they facilitate and enhance the congregation's participation.¹⁵⁴

Epiclesis

118 In these sections of the prayer, before and after the narrative of institution, the Church invokes God's Spirit to hallow the gifts and make them the body and blood of Christ and to gather those who receive them into a true communion of faith and love. Through the sanctifying power of the Holy Spirit the repetition of the Lord's words of institution is efficacious, the memorial of Christ's death and resurrection is effected, and the Church is built up again as the body of Christ in the world.¹⁵⁵

- The lifegiving power of the Spirit, who moved over the waters in the first days of creation and overshadowed Mary in the moment of the incarnation, is vividly expressed by the ancient gesture of the bringing together of the hands with the palms downward and extended over the elements to be consecrated. When done with great gravity and deliberation, this gesture can reinforce powerfully the understanding of the words and of the Spirit's action. This is a laying on of the hands and is the same sacramental gesture used in ordination, confirmation, the anointing of the sick, and the sacrament of reconciliation.
- In accord with ancient tradition, if there are concelebrating priests, they stretch out both their hands toward the elements. The full impact of this gesture can be achieved if the concelebrants adopt the same gesture as the presiding priest.¹⁵⁶

Institution Narrative and Consecration

119 At the heart of the eucharistic prayer, the account of the Last Supper is recited. Everything for which God has been thanked and praised, all that was accomplished in the history of salvation, is summed up and made present in the person of the crucified and risen Lord. The words of Jesus, in which he gave himself to his disciples as their food and drink, are repeated in the context of praise. In the power

¹⁵⁴ See GIRM, no. 55:2.

¹⁵⁵ See GIRM, no. 55:3.

¹⁵⁶ See GIRM, no. 174:1.

of the Spirit, these words achieve what they promise and express: the presence of Christ and his sacrifice among his people assembled.¹⁵⁷

- This narrative is an integral part of the one continuous prayer of thanksgiving and blessing. It should be proclaimed in a manner which does not separate it from its context of praise and thanksgiving.
- As a narrative it is also recited for the benefit of the assembly. It should therefore be proclaimed reverently, audibly, and intelligibly.
- On concluding the words over the bread, the priest shows the consecrated bread to the people, and subsequently does the same with the cup. The scale of the gesture will be indicated by the size and situation of the assembly. The gesture should be deliberate and reverent, but not prolonged; this would affect the unity and continuity of the eucharistic prayer.

Memorial Acclamation

120 The memorial acclamation of the people in the eucharistic prayer confesses the Church's belief in the central mystery of our faith, the paschal mystery of Christ's death, resurrection, and presence among his people.

- The four memorial acclamations provided are not specific to the four eucharistic prayers; each may be used with any of the prayers.
- Each of the acclamations has a particular invitation. This invitation is directed to the assembly and helps indicate which acclamation is to follow. The invitation may be given by the priest celebrant or the deacon.
- As acclamations they are intended to be sung.

Anamnesis and Offering

121 The whole action of the eucharist is done in obedience to the Lord's command, as a memorial of him. The Church understands this memorial as a living representation before God of the saving deeds which God has accomplished in Christ, so that their fullness and power may be effective here and now. In this memorial representation, the Church offers the one sacrifice of praise and thanksgiving, a sacramental offering of the sacrifice made "once for all" by Christ, the "holy and living sacrifice" that "brings salvation to all the world." It is an offering made by the whole Church, but especially by those here and now assembled who, in the power of the Holy Spirit, offer themselves with and through Christ, the Victim and Priest who joins the Church's offering to his own.¹⁵⁸

Intercessions

122 By the grace of the Holy Spirit, the Church has become a single offering in Christ to the glory of God the Father. It now prays that the fruits of this sacrifice may be experienced throughout the Church and the world. (In Eucharistic Prayer I, the intercessions are divided, some before, some after the institution narrative.) The blessed Virgin Mary and the saints are named as the prime examples of the fruits of this redemptive sacrifice and as forerunners in the communion of the living and the dead. Praying in communion with Mary and the other saints of God, the

¹⁵⁷ See GIRM, no. 55:4.

¹⁵⁸ See GIRM, no. 55:5 and 6.

assembly now intercedes for the living and the dead in union with the Lord, who for ever lives to make intercession (see Hebrews 7:25).¹⁵⁹

- The saints enumerated in Eucharistic Prayer I are, besides the outstanding figures of the apostolic Church, the heroes and martyrs of the local Church of Rome who do not necessarily enjoy universal significance or particular devotion elsewhere in the Church. Their names may be omitted from Eucharistic Prayer I. On the other hand, local patrons or saints whose feast or memory is being celebrated may be mentioned in the intercessions of Eucharistic Prayer III.¹⁶⁰
- If all of the bracketed saints in Eucharistic Prayer I are omitted, the commemoration becomes restricted to male saints only, with the exception of Mary the Mother of God. The names should be selected in such a way that male and female saints are included.

Doxology

123 Faithful to the Jewish pattern of prayer known and used by Jesus and his disciples, the eucharistic prayer concludes where it began, with an ascription of praise and glory to God, which is endorsed and ratified by all present in their acclamation *Amen*. Saint Paul considered this ratification by the assembly to be essential to the thanksgiving prayer (see 1 Corinthians 14:15-16), and early Christian writers laid great stress on it as the people’s confirmation of all that was proclaimed on their behalf by the priest.¹⁶¹

124 Through Christ, with him, and in him, all is turned to the Father’s glory by the action of the Holy Spirit. At this climax of the prayer the consecrated elements are raised high in a gesture that vividly expresses the true nature of the eucharistic sacrifice as the offering of the Church through Christ the High Priest, with Christ, who is really present in the Church, in Christ, who has incorporated his people into himself by the action of the Holy Spirit.

- The profound importance of the assembly’s ratification and acclamation can be difficult to bring out in the one short word *Amen*. At the very least it should be sung or spoken loudly both at the Sunday celebration and at simpler weekday celebrations. Musical settings which prolong the *Amen* or repeat it or even intersperse it between the phrases of the doxology sung by the priest can all help the assembly to experience and express its true power.
- At the conclusion of the eucharistic prayer, the priest should make a distinct pause to make clear that the eucharistic prayer (the “giving thanks”) is complete and that the communion rite (the “breaking and sharing”) is about to begin.

¹⁵⁹ See GIRM, no. 55:7.

¹⁶⁰ See GNLYC, no. 49.

¹⁶¹ See GIRM, no. 55:8.

COMMUNION RITE

125 The eating and drinking together of the Lord's body and blood in a paschal meal is the culmination of the eucharist. The assembly is made ready to share in this banquet by a series of rites that lead from the eucharistic prayer directly to the communion. The themes underlying these rites are the mutual love and reconciliation that are both the condition and the fruit of worthy communion and the unity of the many in the one symbolised at both the natural and the sacramental level in the elements of bread and wine.¹⁶²

- Though each of these rites (the Lord's Prayer, sign of peace, breaking of the bread) is important in itself, in the context of the whole celebration they constitute together a transition from one high point, the eucharistic prayer, to another, the sharing in communion. Their musical treatment should not be so elaborate as to give the impression that they are of greater significance than the giving thanks which precedes them or the eating and drinking which follows them and which is accompanied by communal song.

THE LORD'S PRAYER

126 The community of the baptised is constituted as the family of God by the Spirit of adoption. In the fullness of this Spirit, who has once again been invoked upon it, the assembly calls on God as Father. Because of its themes of daily bread and mutual forgiveness, the Lord's Prayer has been used in all liturgical traditions as a most appropriate preparation for communion, "so that what is holy may be given to those who are holy."¹⁶³ The final petition is expanded into a prayer that concludes with the congregational doxology or acclamation *For the kingdom*, which was appended to the Lord's Prayer in some of the earliest liturgical texts and in texts of the New Testament.

- As the family prayer of all God's children, the Lord's Prayer belongs to the whole assembly. When sung, it is sung by everyone together. In this case, it will normally be desirable for the priest to sing the embolism that follows and for the priest and people together to sing the concluding acclamation *For the kingdom*.

SIGN OF PEACE

127 A ritual kiss is mentioned in the oldest writings of the New Testament and is found in the eucharistic liturgy from the earliest days of the Church (see Romans 16:16). In most traditions it occurs before the presentation of gifts and is understood as a manifestation of that mutual love and reconciliation that Jesus called for before the offering of sacrifice (see Matthew 5:23). Eventually in the Roman tradition it found its place after the Lord's Prayer, whose themes of mutual forgiveness it echoes. In the early Church it was described as a "seal" placed on prayer.

¹⁶² See GIRM, no. 56.

¹⁶³ GIRM, no. 56:1.

128 The biblical concept of peace includes total well-being, a life in harmony with God and with ourselves, with our neighbours and with the whole of creation. Such peace can only be the pure gift of God. It is won for us by the risen Christ, present in the midst of the assembly, and so it is the peace of Christ that is exchanged.

129 The exchange of peace prior to the reception of communion is an acknowledgement that Christ whom we receive in the sacrament is already present in our neighbour. In this exchange the assembly acknowledges the insistent gospel truth that communion with God in Christ is enjoyed in communion with our sisters and brothers in Christ. The rite of peace is not an expression merely of human solidarity or good will; it is rather an opening of ourselves and our neighbours to a challenge and a gift from beyond ourselves. Like the *Amen* at communion, it is the acceptance of a challenge, a profession of faith that we are members, one with another, in the body of Christ.

- The peace is always exchanged, though the invitation which introduces it is optional, and the gesture by which it is exchanged may be determined by the conference of bishops in accord with the culture and customs of the people.¹⁶⁴
- All the members of the assembly, ministers and people, turn to those immediately around them. It is not transmitted in sequence, as it were from a single source. Christ, who is its only source, is present and active in the assembly.
- The sign is sufficiently strong and expressive in itself not to need explanatory song or commentary.

BREAKING OF THE BREAD

130 This characteristic action of Christ at the feeding of the multitude, at the Last Supper, and at his meals with the disciples after his resurrection was so central to the eucharist that it seems to have given its name to the entire celebration in the days of the apostles. The natural, the practical, the symbolic, and the spiritual are all inextricably linked in this most powerful symbol. Just as many grains of wheat are ground, kneaded, and baked together to become one loaf, which is then broken and shared out among many to bring them into one table-fellowship, so those gathered are made one body in the one bread of life which is Christ (see 1 Corinthians 10:17).

131 In order for the meaning of this symbolism to be perceived, both the bread and the breaking must be truly authentic and recognisable. The eucharistic bread is to “have the appearance of food” and is made so that it is able to be broken and distributed to at least some of the members of the assembly.¹⁶⁵

- The faithful are not ordinarily to be given communion from the tabernacle with bread consecrated at a previous Mass.¹⁶⁶ When, for genuine pastoral reasons, for example, the late arrival of unexpected numbers, the bread consecrated at the Mass must be supplemented with reserved consecrated bread

¹⁶⁴ See GIRM, no. 56:2.

¹⁶⁵ See GIRM, no. 283.

¹⁶⁶ See SC, art. 55; see EuchMyst, nos. 31-32: AAS 59 (1967), pp. 557-559; see GIRM, no. 56:8.

from the tabernacle, this may be brought reverently but without ceremony from the tabernacle to the altar at the breaking of the bread.

- The breaking of the bread is done with dignity and deliberation. It begins after the exchange of peace is completely finished, and the attention of the assembly is again focused on the action taking place at the holy table.
- The regular use of larger breads will foster an awareness of the fundamental eucharistic symbolism in which the whole assembly, priest and people, share in the same bread. At every Mass at least one large bread is broken into several portions. One of these portions is consumed by the priest, the rest are distributed to at least some other members of the assembly.
- During the breaking of the bread, the *Agnus Dei* is sung or said. The assembly calls on Jesus as the Lamb of God (see John 1:29, 36) who has conquered sin and death (see 1 Peter 1:18; Book of Revelation 5:6, 13:8). The *Agnus Dei* is a litany-song intended to accompany the action of breaking and may therefore be prolonged by repetition or by the insertion of invocations to Christ. It loses its entire purpose if a perfunctory breaking of bread is already completed before the *Agnus Dei* has even begun.
- If additional vessels are needed for the distribution of communion, they may be brought to the altar at this point. The consecrated bread is then divided among the plates or dishes and the consecrated wine is poured into the cups.
- If special ministers are to assist at communion, it is desirable that they come to the altar after the exchange of peace, in order to assist with the preparation of the vessels and the eucharistic elements.

COMMUNION

Private Preparation of the Priest

132 The prayer for the private preparation of the priest is recited inaudibly. At this time the faithful prepare themselves quietly and in their own way for communion.¹⁶⁷

Invitation to Communion

133 The consecrated elements are extended toward the congregation, whose members are invited to communion with words that express the confidence of the baptised and to which they respond with the humility of the centurion (see Matthew 8:9).

- Several formulas are provided for the invitation. Like all other introductions and invitations, these may be adapted for particular feasts or occasions but should always end with a recognisable cue to elicit the people's response *Lord, I am not worthy*.
- The priest celebrant holds out the consecrated bread and wine to the people in a gesture that is inviting but dignified.

¹⁶⁷ See GIRM, no. 56:6.

Distribution of Communion

134 Faithful to the Lord's command to his disciples to "Take and eat," "Take and drink," the assembly completes the eucharistic action by eating and drinking together the elements consecrated during the celebration. It is for this reason that the faithful should not ordinarily be given communion from the tabernacle. Also for this reason, it is most desirable that the faithful share the cup. Drinking at the eucharist is a sharing in the sign of the new covenant (see Luke 22:20), a foretaste of the heavenly banquet (see Matthew 26:29), a sign of participation in the suffering Christ (see Mark 10:38-39).¹⁶⁸ Provision should be made for this fullest form of participation in accord with the conditions laid down by the conference of bishops.

135 Although a communion procession is not obligatory or always possible, it should be the normal arrangement for both practical and symbolic reasons. It expresses the humble patience of the poor moving forward to be fed, the alert expectancy of God's people sharing the paschal meal in readiness for their journey, the joyful confidence of God's people on the march toward the promised land.

136 All signs of discrimination or distinctions among persons at the Lord's table are to be avoided.

- There should be a sufficient number of ministers to assist in the distribution of communion. This will normally mean two ministers of the cup to each minister of the consecrated bread.
- It is desirable that all who minister the eucharist take full part in the entire liturgy and thus experience the proclamation of the word, the eucharistic prayer, and the consummation of the celebration in eucharistic communion.
- When communion is administered under both kinds, the deacon who ministers the cup is to receive from it after the assembly.¹⁶⁹ This expression of eucharistic hospitality and service may also be followed by all other communion ministers in order to facilitate the distribution of communion in a timely and orderly manner. If there are many concelebrating priests, the communion of the assembly should not be delayed but should be begun after the presiding celebrant has communicated. There is no need for all the concelebrating priests to finish receiving communion before the assembly can commence.
- Since the conference of bishops allows the reception of the consecrated bread in the hand, the choice whether to receive in this manner is the prerogative of the communicant.
- The pastor or priest celebrant should see to the full and proper implementation of communion under both kinds in accordance with the provisions made by the conference of bishops. Even when communion is given under both kinds, however, the communicant may refrain from drinking from the cup.
- Should communion under both kinds sometimes be given in the form of intinction, the communicant may choose to receive under the form of bread only. When communion in the form of intinction is given, the following formula is said, "The body and blood of Christ," and the communicant responds, "Amen."¹⁷⁰

¹⁶⁸ See GIRM, nos. 48:3, 56:8, 240, 241, 242.

¹⁶⁹ See GIRM, no. 137.

¹⁷⁰ See GIRM, no. 246.

- The manner of reception customary in the community is followed so that communion may truly be a sign of familial union between all who share in the same table of the Lord.
- By tradition the deacon ministers the cup.¹⁷² Beyond this, no distinctions are made in the assignment of the consecrated elements to particular ministers for distribution. Therefore when a concelebrating priest or priests and other ministers share in the distribution, the elements are not assigned on the basis of any distinction between the ministers, cleric or lay, male or female. All may minister either element. This avoids any seeming depreciation of one or other of the consecrated elements or of a particular ministry.

Communion Song

137 The communion of priest and people is traditionally accompanied by the singing of a psalm with a simple congregational refrain. Any psalm or other song is appropriate which expresses the spiritual unity of the communicants, shows the joy of all, and makes the communion procession an act of union of brothers and sisters in Christ. In its structure and its simplicity, it should encourage the participation of the entire assembly.¹⁷³

- The communion song begins immediately after the common recital of *Lord, I am not worthy.*
- So as not to encumber the assembly with books or scripts during the procession, the song may be led by cantor or choir and include a repeated response from the assembly.
- Although several communion songs may be sung in succession, depending on the length of communion, it may be preferable to balance singing with periods of silence or instrumental music.
- Many traditional eucharistic hymns were composed for benediction of the blessed sacrament. They concentrate on adoration rather than on the action of communion and may not be appropriate as communion songs.

Cleansing of Vessels

138 When communion is completed, the altar table is cleared again. The cleansing of the eucharistic vessels is a functional task, appropriately described by the term “cleansing.”

- Although performed with reverence, it should be done briefly and inconspicuously and is preferably left until after Mass.
- If possible, this cleansing is carried out at the side table. Only as a last resort¹⁷⁴ should it be done at the altar, and if so, at the side rather than at the centre.

¹⁷¹ See EuchMyst, no. 34, a: AAS 59 (1967), p. 560.

¹⁷² See GIRM nos. 61, 244.

¹⁷³ See GIRM, no. 56:9.

¹⁷⁴ See GIRM, nos. 120, 238.

PERIOD OF SILENCE OR SONG OF PRAISE

139 When communion is completed, the whole assembly may observe a period of total silence. In the absence of all words, actions, music, or movement, a moment of deep corporate stillness and contemplation may be experienced. Such silence is important to the rhythm of the whole celebration and is welcome in a busy and restless world.

- Silence and true stillness can be achieved if all, the assembly and its ministers, take part in it.
- This period of deep and tranquil communion is not to be interrupted by parish announcements, which if needed come correctly in the concluding rite, or by the taking of a collection. Nor should this silence be broken or overlaid by the public reading of devotional material.
- As an alternative or addition to silent contemplation, a psalm or song of praise may be sung. Since there has already been singing during communion,¹⁷⁵ silence may be more desirable.

PRAYER AFTER COMMUNION

140 In a final presidential prayer that brings to a close the communion rite, the community of faith asks that the spiritual effects of the eucharist be experienced in its members' lives.¹⁷⁶

- The prayer may be sung or said; the assembly responds, *Amen*.

¹⁷⁵ See GIRM, nos. 56:10, 121.

¹⁷⁶ See GIRM, no. 56:11.

V. CONCLUDING RITE

141 After the communion rite, the Mass closes with a brief concluding rite. Its purpose is to send the people forth to put into effect in their daily lives the paschal mystery and the unity in Christ which they have celebrated. They are given a sense of abiding mission, which calls them to witness to Christ in the world and to bring the gospel to the poor.

142 The concluding rite consists of the priest celebrant's greeting and blessing, which on certain days and occasions is expanded by the prayer over the people or other solemn forms. This is followed by the dismissal and an orderly procession of the ministers and the assembly. The whole rite may be preceded by necessary but brief pastoral announcements.¹⁷⁷

- When another liturgical rite is to follow immediately, for example, the final commendation at a funeral, the entire concluding rite is omitted because these other rites will have their own form of conclusion.¹⁷⁸

ANNOUNCEMENTS

143 Just as the introductory comments by the priest at the beginning of the celebration may help the assembly to a better appreciation and experience of the mysteries celebrated in the eucharist, so also the pastoral announcements at the end may help the people make the transition from worship into renewed Christian witness in society. They should help people become aware of the faith life and pastoral activity of the community and invite participation in the ongoing work of the Church.

- Ordinarily announcements, when required, should be brief enough for the assembly to remain standing.
- In order to respect the dignity of the ambo as the place of God's word, announcements are made from some other place.
- Announcements may be made by the deacon, by the priest if he prefers, or by another member of the community chosen for this purpose.¹⁷⁹

GREETING

144 The greeting *The Lord be with you* helps the assembly to focus attention again on the prayerful aspect of blessing.

¹⁷⁷ See GIRM, nos. 57, 123, 124.

¹⁷⁸ See GIRM, no. 126.

¹⁷⁹ See GIRM, no. 139.

BLESSING

145 As Scripture attests, all beings are created and kept in existence by God's gracious goodness. They are themselves blessings from God and should move us to bless God in return. This is above all true since the Word has come in flesh to make all things holy by the mystery of the incarnation.

146 Blessings, therefore, refer first and foremost to God, whose majesty and goodness they extol, and they involve human beings, whom God governs and by divine providence protects.¹⁸⁰

- The priest celebrant is encouraged to give a more solemn form of blessing on Sundays and holy days. He may use either a solemn blessing or a prayer over the people. When either of these forms of blessing is used, it is the function of the deacon, after the greeting, to invite the people to dispose themselves in reverence to receive the blessing.
- In the case of the solemn blessing, the priest extends his hands over the people as he sings or says the formula of the blessing in such a way that the assembly is clearly invited to respond with an *Amen* to each invocation. The threefold solemn blessings touch upon various aspects of a feast or of divine graciousness and often they affirm the mission of the eucharistic assembly.
- In the case of a prayer over the people, which by contrast is simpler and more general in content, the priest uses the same gesture of extending his hands over the people.
- When a bishop presides, in addition to these formularies he may use other special formularies of blessing (see page 856).
- All these various forms of blessing conclude always with the trinitarian formulary, during which the priest with his right hand traces the sign of the cross over the members of the assembly as they make the sign of the cross on themselves.

DISMISSAL

147 The dismissal sends the members of the congregation forth to praise and bless the Lord in the midst of their daily responsibilities.¹⁸¹

- It is the deacon's role to say or sing the dismissal, which should be done in a way that invites the people's response.¹⁸²
- The response *Thanks be to God* is a statement of grateful praise for encountering the risen Christ in the assembly's worship.
- Beginning at the Easter Vigil and up to and including the Second Sunday of Easter, the double *alleluia* is added to the dismissal and the response. It is also added on Pentecost.

¹⁸⁰ See The Roman Ritual, *Book of Blessings*, 1987, General Introduction, no. 7.

¹⁸¹ See GIRM, no. 57:2.

¹⁸² See GIRM, no. 140.

- The words of dismissal should reflect the sacredness of the ritual. Casual remarks or secular forms of farewell are out of place as they detract from the dignity of the rite.
- The priest celebrant and deacon kiss the altar if they are near it at the time of the dismissal or pass it as they leave.¹⁸³
- After giving the proper reverence to the altar, the ministers ordinarily leave in the same order in which they entered at the beginning of the celebration.¹⁸⁴
- If they have not left earlier, ministers who are to bring communion to the sick may take their place immediately before the concelebrants in the procession.
- The procession may be accompanied by a psalm or song, a seasonal hymn, appropriate instrumental music, or silence.

¹⁸³ See GIRM, nos. 125, 141.

¹⁸⁴ See GIRM, no. 125.



THE LITURGICAL YEAR

APOSTOLIC LETTER *MOTU PROPRIO*

APPROVAL OF THE GENERAL NORMS FOR THE LITURGICAL YEAR AND THE NEW GENERAL ROMAN CALENDAR

POPE PAUL VI

Celebration of the paschal mystery is of supreme importance in Christian worship and the cycle of days, weeks, and the whole year unfolds its meaning: this is the teaching so clearly given us by the Second Vatican Ecumenical Council. Consequently, as to both the plan of the Proper of Seasons and of Saints and the revision of the Roman Calendar, it is essential that Christ's paschal mystery receive greater prominence in the reform of the liturgical year, for which the Council has given the norms.¹

I

With the passage of centuries, it must be admitted, the faithful have become accustomed to so many special religious devotions that the principal mysteries of the redemption have lost their proper place in their minds. This was due partly to the increased number of vigils, feast days, and their octaves, partly to the gradual overlapping of various seasons in the liturgical year.

But it is also clear to everyone that our predecessors Saint Pius X and John XXIII, of blessed memory, laid down several rules aimed at restoring Sunday to its original rank and its place of esteem in the mind of all as the "first feast day of all."² They also restored the liturgical celebration of the season of Lent to its rightful place. It is true as well that our predecessor Pius XII decreed³ for the Western Church restoration of the Easter Vigil at night, as the occasion for the people of God to reaffirm their spiritual covenant with Christ the risen Lord during the celebration of the sacraments of Christian initiation.

Faithful to the teaching of the Fathers and of the constant tradition of the Catholic Church, it is clear that these popes rightly perceived the true nature of the liturgical year's cycle. It is not simply the commemoration of the historical events by which Christ Jesus won our salvation through his death and a calling to mind of the past that instructs and nurtures the faithful, even the simplest, who meditate on it. They taught also that the celebration of the liturgical year "possesses a distinct sacramental power and efficacy to strengthen Christian life."⁴ This is also our own mind and teaching.

¹ See Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 102-111.

² SC, art. 106.

³ See Congregation of Rites, Decree *Dominicæ Resurrectionis*, 9 February 1951: *Acta Apostolicæ Sedis*, Commentarium officiale (Vatican City; hereafter, AAS) 43 (1951), pp. 128-129.

Thus as we celebrate the “sacrament of the birth of Christ”⁵ and his appearance in the world, it is right and proper for us to pray that “he, whose outward form is like our own, may reshape us inwardly by his grace.”⁶ And that while we are celebrating his passage from death to life, we ask God that those who are reborn with Christ may “express in their lives the richness of the sacrament they have received in faith.”⁷ In the words of the Second Vatican Council, “recalling thus the mysteries of redemption, the Church opens to the faithful the riches of the Lord’s powers and merits, so that these are in some way made present in every age in order that the faithful may lay hold on them and be filled with saving grace.”⁸

The purpose of the reordering of the liturgical year and of the norms accomplishing its reform, therefore, is nothing other than this, that through faith, hope, and charity the faithful may share more deeply in “the whole mystery of Christ” as it unfolds throughout the year.⁹

II

We do not see as a conflict with this theme emphasising also the splendour of feasts of the Blessed Virgin Mary, “who is joined by an inseparable bond to the saving work of her Son,”¹⁰ and of memorials of the saints, which are rightly considered as the birthdays of “the martyrs and victors who lead us.”¹¹ Indeed “the feasts of the saints proclaim the wonderful works of Christ in his servants and display to the faithful fitting examples for their imitation.”¹² Further, the Catholic Church has always firmly and securely held that the feasts of the saints proclaim and renew Christ’s paschal mystery.¹³

Undeniably, however, over the course of the centuries more feasts of the saints were introduced than was necessary; therefore the Council properly pointed out: “Lest the feasts of the saints take precedence over the feasts commemorating the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or religious family; those only should be extended to the universal Church that commemorate saints of truly universal significance.”¹⁴

⁴ Congregation of Rites, General Decree *Maxima redemptionis nostræ mysteria*, 16 November 1955: AAS 47 (1955), pp. 839.

⁵ Leo the Great, *Sermo XXVII in Nativitate Domini* 7, 1: *Patrologiae cursus completus: Series latina*, J.P. Migne, editor, Paris, 1844-1855 (hereafter, PL) 54, 216.

⁶ See the Baptism of the Lord, opening prayer; see also *Missale Romanum, editio typica*, 1962, Epiphany, collect.

⁷ See Monday of the octave of Easter, opening prayer; see also *Missale Romanum, editio typica*, 1962, Tuesday of Easter Week, collect.

⁸ SC, art. 102.

⁹ See SC, art. 102.

¹⁰ SC, art. 103.

¹¹ See *Syriac Breviary* (5th Century), B. Mariani, editor (Rome, 1956), p. 27.

¹² SC, art. 111.

¹³ See SC, art. 104.

¹⁴ SC, art. 111.

To put these decrees of the Ecumenical Council into effect, the names of some saints have been deleted from the General Calendar, and permission was granted to restore the memorials and veneration of other saints in those areas with which they have been traditionally associated. As a result, the removal of the names of certain saints not known throughout the world from the Roman Calendar has allowed the addition of the names of martyrs born in regions where the gospel spread later in history. In consequence, the single catalogue displays in equal dignity as representatives of all peoples those who either shed their blood for Christ or were outstanding in their heroic virtues.

For these reasons we regard the new General Calendar drawn up for use in the Latin rite to be more in keeping with the spirituality and attitudes of the times and to be a clearer reflection of the Church's universality. In this last regard, the Calendar carries the names of the noblest of men and women who place before all the people of God striking examples of holiness and in a wide diversity of forms. The immense spiritual value of this to the whole Christian people hardly needs mention.

Therefore after carefully considering before the Lord all these matters, with our apostolic authority we approve the new General Roman Calendar drawn up by the Consilium for the Implementation of the Constitution on the Liturgy and also the general norms governing the arrangement of the liturgical year. The effective date for them is 1 January 1970. In accord with the decrees that the Congregation of Rites has prepared in conjunction with the Consilium, they will remain in force until the publication of the duly reformed Roman Missal and Breviary.

We decree all we have established *motu proprio* in this Letter to be valid and confirmed, notwithstanding, to the extent necessary, the constitutions and apostolic ordinations issued by our predecessors, as well as other directives, even those worthy of explicit mention and amendment.

Given at Saint Peter's in Rome, 14 February 1969, the sixth year of our pontificate.

Paul VI, Pope

GENERAL NORMS FOR THE LITURGICAL YEAR AND THE CALENDAR

CHAPTER ONE THE LITURGICAL YEAR

1 Christ's saving work is celebrated in sacred memory by the Church on fixed days throughout the course of the year. Each week on the day called the Lord's Day the Church commemorates the Lord's resurrection. Once a year at Easter the Church honours the resurrection of the Lord and his blessed passion with the utmost solemnity. In fact through the yearly cycle the Church unfolds the entire mystery of Christ and keeps the anniversaries of the saints.

During the different seasons of the liturgical year, the Church, in accord with traditional discipline, carries out the formation of the faithful by means of devotional practices, both interior and exterior, instruction, prayer, and works of penance and mercy.¹

2 The principles given here may and must be applied to both the Roman Rite and all others; but the practical rules are to be taken as pertaining solely to the Roman Rite, except in matters that of their nature also affect the other rites.²

TITLE I: LITURGICAL DAYS

THE LITURGICAL DAY IN GENERAL

3 Each day is made holy through the liturgical celebrations of the people of God, especially through the eucharistic sacrifice and the divine office.

The liturgical day runs from midnight to midnight, but the observance of Sunday and solemnities begins with the evening of the preceding day.

SUNDAY

4 The Church celebrates the paschal mystery on the first day of each week, known as the Lord's Day or Sunday. This follows a tradition handed down from the apostles and having its origin from the day of Christ's resurrection. Thus Sunday must be ranked as the first feast day of all.³

¹ See Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 102-105.

² See SC, art. 3.

³ See SC, art. 106.

5 Because of its special importance, the Sunday celebration gives way only to solemnities or feasts of the Lord. The Sundays of the seasons of Advent, Lent, and Easter, however, take precedence over all solemnities and feasts of the Lord. Solemnities occurring on these Sundays are transferred to the following Monday except in the case of their occurrence on Passion Sunday (Palm Sunday) or on Easter Sunday.

6 By its nature, Sunday excludes any other celebration's being permanently assigned to that day, with these exceptions:

1. Sunday within the octave of Christmas is the feast of the Holy Family;
2. Sunday following 6 January is the feast of the Baptism of the Lord;
3. Sunday after Pentecost is the solemnity of the Holy Trinity;
4. the last Sunday in Ordinary Time is the solemnity of Christ the King.

7 In those places where the solemnities of the Epiphany of the Lord, the Ascension of the Lord, and the Body and Blood of Christ are not observed as holy days of obligation, they are assigned to a Sunday, which is then considered their proper day in the calendar. Thus:

1. the Epiphany of the Lord, to the Sunday falling between 2 January and 8 January;
2. the Ascension of the Lord, to the Seventh Sunday of Easter;
3. the Body and Blood of Christ, to the Sunday after Trinity Sunday.

SOLEMNITIES, FEASTS, AND MEMORIALS

8 As it celebrates the mystery of Christ in yearly cycle, the Church also venerates with a particular love blessed Mary, the Mother of God, and sets before the devotion of the faithful the memory of the martyrs and other saints.⁴

9 The saints of universal significance have celebrations obligatory throughout the entire Church. Other saints either are listed in the calendar for optional celebration or are left to the veneration of some particular Church, nation, or religious family.⁵

10 According to their importance, celebrations are distinguished from each other and named as follows: solemnities, feasts, memorials.

11 Solemnities are counted as the principal days in the calendar and their observance begins with Evening Prayer I of the preceding day. Some solemnities also have their own vigil Mass for use when Mass is celebrated in the evening of the preceding day.

12 The celebration of Easter and Christmas, the two greatest solemnities, continues for eight days, with each octave governed by its own rules.

⁴ See SC, art. 103-104.

⁵ See SC, art. 111.

13 Feasts are celebrated within the limits of the natural day and accordingly do not have Evening Prayer I. Exceptions are feasts of the Lord that fall on a Sunday in Ordinary Time and in the season of Christmas and that replace the Sunday office.

14 Memorials are either obligatory or optional. Their observance is integrated into the celebration of the occurring weekday in accord with the norms set forth in the General Instructions of the Roman Missal and the Liturgy of the Hours.

Obligatory memorials occurring on Lenten weekdays may only be celebrated as optional memorials.

Should more than one optional memorial listed in the calendar fall on the same day, only one may be celebrated; the others are omitted.

15 On Saturdays in Ordinary Time when there is no obligatory memorial, an optional memorial of the Blessed Virgin Mary is allowed.

WEEKDAYS

16 The days following Sunday are called weekdays. They are celebrated in different ways according to the importance each one has.

1. Ash Wednesday and the days of Holy Week, from Monday to Thursday inclusive, have precedence over all other celebrations.
2. The weekdays of Advent from 17 December to 24 December inclusive and all the weekdays of Lent have precedence over obligatory memorials.
3. Other weekdays give way to all solemnities and feasts and are combined with memorials.

TITLE II: THE YEARLY CYCLE

17 By means of the yearly cycle the Church celebrates the whole mystery of Christ, from his incarnation until the day of Pentecost and the expectation of the Lord's coming again.⁶

THE EASTER TRIDUUM

18 Christ redeemed humankind and gave perfect glory to God principally through his paschal mystery: dying he destroyed our death and rising he restored our life. Therefore the Easter triduum of the passion and resurrection of the Lord is the culmination of the entire liturgical year.⁷ Thus the solemnity of Easter has the same kind of preeminence in the liturgical year that Sunday has in the week.⁸

⁶See SC, art. 102.

⁷See SC, art. 5.

⁸See SC, art. 106.

19 The Easter triduum of the passion and resurrection of the Lord begins with the Evening Mass of the Lord’s Supper, reaches its high point in the Easter Vigil, and closes with Evening Prayer on Easter Sunday, the Sunday of the Lord’s resurrection.

20 On Good Friday⁹ and, if possible, also on Holy Saturday until the Easter Vigil,¹⁰ the Easter fast is observed everywhere.

21 The Easter Vigil, during the holy night when the Lord rose from the dead, ranks as the “mother of all holy vigils.”¹¹ Keeping watch, the Church awaits Christ’s resurrection and celebrates it in the sacraments. Accordingly, the entire celebration of this vigil should take place at night, that is, it should either begin after nightfall or end before the dawn of Sunday.

THE SEASON OF EASTER

22 The fifty days from Easter Sunday to Pentecost are celebrated in joyful exultation as one feast day, or better as one “great Sunday.”¹²

These above all others are the days for the singing of the *Alleluia*.

23 The Sundays of this season rank as the Sundays of Easter and, after Easter Sunday itself, are called the Second, Third, Fourth, Fifth, Sixth, and Seventh Sundays of Easter. The period of fifty sacred days ends on Pentecost Sunday.

24 The first eight days of the season of Easter make up the octave of Easter and are celebrated as solemnities of the Lord.

25 On the fortieth day after Easter the Ascension of the Lord is celebrated, except in places where, not being a holy day of obligation, it has been transferred to the Seventh Sunday of Easter (see no. 7).

26 The weekdays after the Ascension of the Lord until the Saturday before Pentecost inclusive are a preparation for the coming of the Holy Spirit, the Paraclete.

THE SEASON OF LENT

27 Lent is a preparation for the celebration of Easter. For the Lenten liturgy disposes both catechumens and the faithful to celebrate the paschal mystery: catechumens, through the several stages of Christian initiation; the faithful, through reminders of their own baptism and through penitential practices.¹³

⁹See Paul VI, Apostolic Constitution *Pænitentia*, on Christian penance, 17 February 1966 (hereafter, *Pænitentia*), II§3: *Acta Apostolicae Sedis*, Commentarium officiale (Vatican City; hereafter, AAS) 58 (1966), p. 184.

¹⁰See SC, art. 110.

¹¹Augustine, *Sermo 219: Patrologiae cursus completus: Series latina*, J.P. Migne, editor, Paris, 1844-1855 (hereafter, PL) 38, 1088.

¹²Athanasius, *Epis. fest. 1: Patrologiae cursus completus: Series græca*, J.P. Migne, editor, (Paris, 1857-1866) 26, 1366.

¹³See SC, art. 109.

28 Lent runs from Ash Wednesday until the Mass of the Lord's Supper exclusive.

The *Alleluia* is not used from the beginning of Lent until the Easter Vigil.

29 On Ash Wednesday, which is the beginning of Lent and is observed everywhere as a fast day,¹⁴ ashes are distributed.

30 The Sundays of this season are called the First, Second, Third, Fourth, and Fifth Sundays of Lent. The Sixth Sunday, which marks the beginning of Holy Week, is called Passion Sunday (Palm Sunday).

31 Holy Week has as its purpose the remembrance of Christ's passion, beginning with his Messianic entrance into Jerusalem.

At the Chrism Mass on Holy Thursday morning the bishop, concelebrating Mass with his presbyterate, blesses the oils and consecrates the chrism.

THE SEASON OF CHRISTMAS

32 Next to the yearly celebrations of the paschal mystery, the Church considers nothing more important than the memorial of Christ's birth and early manifestations. This is the purpose of the season of Christmas.

33 The season of Christmas runs from Evening Prayer I of Christmas until the Sunday after Epiphany or after 6 January, inclusive.

34 The Mass of the vigil of Christmas is used in the evening of 24 December, either before or after Evening Prayer I.

On Christmas itself, following an ancient tradition of Rome, three Masses may be celebrated: namely, the Mass at Midnight, the Mass at Dawn, and the Mass during the Day.

35 Christmas has its own octave, arranged as follows:

1. Sunday within the octave is the feast of the Holy Family of Jesus, Mary, and Joseph. If there is no Sunday, the feast is celebrated on 30 December;
2. 26 December is the feast of Saint Stephen, First Martyr;
3. 27 December is the feast of Saint John, Apostle and Evangelist;
4. 28 December is the feast of the Holy Innocents;
5. 29, 30, and 31 December are days within the octave;
6. 1 January, the octave day of Christmas, is the solemnity of Mary, Mother of God. It also recalls the conferral of the holy Name of Jesus.

36 The Sunday falling between 2 January and 5 January is the Second Sunday after Christmas.

¹⁴See *Poenitentia*, II§3: AAS 58 (1966), p. 184.

37 The Epiphany of the Lord is celebrated on 6 January, unless (where it is not observed as a holy day of obligation) it has been assigned to the Sunday occurring between 2 January and 8 January (see no. 7).

38 The Sunday falling after 6 January is the feast of the Baptism of the Lord.¹⁵

THE SEASON OF ADVENT

39 Advent has a twofold character: as a time to prepare for the solemnity of Christmas when the Son of God's first coming to us is remembered; as a season when that remembrance directs the mind and heart to await Christ's Second Coming at the end of time. For these two reasons, the season of Advent is thus a period for devout and joyful expectation.

40 Advent begins with Evening Prayer I of the Sunday falling on or closest to 30 November and ends before Evening Prayer I of Christmas.

41 The Sundays of this season are named the First, Second, Third, and Fourth Sundays of Advent.

42 The weekdays from 17 December to 24 December inclusive serve to prepare more directly for the Lord's birth.

ORDINARY TIME

43 Apart from those seasons having their own distinctive character, thirty-three or thirty-four weeks remain in the yearly cycle that do not celebrate a specific aspect of the mystery of Christ. Rather, especially on the Sundays, they are devoted to the mystery of Christ in its fullness. This period is known as Ordinary Time.

44 Ordinary Time begins on Monday after the Sunday following 6 January and continues until Tuesday before Ash Wednesday inclusive. It begins again on Monday after Pentecost and ends before Evening Prayer I of the First Sunday of Advent.

This is also the reason for the series of liturgical formularies found in both the Missal and *The Liturgy of the Hours* (Vol. III-IV), for Sundays and weekdays in this season.

¹⁵ In places where the solemnity of the Epiphany of the Lord is transferred to Sunday and it falls on the 7th or 8th of January (coinciding with the normal day for celebrating the Baptism of the Lord), in those years, the feast of the Baptism of the Lord is observed on the following Monday (Congregation for the Sacraments and Divine Worship, Decree *Celebratio Baptismatis Domini*, on the celebration of the Baptism of the Lord, 7 October 1977).

ROGATION AND EMBER DAYS

45 On rogation and ember days the practice of the Church is to offer prayers to the Lord for the needs of all people, especially for the productivity of the earth and for human labour, and to make public thanksgiving.

46 In order to adapt the rogation and ember days to various regions and the different needs of the faithful, the conferences of bishops should arrange the time and plan of their celebration.

Consequently, the competent authority should lay down norms, in view of local conditions, on extending such celebrations over one or several days and on repeating them during the year.

47 On each day of these celebrations the Mass should be one of the votive Masses for various needs and occasions that is best suited to the intentions of the petitioners.

CHAPTER TWO

THE CALENDAR

TITLE I: CALENDAR AND CELEBRATIONS TO BE ENTERED

48 The arrangement for celebrating the liturgical year is governed by the calendar: the General Calendar, for use in the entire Roman Rite, or a particular calendar, for use in a particular Church or in families of religious.

49 In the General Calendar the entire cycle of celebrations is entered: celebrations of the mystery of salvation as found in the Proper of Seasons, of those saints having universal significance who must therefore be celebrated by everyone or of saints who show the universality and continuity of holiness within the people of God.

Particular calendars have more specialised celebrations, arranged to harmonise with the general cycle.¹⁶ The individual Churches or families of religious should show a special honour to those saints who are properly their own.

Particular calendars, drawn up by the competent authority, must be approved by the Apostolic See.

50 The drawing up of a particular calendar is to be guided by the following considerations:

1. The Proper of Seasons (that is, the cycle of seasons, solemnities, and feasts that unfold and honour the mystery of redemption during the liturgical year) must be kept intact and retain its rightful preeminence over particular celebrations.

2. Proper celebrations must be coordinated harmoniously with universal celebrations, with care for the rank and precedence indicated for each in the Table of Liturgical Days. Lest particular calendars be enlarged disproportionately, individual saints may have only one celebration in the liturgical year. For persuasive pastoral reasons there may be another celebration in the form of an optional memorial marking the transfer or discovery of the bodies of patrons or founders of Churches or of families of religious.

3. Celebrations granted by indult may not duplicate other celebrations already contained in the cycle of the mystery of salvation, nor may they be multiplied out of proportion.

51 Although it is reasonable for each diocese to have its own calendar and propers for the office and Mass, entire provinces, regions, nations, or even larger areas may also have common calendars and propers, prepared with the cooperation of all the parties involved.

For the same reason, this principle may also be followed in the case of the calendars for several provinces of religious within the same civil territory.

¹⁶See Congregation for Divine Worship, Instruction *Calendaria particularia*, on the revision of particular calendars and of the propers for offices and Masses, 24 June 1970: AAS 62 (1970), pp. 651-663.

52 A particular calendar is prepared by inserting in the General Calendar solemnities, feasts, and memorials proper to that calendar:

1. in a diocesan calendar, besides celebrations of its patrons and the dedication of the cathedral, the saints and the blessed who bear some special connection with that diocese, for example, as their birthplace, residence over a long period, or place of death;
2. in the calendar of religious, besides celebrations of their title, founder, or patron, those saints and blessed who were members of that religious family or had some special relationship with it;
3. in a calendar for individual churches, besides celebrations proper to a diocese or religious community, those celebrations that are proper to that church and are listed in the Table of Liturgical Days and also the saints who are buried in that church. Members of religious communities should join with the community of the local Church in celebrating the anniversary of the dedication of the cathedral and the principal patrons of the place and of the larger region where they live.

53 When a diocese or religious family has the distinction of having many saints and blessed, care must be taken not to overload the calendar of the entire diocese or institute. Consequently:

1. The first measure that can be taken is to have a common celebration of all the saints and the blessed of a given diocese or religious family or of some category.
2. Only the saints and blessed of particular significance for an entire diocese or religious family may be entered in the calendar with an individual celebration.
3. The other saints or blessed are to be celebrated only in those places with which they have closer ties or where their bodies are buried.

54 Proper celebrations should be entered in the calendar as obligatory or optional memorials, unless other provisions have been made for them in the Table of Liturgical Days or there are special historical or pastoral reasons. But there is no reason why some celebrations may not be observed with greater solemnity in some places than in the rest of the diocese or religious community.

55 Celebrations entered in a particular calendar must be observed by all who are bound to follow that calendar. Only with the approval of the Apostolic See may celebrations be removed from a calendar or changed in rank.

TITLE II: THE PROPER DATE FOR CELEBRATIONS

56 The Church's practice has been to celebrate the saints on the date of their death ("birthday"), a practice it would be well to follow when entering proper celebrations in particular calendars.

Nevertheless, even though proper celebrations have special importance for individual local Churches or religious families, it is of great advantage that there be as much unity as possible in the observance of solemnities, feasts, and obligatory memorials listed in the General Calendar.

In entering proper celebrations in a particular calendar, therefore, the following are to be observed.

1. Celebrations listed in the General Calendar are to be entered on the same date in a particular calendar, with a change in rank of celebration if necessary.

This also applies to diocesan or religious calendars when celebrations proper to an individual church alone are added.

2. Celebrations for saints not included in the General Calendar should be assigned to the date of their death. If the date of death is not known, the celebrations should be assigned to a date associated with the saint on some other grounds, such as the date of ordination or of the discovery or transfer of the saint's body; otherwise it is celebrated on a date unimpeded by other celebrations in that particular calendar.

3. If the date of death or other appropriate date is impeded in the General Calendar or in a particular calendar by another obligatory celebration, even of lower rank, the celebrations should be assigned to the closest date not so impeded.

4. If, however, it is a question of celebrations that cannot be transferred to another date because of pastoral reasons, the impeding celebration should itself be transferred.

5. Other celebrations, granted by indult, should be entered on a date more pastorally appropriate.

6. The cycle of the liturgical year should stand out with its full preeminence, but at the same time the celebration of the saints should not be permanently impeded. Therefore, dates that most of the time fall during Lent and the octave of Easter, as well as the weekdays between 17 December and 31 December, should remain free of any particular celebration, unless it is a question of optional memorials, feasts found in the Table of Liturgical Days under no. 8: 1, 2, 3, 4, or solemnities that cannot be transferred to another season.

The solemnity of Saint Joseph (19 March), except where it is observed as a holy day of obligation, may be transferred by the conferences of bishops to another day outside Lent.

57 If some saints or blessed are listed in the calendar on the same date, they are always celebrated together whenever they are of equal rank, even though one or more of them may be more proper to that calendar. If one or other of these saints or blessed is to be celebrated with a higher rank, that office alone is observed and the others are omitted, unless it is appropriate to assign them to another date in the form of an obligatory memorial.

58 For the pastoral advantage of the faithful, it is permissible to observe on the Sundays in Ordinary Time those celebrations that fall during the week and have special appeal to the devotion of the faithful, provided the celebrations take precedence over these Sundays in the Table of Liturgical Days. The Mass for such celebrations may be used at all the Masses at which the people are present.

59 Precedence among liturgical days relative to their celebration is governed solely by the following table.

TABLE OF LITURGICAL DAYS
(according to their order of precedence)

I

1. Easter triduum of the Lord's passion and resurrection.
2. Christmas, the Epiphany of the Lord, the Ascension of the Lord, and Pentecost.
Sundays of the seasons of Advent, Lent, and Easter.
Ash Wednesday.
Weekdays of Holy Week from Monday to Thursday inclusive.
Days within the octave of Easter.
3. Solemnities of the Lord, the Blessed Virgin Mary, and saints listed in the General Calendar.
Commemoration of All the Faithful Departed (All Souls).
4. Proper solemnities, namely:
 1. Solemnity of the principal patron of the place, that is, the city or state.
 2. Solemnity of the dedication of a particular church and the anniversary.
 3. Solemnity of the title of a particular church.
 4. Solemnity of the title, or of the founder, or of the principal patron of a religious order or congregation.

II

5. Feasts of the Lord listed in the General Calendar.
6. Sundays of the season of Christmas and Sundays in Ordinary Time.
7. Feasts of the Blessed Virgin Mary and of the saints in the General Calendar.
8. Proper feasts, namely:
 1. Feast of the principal patron of the diocese.
 2. Feast of the anniversary of the dedication of the cathedral.
 3. Feast of the principal patron of a region or province, or a country, or of a wider territory.
 4. Feast of the title, founder, or principal patron of an order or congregation and of a religious province, without prejudice to the directives in no. 4.
 5. Other feasts proper to an individual church.
 6. Other feasts listed in the calendar of a diocese or of an order or congregation.
9. Weekdays of Advent from 17 December to 24 December inclusive.
Days within the octave of Christmas.
Weekdays of Lent.

III

10. Obligatory memorials in the General Calendar.
11. Proper obligatory memorials, namely:
 1. Memorial of a secondary patron of the place, diocese, region, or province, nation or wider territory, or of an order or congregation and of a religious province.
 2. Other obligatory memorials listed in the calendar of a diocese, or of an order or congregation.
12. Optional memorials; but these may be celebrated even on the days listed in no. 9, in the special manner described by the General Instructions of the Roman Missal and the Liturgy of the Hours.

In the same manner obligatory memorials may be celebrated as optional memorials if they happen to fall on Lenten weekdays.

13. Weekdays of Advent up to 16 December inclusive.
Weekdays of the season of Christmas from 2 January until the Saturday after the Epiphany of the Lord.
Weekdays of the season of Easter from Monday after the octave of Easter until the Saturday before Pentecost inclusive.
Weekdays in Ordinary Time.

60 If several celebrations fall on the same day, the one that holds the highest rank according to the preceding Table of Liturgical Days is observed. But a solemnity impeded by a liturgical day that takes precedence over it should be transferred to the closest day not listed on nos. 1-8 in the table of precedence; the rule of no. 5 remains in effect. Other celebrations are omitted that year.

61 If the same day were to call for celebration of Evening Prayer of that day's office and Evening Prayer I of the following day, Evening Prayer of the day with the higher rank in the Table of Liturgical Days takes precedence; in cases of equal rank, Evening Prayer of the actual day takes precedence.

CALENDAR

When no rank is given for the celebration, it is an optional memorial.

JANUARY

1	Mary, Mother of God (Octave of Christmas)	solemnity
2	Basil the Great and Gregory Nazianzen, bishops, doctors of the Church	memorial
6	The Epiphany of the Lord (or Sunday between 2 January and 8 January)	solemnity
7	Raymond of Peñafort, presbyter, religious	
13	Hilary, bishop, doctor of the Church	
17	Anthony, abbot	memorial
20	Fabian, pope, martyr Sebastian, martyr	
21	Agnes, virgin, martyr	memorial
22	Vincent, deacon, martyr	
24	Francis de Sales, bishop, religious founder, doctor of the Church	memorial
25	The Conversion of Paul, apostle	feast
26	Timothy and Titus, bishops	memorial
27	Angela Merici, virgin, religious founder, educator	
28	Thomas Aquinas, presbyter, religious, doctor of the Church	memorial
31	John Bosco, presbyter, religious founder, educator	memorial
	The Baptism of the Lord (Sunday after 6 January or Sunday after the Epiphany of the Lord)	feast

FEBRUARY

2	The Presentation of the Lord	feast
3	Blase, bishop, martyr Ansgar, bishop, missionary	
5	Agatha, virgin, martyr	memorial
6	Paul Miki, religious, missionary, martyr, and his Companions, martyrs	memorial
8	Jerome Emiliani, educator, religious founder	
10	Scholastica, virgin, religious	memorial
11	Our Lady of Lourdes	
14	Cyril, religious, missionary, and Methodius, bishop, missionary	memorial
17	Seven Founders of the Order of Servites, religious	
21	Peter Damian, bishop, religious, doctor of the Church	
22	The Chair of Peter, apostle	feast
23	Polycarp, bishop, martyr	memorial

MARCH

4	Casimir	
7	Perpetua and Felicity, martyrs	memorial
8	John of God, religious founder	
9	Frances of Rome, married woman, religious founder	
17	Patrick, bishop, missionary	
18	Cyril of Jerusalem, bishop, doctor of the Church	
19	Joseph, Husband of the Virgin Mary	solemnity
23	Toribio de Mogrovejo, bishop	
25	The Annunciation of the Lord	solemnity

APRIL

2	Francis of Paola, hermit, religious founder	
4	Isidore, bishop, doctor of the Church	
5	Vincent Ferrer, presbyter, religious, missionary	
7	John Baptist de la Salle, presbyter, religious founder, educator	memorial
11	Stanislaus, bishop, martyr	memorial
13	Martin I, pope, martyr	
21	Anselm, bishop, religious, doctor of the Church	
23	George, martyr Adalbert, bishop, religious, martyr	
24	Fidelis of Sigmaringen, presbyter, religious, martyr	
25	Mark, evangelist	feast
28	Peter Chanel, presbyter, religious, missionary, martyr Louis Marie de Montfort, presbyter	
29	Catherine of Siena, virgin, doctor of the Church	memorial
30	Pius V, pope, religious	

MAY

1	Joseph the Worker	
2	Athanasius, bishop, doctor of the Church	memorial
3	Philip and James, apostles	feast
12	Nereus and Achilleus, martyrs Pancras, martyr	
14	Matthias, apostle	feast
18	John I, pope, martyr	
20	Bernardine of Siena, presbyter, religious, missionary	
25	Bede the Venerable, presbyter, religious, doctor of the Church Gregory VII, pope, religious Mary Magdalene de' Pazzi, virgin, religious	
26	Philip Neri, presbyter	memorial
27	Augustine of Canterbury, bishop, religious, missionary	
31	The Visit of the Virgin Mary to Elizabeth	feast
	The Holy Trinity (First Sunday after Pentecost)	solemnity
	The Body and Blood of Christ (Thursday or Sunday after Holy Trinity)	solemnity
	The Sacred Heart of Jesus (Friday following Second Sunday after Pentecost)	solemnity
	The Immaculate Heart of Mary (Saturday following Second Sunday after Pentecost)	memorial

JUNE

1	Justin, martyr	memorial
2	Marcellinus and Peter, martyrs	
3	Charles Lwanga, catechist, martyr, and his Companions, martyrs	memorial
5	Boniface, bishop, religious, missionary, martyr	memorial
6	Norbert, bishop, religious founder	
9	Ephrem of Syria, deacon, doctor of the Church	
11	Barnabas, apostle	memorial
13	Anthony of Padua, presbyter, religious, doctor of the Church	memorial
19	Romuald, abbot, religious founder	
21	Aloysius Gonzaga, religious	memorial
22	Paulinus of Nola, bishop John Fisher, bishop, martyr, and Thomas More, married man, martyr	
24	The Birth of John the Baptist	solemnity
27	Cyril of Alexandria, bishop, doctor of the Church	
28	Irenaeus, bishop, martyr	memorial
29	Peter and Paul, apostles	solemnity
30	The First Martyrs of Rome	

JULY

3	Thomas, apostle	feast
4	Elizabeth of Portugal, married woman, queen	
5	Anthony Mary Zaccaria, presbyter, religious founder	
6	Maria Goretti, virgin, martyr	
11	Benedict, abbot, religious founder	memorial
13	Henry, married man, ruler	
14	Camillus de Lellis, presbyter, religious founder	
15	Bonaventure, bishop, religious, doctor of the Church	memorial
16	Our Lady of Mount Carmel	
21	Lawrence of Brindisi, presbyter, religious, doctor of the Church	
22	Mary Magdalene, disciple of the Lord	memorial
23	Bridget of Sweden, married woman, religious founder	
25	James, apostle	feast
26	Joachim and Ann, parents of the Virgin Mary	memorial
29	Martha, disciple of the Lord	memorial
30	Peter Chrysologus, bishop, doctor of the Church	
31	Ignatius of Loyola, presbyter, religious founder	memorial

AUGUST

1	Alphonsus Mary Liguori, bishop, religious founder, doctor of the Church	memorial
2	Eusebius of Vercelli, bishop Peter Julian Eymard, presbyter, religious founder	
4	John Mary Vianney, presbyter	memorial
5	The Dedication of the Basilica of Saint Mary in Rome	
6	The Transfiguration of the Lord	feast
7	Sixtus II, pope, martyr, and his Companions, martyrs Cajetan, presbyter, religious founder	
8	Dominic, presbyter, religious founder	memorial
10	Lawrence, deacon, martyr	feast
11	Clare, virgin, religious founder	memorial
13	Pontian, pope, martyr, and Hippolytus, presbyter, martyr	
14	Maximilian Mary Kolbe, presbyter, religious, martyr	memorial
15	The Assumption of the Virgin Mary into Heaven	solemnity
16	Stephen of Hungary, married man, ruler	
19	John Eudes, presbyter, religious founder, educator	
20	Bernard, abbot, doctor of the Church	memorial
21	Pius X, pope	memorial
22	The Queenship of the Virgin Mary	memorial
23	Rose of Lima, virgin	
24	Bartholomew, apostle	feast
25	Louis of France, married man, ruler Joseph Calasanz, presbyter, religious founder, educator	
27	Monica, married woman	memorial
28	Augustine, bishop, doctor of the Church	memorial
29	The Martyrdom of John the Baptist	memorial

SEPTEMBER

3	Gregory the Great, pope, religious, doctor of the Church	memorial
8	The Birth of the Virgin Mary	feast
9	Peter Claver, presbyter, religious	
13	John Chrysostom, bishop, doctor of the Church	memorial
14	The Holy Cross	feast
15	Our Lady of Sorrows	memorial
16	Cornelius, pope, martyr, and Cyprian, bishop, martyr	memorial
17	Robert Bellarmine, bishop, religious, doctor of the Church	
19	Januarius, bishop, martyr	
20	Andrew Kim Taegon, presbyter, martyr, Paul Chong Hasang, catechist, martyr, and their Companions, martyrs	memorial
21	Matthew, apostle, evangelist	feast
26	Cosmas and Damian, martyrs	
27	Vincent de Paul, presbyter, religious founder	memorial
28	Wenceslaus, ruler, martyr Lawrence Ruiz, married man, martyr, and his Companions, martyrs	
29	Michael, Gabriel, and Raphael, archangels	feast
30	Jerome, presbyter, doctor of the Church	memorial

OCTOBER

1	Thérèse of the Child Jesus, virgin, religious, doctor of the Church	memorial
2	The Guardian Angels	memorial
4	Francis of Assisi, religious founder	memorial
6	Bruno, presbyter, hermit, religious founder	
7	Our Lady of the Rosary	memorial
9	Denis, bishop, martyr, and his Companions, martyrs John Leonardi, presbyter, religious founder	
14	Callistus I, pope, martyr	
15	Teresa of Jesus, virgin, religious, doctor of the Church	memorial
16	Hedwig, married woman, religious Margaret Mary Alacoque, virgin, religious	
17	Ignatius of Antioch, bishop, martyr	memorial
18	Luke, evangelist	feast
19	John de Brébeuf and Isaac Jogues, presbyters, religious, missionaries, martyrs, and their Companions, martyrs Paul of the Cross, presbyter, religious founder	
23	John of Capestrano, presbyter, religious, missionary	
24	Anthony Mary Claret, bishop, religious founder	
28	Simon and Jude, apostles	feast

NOVEMBER

1	All Saints	solemnity
2	The Commemoration of All the Faithful Departed	
3	Martin de Porres, religious	
4	Charles Borromeo, bishop	memorial
9	The Dedication of the Lateran Basilica in Rome	feast
10	Leo the Great, pope, doctor of the Church	memorial
11	Martin of Tours, bishop	memorial
12	Josaphat, bishop, religious, martyr	memorial
15	Albert the Great, bishop, religious, doctor of the Church	
16	Margaret of Scotland, married woman, queen Gertrude the Great, virgin, religious	
17	Elizabeth of Hungary, married woman, religious	memorial
18	The Dedication of the Basilicas of the Apostles Peter and Paul in Rome	
21	The Presentation of the Virgin Mary	memorial
22	Cecilia, virgin, martyr	memorial
23	Clement I, pope, martyr Columban, abbot, missionary	
24	Andrew Dung-Lac, presbyter, martyr, and his Companions, martyrs	memorial
30	Andrew, apostle	feast
	Christ the King	solemnity
	(Last Sunday in Ordinary Time)	

DECEMBER

3	Francis Xavier, presbyter, religious, missionary	memorial
4	John of Damascus, presbyter, religious, doctor of the Church	
6	Nicholas, bishop	
7	Ambrose, bishop, doctor of the Church	memorial
8	The Immaculate Conception of the Virgin Mary	solemnity
11	Damasus I, pope	
12	Jane Frances de Chantal, married woman, religious founder	
13	Lucy, virgin, martyr	memorial
14	John of the Cross, presbyter, religious, doctor of the Church	memorial
21	Peter Canisius, presbyter, religious, doctor of the Church	
23	John of Kenty, presbyter	
25	The Birth of the Lord	solemnity
26	Stephen, first martyr	feast
27	John, apostle, evangelist	feast
28	The Holy Innocents, martyrs	feast
29	Thomas Becket, bishop, martyr	
31	Sylvester I, pope	
The Holy Family		feast
(Sunday within the octave of the Birth of the Lord or, if there is no Sunday within the octave, 30 December)		

TABLE OF PRINCIPAL CELEBRATIONS OF THE LITURGICAL YEAR

Year	LECTIONARY CYCLE		Ash Wednesday	Easter	Ascension Thursday	Pentecost	Body and Blood of Christ
	Sunday	Weekday					
1998	C	II	25 Feb	12 Apr	21 May	31 May	11 June
1999	A	I	17 Feb	4 Apr	13 May	23 May	3 June
2000	B	II	8 Mar	23 Apr	1 June	11 June	22 June
2001	C	I	28 Feb	15 Apr	24 May	3 June	14 June
2002	A	II	13 Feb	31 Mar	9 May	19 May	30 May
2003	B	I	5 Mar	20 Apr	29 May	8 June	19 June
2004	C	II	25 Feb	11 Apr	20 May	30 May	10 June
2005	A	I	9 Feb	27 Mar	5 May	15 May	26 May
2006	B	II	1 Mar	16 Apr	25 May	4 June	15 June
2007	C	I	21 Feb	8 Apr	17 May	27 May	7 June
2008	A	II	6 Feb	23 Mar	1 May	11 May	22 May
2009	B	I	25 Feb	12 Apr	21 May	31 May	11 May
2010	C	II	17 Feb	4 Apr	13 May	23 May	3 June
2011	A	I	9 Mar	24 Apr	2 June	12 June	23 June
2012	B	II	22 Feb	8 Apr	17 May	27 May	7 June
2013	C	I	13 Feb	31 Mar	9 May	19 May	30 May
2014	A	II	5 Mar	20 Apr	29 May	8 June	19 June
2015	B	I	18 Feb	5 Apr	14 May	24 May	4 June
2016	C	II	10 Feb	27 Mar	5 May	15 May	26 May
2017	A	I	1 Mar	16 Apr	25 May	4 June	15 June
2018	B	II	14 Feb	1 Apr	10 May	20 May	31 May
2019	C	I	6 Mar	21 Apr	30 May	9 June	20 June
2020	A	II	26 Feb	12 Apr	21 May	31 May	11 June
2021	B	I	17 Feb	4 Apr	13 May	23 May	3 June
2022	C	II	2 Mar	17 Apr	26 May	5 June	16 June
2023	A	I	22 Feb	9 Apr	18 May	28 May	8 June
2024	B	II	14 Feb	31 Mar	9 May	19 May	30 May
2025	C	I	5 Mar	20 Apr	29 May	8 June	19 June
2026	A	II	18 Feb	5 Apr	14 May	24 May	4 June
2027	B	I	10 Feb	28 Mar	6 May	16 May	27 May
2028	C	II	1 Mar	16 Apr	25 May	4 June	15 June
2029	A	I	14 Feb	1 Apr	10 May	20 May	31 May
2030	B	II	6 Mar	21 Apr	30 May	9 June	20 June

Year	LECTIONARY CYCLE		WEEKS IN ORDINARY TIME					First Sunday of Advent	
			<i>before season of Lent</i>		<i>after season of Easter</i>		Week Number		
	Sunday	Weekday	Number of Weeks	Ending	Beginning				
1998	C	II	7	24 Feb	1 June	9	29 Nov		
1999	A	I	6	16 Feb	24 May	8	28 Nov		
2000	B	II	9	7 Mar	12 June	10	3 Dec		
2001	C	I	8	27 Feb	4 June	9	2 Dec		
2002	A	II	5	12 Feb	20 May	7	1 Dec		
2003	B	I	8	4 Mar	9 June	10	30 Nov		
2004	C	II	7	24 Feb	31 May	9	28 Nov		
2005	A	I	5	8 Feb	16 May	7	27 Nov		
2006	B	II	8	28 Feb	5 June	9	3 Dec		
2007	C	I	7	20 Feb	28 May	8	2 Dec		
2008	A	II	4	5 Feb	12 May	6	30 Nov		
2009	B	I	7	24 Feb	1 June	9	29 Nov		
2010	C	II	6	16 Feb	24 May	8	28 Nov		
2011	A	I	9	8 Mar	13 June	11	27 Nov		
2012	B	II	7	21 Feb	28 May	8	2 Dec		
2013	C	I	5	12 Feb	20 May	7	1 Dec		
2014	A	II	8	4 Mar	9 June	10	30 Nov		
2015	B	I	6	17 Feb	25 May	8	29 Nov		
2016	C	II	5	9 Feb	16 May	7	27 Nov		
2017	A	I	8	28 Feb	5 June	9	3 Dec		
2018	B	II	6	13 Feb	21 May	7	2 Dec		
2019	C	I	8	5 Mar	10 June	10	1 Dec		
2020	A	II	7	25 Feb	1 June	9	29 Nov		
2021	B	I	6	16 Feb	24 May	8	28 Nov		
2022	C	II	8	1 Mar	6 June	10	27 Nov		
2023	A	I	7	21 Feb	29 May	8	3 Dec		
2024	B	II	6	13 Feb	20 May	7	1 Dec		
2025	C	I	8	4 Mar	9 June	10	30 Nov		
2026	A	II	6	17 Feb	25 May	8	29 Nov		
2027	B	I	5	9 Feb	17 May	7	28 Nov		
2028	C	II	8	29 Feb	5 June	9	3 Dec		
2029	A	I	6	13 Feb	21 May	7	2 Dec		
2030	B	II	8	5 Mar	10 June	10	1 Dec		

TABLE OF RUBRICS GOVERNING RITUAL AND OTHER MASSES

The following table of rubrics governs when celebrations using the formularies from Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, and Masses for the Dead are permitted within the liturgical year.

SIGLA

V1	=	Ritual Masses (General Instruction of the Roman Missal [hereafter, GIRM], no. 330).
		Masses for various needs and occasions and votive Masses, in cases of serious need or pastoral advantage, at the direction of the local Ordinary or with his permission (GIRM, no. 332).
V2	=	Masses for various needs and occasions and votive Masses, in cases of serious need or pastoral advantage, at the discretion of the rector of the church or the priest celebrant (GIRM, no. 333).
V3	=	Masses for various needs and occasions and votive Masses chosen by the priest celebrant in favour of the devotion of the people (GIRM, no. 329:2 and 3).
D1	=	Funeral Mass (GIRM, no. 336).
D2	=	Mass on the occasion of news of a death, final burial, or the first anniversary (GIRM, no. 337).
D3	=	Daily Mass for the dead (GIRM, no. 337). When D1 and D2 are not permitted, neither is D3.
+	=	permitted.
-	=	not permitted.

1. Solemnities of precept	V1- D1-		
2. Sundays of the seasons of Advent, Lent, and Easter	V1- D1-		
3. Holy Thursday, Easter Triduum	V1- D1-		
4. Solemnities not of precept, All Souls	V1- D1+		
5. Ash Wednesday, weekdays of Holy Week	V1- D1+		
6. Days in the octave of Easter	V1- D1+		
7. Sundays of Christmas and Sundays in Ordinary Time	V1+ D1+	V2- D2-	
8. Feasts	V1+ D1+	V2- D2-	
9. Weekdays of the season of Advent from 17 to 24 December	V1+ D1+	V2- D2+	
10. Days in the octave of Christmas	V1+ D1+	V2- D2+	
11. Weekdays of the season of Lent	V1+ D1+	V2- D2+	
12. Obligatory memorials	V1+ D1+	V2+ D2+	
13. Weekdays of the season of Advent to 16 December	V1+ D1+	V2+ D2+	
14. Weekdays of the season of Christmas from 2 January	V1+ D1+	V2+ D2+	
15. Weekdays of the season of Easter	V1+ D1+	V2+ D2+	
16. Weekdays in Ordinary Time	V1+ D1+	V2+ D2+	V3+ D3+



THE PROPER OF SEASONS

*Now is the time of salvation,
this is the year of the Lord's favour*
SEE 2 CORINTHIANS 6:2



SEASON OF ADVENT

*Behold! I am coming soon,
says the Lord*
REVELATION 22:7

SEASON OF ADVENT

1 In the course of the year, the Church unfolds the whole mystery of Christ from the incarnation and nativity to the Ascension, Pentecost, and the expectation of the blessed hope of the coming of the Lord.¹ The season of Advent, at the conclusion of the calendar year and the beginning of the Church's year, embraces both ends of this cycle. Advent begins with Evening Prayer I of the First Sunday of Advent and ends on 24 December, before Evening Prayer I of Christmas.

2 In some parts of the Church where baptism was once celebrated at Epiphany, the forty days prior to it were devoted to ascetical preparation, and Advent took on several of the liturgical features of Lent. Now, however, "it is no longer considered a penitential season but a time of joyful expectation."²

3 Advent has a twofold character. It is the season to prepare for Christmas, when Christ's first coming is remembered, and it is the "season when that remembrance directs the mind and heart to await Christ's Second Coming at the end of time. For these two reasons, the season of Advent is thus a period for devout and joyful expectation."³

4 This twofold character is reflected in the two stages of Advent, each with its own special focus expressed in the corresponding preface of the eucharistic prayer. From the first Sunday to 16 December, the liturgy expresses the eschatological expectation of Advent, the watchfulness of God's people looking forward to the time when Christ will come "again in glory and majesty," and "the salvation promised us will be ours."⁴ From 17 December until Christmas eve, the texts proper to each day prepare us more directly to celebrate the Lord's birth, "our hearts filled with wonder and praise."⁵

5 Advent is not simply a preparation to commemorate the historical event of Christmas nor primarily an expectation of the parousia, but is rather an anticipation or a beginning of the celebration of the integral mystery of the incarnation, the advent and the epiphany of the Son of God in flesh and in majesty. The Christian community lives in an "interim" time between two historical events: the coming of Christ in the flesh and his coming in glory at the end of time. The Church is called to be strong in faith "as we wait in joyful hope for the coming of our Saviour, Jesus Christ."⁶

¹ See Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963, art. 102; see Congregation of Rites, General Norms for the Liturgical Year and Calendar, 21 March 1969 (hereafter, GNLYC), no. 17.

² See Congregation of Rites, *The Roman Calendar: Text and Commentary*, English ed., 1975, p. 24.

³ GNLYC, no. 39.

⁴ Preface of Advent I.

⁵ Preface of Advent II; see GNLYC, no. 42; see The Roman Missal, *Lectionary for Mass*, 2nd English edition, 1981, Introduction, no. 94.

⁶ Order of Mass, communion rite; see Titus 2:13.

- The use of violet in Advent suggests a state of unfulfilled readiness and should no longer be regarded as an expression of penitence. It serves to set off the joyful white of Christmas with greater dramatic effect.
- For the same reason, music in Advent may be more restrained, for example, in the use of the organ and other instruments. The *Gloria* is not used as the opening rite in Advent, not because it is a penitential season, but so that the hymn of the angels may resound with greater freshness on Christmas night.
- In all three years of the lectionary cycle, the focus of each Sunday is clearly identifiable: on the first Sunday, the return of the Lord; on the second, John the Baptist's call to conversion; on the third, the relationship of John to Jesus; on the fourth, Mary and the events immediately preceding Christ's birth.

6 Advent, as a period of expectation and preparation, is closely related to, yet distinct from, the feast of Christmas for which it prepares. This can create a certain tension in those places where the weeks before Christmas are exploited for commercial purposes or where social celebrations of the feast are anticipated in schools and places of work.

- Popular devotions should respect the nature and character of Advent and should be consistent with the themes presented in the *Lectionary for Mass* and the Sacramental volume of the Missal. Songs, carols, and devotions which focus on the nativity itself are out of place in Advent, especially before 17 December.
- Where they are the custom, the Advent wreath and the Jesse tree, which help to sustain an expectant orientation toward Christmas, can assist the liturgical celebration and may be associated with the celebration of Mass.
- Vigils, services of light, and celebrations of reconciliation may be very effective in fostering a sense of watchfulness and prayer and in disposing the community to a more fruitful participation in the Masses of Advent.

FIRST SUNDAY OF ADVENT

OPENING PRAYER

Almighty God,
strengthen the resolve of your faithful people
to prepare for the coming of your Christ
by works of justice and mercy,
so that when we go forth to meet him
he may call us to sit at his right hand
and possess the kingdom of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

YEAR A

God of majesty and power,
amid the clamour of our violence
your Word of truth resounds;
upon a world made dark by sin
the Sun of Justice casts his dawning rays.

Keep your household watchful
and aware of the hour in which we live.
Hasten the advent of that day
when the sounds of war will be for ever stilled,
the darkness of evil scattered,
and all your children gathered into one.

We ask this through him whose coming is certain,
whose day draws near:
your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

Rend the heavens and come down,
O God of all the ages!
Rouse us from sleep,
deliver us from our heedless ways,
and form us into a watchful people,
that, at the advent of your Son,
he may find us doing what is right,
mindful of all you command.

Grant this through him whose coming is certain,
whose day draws near:
your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C

God our Saviour,
you utter a word of promise and hope
and hasten the day of justice and freedom,
yet we live in a world forgetful of your word,
our watchfulness dulled by the cares of life.

Keep us alert.
Make us attentive to your word,
ready to look on your Son
when he comes with power and great glory.
Make us holy and blameless,
ready to stand secure
when the day of his coming shakes the world with terror.

We ask this through him whose coming is certain,
whose day draws near:
your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Accept, Lord, our offerings,
chosen from among your many gifts,
and let this present expression of our reverence
become for us the pledge of eternal redemption.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Advent I, page 450; interpolation for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Lord our God,
grant that in our journey through this passing world
we may learn from these mysteries
to cherish even now the things of heaven
and to cling to the treasures that never pass away.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 797.

SECOND SUNDAY OF ADVENT

OPENING PRAYER

Almighty and merciful God,
do not let our earthly concerns
keep us from hastening to meet your Son,
but teach us the heavenly wisdom
that makes us his true companions.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

YEAR A

Your kingdom is at hand,
O God of justice and peace;
you made John the Baptist its herald
to announce the coming of your Christ,
who baptises with the Holy Spirit and with fire.

Give us a spirit of repentance
to make us worthy of the kingdom.
Let complacency yield to conviction,
that in our day justice will flourish
and conflict give way
to the peace you bestow in Christ.

Grant this through him whose coming is certain,
whose day draws near:
your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

With tender comfort and transforming power
you come into our midst,
O God of mercy and might.

Make ready a way in the wilderness,
clear a straight path in our hearts,
and form us into a repentant people,
that the advent of your Son
may find us watchful and eager for the glory he reveals.

We ask this through him whose coming is certain,
whose day draws near:
your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C

God of our salvation,
you straighten the winding ways of our hearts
and smooth the paths made rough by sin.

Make our conduct blameless,
keep our hearts watchful in holiness,
and bring to perfection the good you have begun in us.

We ask this through him whose coming is certain,
whose day draws near:
your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
in your goodness
be pleased with our prayers and offerings
and, since we can merit nothing of ourselves,
come to our rescue with your mercy.

We ask this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER : Preface of Advent I, page 450; interpolation for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Lord,
you have nourished us with the food of life.
Through our partaking of this sacrament
teach us to judge wisely the things of earth
and to cherish those of heaven.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 797.

THIRD SUNDAY OF ADVENT

OPENING PRAYER

Gracious God,
your people look forward in hope
to the festival of our Saviour's birth.
Give us the strength to reach that happy day of salvation
and to celebrate it with hearts full of joy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

YEAR A

God of glory and compassion,
at your touch the wilderness blossoms,
broken lives are made whole,
and fearful hearts grow strong in faith.

Open our eyes to your presence
and awaken our hearts to sing your praise.
To all who long for your Son's return
grant perseverance and patience,
that we may announce in word and deed
the good news of the kingdom.

We ask this through him whose coming is certain,
whose day draws near:
your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

O God, most high and most near,
you send glad tidings to the lowly,
you hide not your face from the poor;
those who dwell in darkness you call into the light.

Take away our blindness,
remove the hardness of our hearts,
and form us into a humble people,
that, at the advent of your Son,
we may recognise him in our midst
and find joy in his saving presence.

We ask this through him whose coming is certain,
whose day draws near:
your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C

Almighty God,
you sent your Son into a world
where the wheat must be winnowed from the chaff
and evil clings even to what is good.

Let the fire of your Spirit
purge us of greed and deceit,
so that, purified, we may find our peace in you
and you may delight in us.

Grant this through him whose coming is certain,
whose day draws near:
your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
may the continual offering of the eucharistic sacrifice
carry out the mystery of our redemption
and accomplish your saving work among us.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Advent I or II, pages 450-452; interpolation for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

We implore your mercy, O Lord,
that the power of these divine mysteries may free us from sin
and prepare us for the approaching feast of Christmas.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 797.

FOURTH SUNDAY OF ADVENT

OPENING PRAYER

Pour forth, O Lord, your grace into our hearts:
once through the message of an angel
you revealed to us the incarnation of Christ your Son;
now lead us through his passion and cross
to the glory of the resurrection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER YEAR A

Eternal God,
in the psalms of David,
in the words of the prophets,
in the dream of Joseph
your promise is spoken.
At last, in the womb of the Virgin Mary
your Word takes flesh.

Teach us to welcome Jesus, the promised Emmanuel,
and to preach the good news of his coming,
that every age may know him
as the source of redemption and grace.

Grant this through him whose coming is certain,
whose day draws near:
your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

Here in our midst, O God of mystery,
you disclose the secret hidden for countless ages.
For you we wait, for you we listen.

Upon hearing your voice
may we, like Mary, embrace your will
and become a dwelling fit for your Word.

Grant this through him whose coming is certain,
whose day draws near:
your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C

Who are we, Lord God,
that you should come to us?
Yet you have visited your people
and redeemed us in your Son.

As we prepare to celebrate his birth,
make our hearts leap for joy at the sound of your Word,
and move us by your Spirit to bless your wonderful works.

We ask this through him whose coming is certain,
whose day draws near:
your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
may the power of the Spirit
which came upon Mary and made her womb fruitful
sanctify the gifts we have placed on this altar.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER : Preface of Advent II, page 452; interpolation for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

In this communion, almighty God,
you have given us the pledge of eternal redemption.
Grant that the closer we come to the feast of Christmas,
the more eagerly we may prepare to celebrate
the saving mystery of your Son's birth.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 797.



SEASON OF CHRISTMAS

*The goodness and loving-kindness
of God our Saviour has appeared among us*

SEE TITUS 3:4

SEASON OF CHRISTMAS

1 The season of Christmas begins with Evening Prayer I of Christmas and concludes with the feast of the Baptism of the Lord, that is, the Sunday after Epiphany or after 6 January. This season celebrates the birth of Christ and his early manifestations, and the Church considers it second only to the annual celebration of the Easter mystery.¹

2 In the earliest centuries, the Church had but one feast, the weekly and yearly celebration of the paschal mystery. Soon the Church began to celebrate the birth and manifestation of Christ, the sun of justice (see Malachi 4:2) and light of the world (see John 8:12). This feast coincided with the winter solstice. Since the days of Saint Leo the Great, the texts of the season have expressed the Church's understanding of Christmas as more than the simple commemoration of a historical event. It is rather the celebration of a mystery, not a separate mystery independent of the paschal mystery, but the beginnings of that mystery of salvation. From the first moments of his human existence, Christ was achieving humanity's redemption. The Christ who was to die and rise for us is recognised as the incarnate Son of God: "Today a new day dawns, the day of our redemption, prepared by God from ages past, the beginning of our never ending gladness."²

3 A high point of the Christmas celebration is the reading of Saint John's prologue, which proclaims that "the Word was made flesh and lived among us" (John 1:14). All the readings and prayers lead up to, or echo, this conviction, proclaimed by the great councils of Nicaea, Ephesus, and Chalcedon and celebrated in the Christmas liturgy as the "holy exchange," whereby "we come to share in the divinity of Christ, who humbled himself to share in our humanity."³

4 The Church celebrates the one true light, the light that banishes darkness.⁴

- The Christmas image of light, of night giving way to day, is reinforced by the sequence of the Mass texts. Texts are provided for Christmas Masses in the evening (vigil), at midnight, at dawn, and during the day. The texts of these several celebrations are meant to be used at the actual time of day indicated by the titles of the celebrations.
- The *Gloria* is inspired by the song of the angels at the birth of Christ (see Luke 2:14). On Christmas night it is heard for the first time since the beginning of Advent. On this occasion above all others it should be sung by the whole assembly with joy and festive fervour.

¹ See Congregation of Rites, General Norms for the Liturgical Year and Calendar, 21 March 1969 (hereafter, GNLYC), nos. 32 and 33.

² *The Liturgy of the Hours*, Christmas, Office of Readings, responsory.

³ The Birth of the Lord, Mass at Midnight, prayer over the gifts; Order of Mass, preparation of the gifts.

⁴ See the Birth of the Lord, Mass at Midnight, opening prayer; see Fifth Day in the Octave of Christmas, opening prayer.

- Symbols of the triumph of light over darkness and of life over death, for example, in some places candlelight and evergreens, are traditionally used to decorate the church and assist devotion.
- The rich images of new light and new life provide many creative possibilities for decorating the church in harmony with the local culture and traditions. The symbol of light recalls the Christian celebration of Easter and helps to link the incarnation with the paschal mystery of salvation. The symbol will be expressed differently in the northern hemisphere, where Christmas occurs at the winter solstice, and the southern hemisphere, where it coincides with the height of summer.
- The manger scene can be of great assistance to all in recalling the story and the circumstances of Jesus' birth in history and in rekindling a sense of wonder and simplicity. By its design or location, however, it should not displace or overshadow the signs of the Lord's real presence and activity in word and sacrament, in the assembly and in its ministers.

5 Christmas has its own octave, during which the feasts of Saint Stephen (26 December), Saint John (27 December), and the Holy Innocents (28 December) are celebrated. These saints are seen as having a particular relation to the Christmas mystery and were traditionally honoured as “companions of Christ.” The Sunday occurring within the octave is celebrated as the feast of the Holy Family.⁵

6 The octave day itself, 1 January, is observed as the solemnity of Mary, Mother of God, and like the Fourth Sunday of Advent it highlights the role of the Blessed Virgin Mary in the incarnation and manifestation of the Lord. It also recalls the conferral of the holy Name of Jesus.⁶ In some places people seek God's blessing for the year that begins on this day.

7 In the Eastern Churches the solemnity of the Epiphany was the original feast of Christ's birth. When adopted by the West, it became a celebration of the revelation of God's eternal plan of salvation in Christ, manifested as “the light to enlighten all nations” and represented traditionally in the story of the Magi.⁷ From early times it was associated also with a commemoration of the Lord's baptism when he was anointed as Messiah and revealed as God's Son.

- The Epiphany is celebrated on 6 January or, wherever it is not observed as a day of obligation, on the Sunday falling between 2 and 8 January.⁸
- The custom of keeping Christmas decorations until Epiphany has been celebrated helps to show that Christmas and Epiphany are but two aspects of the same feast. It would be even more appropriate to extend this custom through the celebration of the Baptism of the Lord, the close of the season of Christmas.

⁵ See GNLYC, no. 35.

⁶ See GNLYC, no. 35.

⁷ Preface, Epiphany of the Lord.

⁸ See GNLYC, no. 37.

8 The Baptism of the Lord is now celebrated separately on the Sunday after 6 January.⁹ (In those places where the Epiphany is transferred to Sunday when the Epiphany falls on 7 or 8 January, the Baptism of the Lord is celebrated on the following Monday.¹⁰) The Baptism of the Lord brings to a close the Christmas season and recalls the opening of Jesus' public mission and ministry. The voice from the cloud acknowledging Christ as the beloved Son of God ushers the Church into Ordinary Time and its weekly proclamation of the life and teaching of the Lord.

⁹ See GNLYC, no. 38.

¹⁰ Congregation for Sacraments and Divine Worship, Decree *Celebratio Baptismatis Domini* on the celebration of the Baptism of the Lord, 7 October 1977.

25 DECEMBER
SOLEMNITY

THE BIRTH OF THE LORD

VIGIL MASS

This Mass is celebrated during the evening of 24 December, before or after Evening Prayer I of Christmas.

OPENING PRAYER

Eternal God,
every year you gladden our hearts
by renewing our hope of redemption;
grant that we who accept your only Son as our Redeemer
may face him with confidence when he comes as our judge,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

God of Abraham and Sarah,
of David and his descendants,
unwearied is your love for us
and steadfast your covenant;
wonderful beyond words
is your gift of the Saviour,
born of the Virgin Mary.

Count us among the people in whom you delight,
and by this night's marriage of earth and heaven
draw all generations into the embrace of your love.

We ask this through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

PROFESSION OF FAITH: When the Nicene Creed is used, all genuflect during the words
was incarnate . . . made man.

PRAYER
OVER THE
GIFTS

Lord,
make our hearts more ready
to observe this solemn vigil,
for you teach us to see in these mysteries
the beginning of our redemption.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER : Preface of Christmas I-III, pages 454-458; interpolation for Eucharistic Prayer I, page 591, for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Give us new life, Lord God,
as we celebrate the birth of your only Son,
who in this heavenly sacrament
has become our food and drink.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 798.

On Christmas day, all priests may celebrate or concelebrate three Masses, provided that they are celebrated at their true times.

MASS AT MIDNIGHT

The Mass at midnight may appropriately be preceded by a public celebration of the Office of Readings from the Liturgy of the Hours; this office also may be expanded into the form of a protracted vigil (see General Instruction of the Liturgy of the Hours, nos. 215 and 71). If there is no interval between this vigil and the Mass, the ministers of the Mass may be present and vested during the vigil, and in place of the *Te Deum*, the *Gloria* is sung and the Mass continues with the opening prayer.

OPENING PRAYER

God our Creator,
who made this most holy night radiant
with the splendour of the one true light,
grant in your mercy
that, as we celebrate on earth the mystery of that light,
we may also rejoice in its fullness in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Good and gracious God,
on this holy night you gave us your Son,
the Lord of the universe, wrapped in swaddling clothes,
the Saviour of all, lying in a manger.

On this holy night
draw us into the mystery of your love.
Join our voices with the heavenly host,
that we may sing your glory on high.
Give us a place among the shepherds,
that we may find the one for whom we have waited,
Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

PROFESSION OF FAITH: When the Nicene Creed is used, all genuflect during the words
was incarnate . . . made man.

PRAYER
OVER THE
GIFTS

Accept our offerings, Lord God, on this festive night,
that through this holy exchange
we may become like Christ,
in whom our nature is united to your Godhead.

Grant this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER : Preface of Christmas I-III, pages 454-468; interpolation for Eucharistic Prayer I, page 591, for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Lord our God,
we celebrate with joy the birth of our Redeemer.
Grant that through worthy and holy lives
we may be welcomed into his glorious company for ever.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 798.

MASS AT DAWN

OPENING PRAYER

God of splendour,
at the birth of your incarnate Word
we are bathed in new radiance;
grant that the light which shines in our hearts through faith
may also show forth in our actions.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Today, O God of light,
your loving-kindness dawns,
your tender compassion shines upon us,
for in our Saviour, born of human flesh,
you reveal your gracious gift
of our birth to life eternal.

Fill us with wonder on this holy day:
let us treasure in our hearts
what we have been told,
that our lives may proclaim
your great and gentle mercy.

We ask this through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

PROFESSION OF FAITH: When the Nicene Creed is used, all genuflect during the words
was incarnate . . . made man.

PRAYER
OVER THE
GIFTS

Lord,
may the gifts we offer on this feast of our Saviour's birth
be worthy of the mystery we celebrate:
just as the child who was born today
shone forth also as God,
so let these fruits of creation
confer upon us that which is divine.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER : Preface of Christmas I-III, pages 454-458; interpolation for Eucharistic Prayer I, page 591, for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Lord,
as we rejoice in the birth of your Son,
grant us the grace
to affirm this great mystery with steadfast faith
and to embrace it with an ever growing love.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 798.

MASS DURING THE DAY

OPENING
PRAYER

O God,
you wonderfully created human nature
and even more wonderfully restored its dignity.
Give us the grace to share in the divinity of Christ,
who humbled himself to share in our humanity.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

We praise you, gracious God,
for the glad tidings of peace,
the good news of salvation:
your Word became flesh,
and we have seen his glory.

Let the radiance of that glory
enlighten the lives
of those who celebrate his birth.

Reveal to all the world
the light no darkness can extinguish,
our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

PROFESSION OF FAITH: When the Nicene Creed is used, all genuflect during the words
was incarnate . . . made man.

PRAYER
OVER THE
GIFTS

Lord,
on this solemn day accept the offering
which has brought us reconciliation and perfect peace
and is the full expression of our worship.

We ask this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER : Preface of Christmas I-III, pages 454-458; interpolation for Eucharistic Prayer I, page 591, for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Merciful God,
grant that the Saviour of the world,
who was born this day
to bring us new and divine life,
may bestow upon us the gift of life everlasting.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 798.

THE HOLY FAMILY

This feast was established as part of the Christmas season in 1921 following promotion of the cult in the nineteenth century; it was linked to the octave of Christmas in 1969. The Holy Family of Jesus, Mary, and Joseph, itself subject to the difficulties and social pressures of its time, is offered as a model for Christian family life today.

If Christmas falls on a Sunday, the feast of the Holy Family is celebrated on 30 December.

OPENING PRAYER

God of blessings,
in the Holy Family you give us the model
of a household drawn together in love.
Grant that we may follow their example
and be welcomed with joy into your home in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Loving God,
guardian of our homes,
when you entrusted your Son
to the care of Mary and Joseph,
you did not spare them the pains
that touch the life of every family.

Teach us to rely on your word,
that in our trials as in our joys
we may be clothed in gentleness and patience
and united in love.

Make us ever-thankful
for the blessings you give us
through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

YEAR B

O God,
you cradle us at the beginning of life
and embrace us at our journey's end,
for you love us as your own.

Bind our families together
and deepen our faith,
that, like the Holy Family of Nazareth,
we may grow in wisdom,
obedient to your word.

We ask this through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

YEAR C

As your sons and daughters, O loving God,
we come before you in thanksgiving,
called and united by your eternal Word.

Teach us to ponder the mystery of Nazareth,
that we may always find in you
the source of our strength
and the unity of our families.

We ask this through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

PRAYER
OVER THE
GIFTS

We beg you, Lord,
accept the sacrifice which makes our peace with you
and, through the prayers of Mary, the virgin Mother of God,
and of blessed Joseph, her husband,
unite our families in your grace and peace.

Grant this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER : Preface of Christmas I-III, pages 454-458; interpolation for Eucharistic Prayer I, page 591, for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Merciful Father,
you have refreshed us with this heavenly sacrament.
Grant us the grace to follow closely
the example of the Holy Family,
that, after the trials of this present life,
we may be welcomed into their company for ever.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 798.

1 JANUARY

SOLEMNITY

MARY, MOTHER OF GOD

The Virgin Mary was already venerated as Mother of God when, in 431, the Council of Ephesus acclaimed her *Theotokos* (God-bearer). Her role in the mystery of the incarnation was celebrated on this day in Rome in the seventh century but was soon eclipsed by other feasts of Mary. Restored to the liturgical calendar in 1931, and to this day in 1969, the feast celebrates from a Marian perspective the Word made flesh, and so enriches the observance of the octave of Christmas and provides a solemn beginning to the New Year.

OPENING
PRAYER

O God,
through the fruitful virginity of blessed Mary
you offered to the human race
the treasures of eternal salvation.
Let us experience the power of her prayers,
for through her we have received the author of life, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

Most high God,
you come near to us this Christmas season
in the child born of the Virgin Mary.
In the depths of darkness, she gave birth to light;
in the depths of silence, she brought forth the Word.

Grant that we who ponder these things in our hearts
may recognise in her child
our Lord and Saviour, Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

PRAYER
OVER THE
GIFTS

You, O God, are the beginning of every good
and bring all things to perfection.
On this feast of Mary, the Mother of God,
grant that, as we delight in your first gifts of grace,
we may rejoice one day in their glorious fulfilment.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER : Preface of the Blessed Virgin Mary I, page 530; interpolation for Eucharistic Prayer I, page 591, for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Lord,
as we joyfully proclaim the Virgin Mary
to be Mother of your Son and Mother of the Church,
we ask that this heavenly sacrament
by which we have been nourished
may bring us to life everlasting.

Grant this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 815.

SECOND SUNDAY AFTER CHRISTMAS

OPENING PRAYER

All-powerful and ever-living God,
glory of those who believe in you,
fill the world with your splendour
and show every nation the radiance of your light.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

God most high,
your only Son embraced the weakness of our flesh
to give us the power to become your children;
your eternal Word chose to dwell among us,
that we might live in your presence.

Grant us a spirit of wisdom
to know how rich is the glory you have made our own,
and how great the hope to which we are called
in Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
as we recall the birth of your only Son,
make holy the gifts we bring,
for his coming shows us the way of truth
and promises life in the kingdom of heaven,
where he lives and reigns for ever and ever.

EUCCHARISTIC PRAYER : Preface of Christmas I-III, pages 454-458.

PRAYER
AFTER
COMMUNION

Lord our God,
let the workings of this holy mystery
rid us of all that is evil
and bring to fulfilment
those things for which we rightly yearn.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 798.

6 JANUARY
SOLEMNITY

THE EPIPHANY OF THE LORD

Epiphany is the earliest Christmas feast, originating in the East in the third century and passing to the West in the fourth century. A celebration of the divine “manifestation” or “coming,” in the East it commemorates the baptism of the Lord and in the West the visit of the Magi. These wise men represent all peoples on earth, to whom the mystery of the incarnation is now revealed.

Where the solemnity of the Epiphany of the Lord is not observed as a holyday of obligation, it is celebrated on the Sunday between 2 January and 8 January, which is then considered its proper day in the calendar.

OPENING
PRAYER

God of mystery,
on this day you revealed your only Son to the nations
by the guidance of a star.
We know you now by faith;
lead us into that presence
where we shall behold your glory face to face.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

Lord God of the nations,
we have seen the star of your glory
rising in splendour.
The radiance of your incarnate Word
pierces the darkness that covers the earth
and signals the dawn of peace and justice.

Make radiant the lives of your people
with that same brightness,
and beckon all the nations
to walk as one in your light.

We ask this through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
accept the gifts of your Church,
which offers you today not gold, frankincense, and myrrh,
but the one who in these gifts is proclaimed, offered,
and received,
Jesus Christ, our Lord,
who lives and reigns for ever and ever.

EUCARISTIC PRAYER : Preface of the Epiphany of the Lord, page 460; interpolation for Eucharistic Prayer I, page 591, for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Guide us always and everywhere, Lord,
by your light from on high,
that we may discern with clear minds
and treasure with deep affection
the mystery you have given us to share.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 800.

Drawing from the Eastern tradition of Epiphany, the West has remembered the baptism of the Lord on the octave of the Epiphany since the eighth century. The feast was formally introduced into the Roman calendar in 1960 and is now celebrated on the Sunday after the Epiphany as the conclusion to the season of Christmas.
It commemorates the revelation of Jesus as God's beloved Son, the Christ, anointed by the Spirit.

If the Epiphany of the Lord is celebrated on Sunday, 7 or 8 January, then the Baptism of the Lord is celebrated on the following Monday.

OPENING
PRAYER

Almighty and eternal God,
when Christ was baptised in the river Jordan,
the Holy Spirit came upon him
and your voice declared him your beloved Son.
Keep all who are reborn of water and the Spirit
as children of adoption in whom you are well pleased.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

OR:

O God,
your only-begotten Son has appeared in human flesh;
grant that he, whose outward form is like our own,
may reshape us inwardly by his grace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

YEAR A

God of the covenant,
you anointed your beloved Son
with the power of the Holy Spirit
to be light for the nations
and release for captives.

Grant that we who are born again
of water and the Spirit
may proclaim with our lips the good news of his peace
and show forth in our lives the victory of his justice.

We make our prayer through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

YEAR B

God of salvation,
in the river Jordan you bathed your Son Jesus in glory
and revealed him as your obedient servant.

In spirit and in power
rend the heavens and come down to us.
Strengthen us to acknowledge your Christ,
that we who are reborn in his likeness
may walk with him the path of obedience.

Grant this through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

YEAR C

Open the heavens,
almighty Father,
and pour out your Spirit
upon your people gathered in prayer.

Renew the power of our baptismal cleansing
and fill us with zeal for good deeds.
Let us hear your voice once again,
that we may recognise in your beloved Son
our hope of inheriting eternal life.

Grant this through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
accept the gifts of your faithful people,
presented on this day
when Jesus was proclaimed your beloved Son.
Let our offering become the sacrifice of him
who has washed away the sins of the world
and who lives and reigns for ever and ever.

EUCCHARISTIC PRAYER : Preface of the Baptism of the Lord, page 462.

PRAYER
AFTER
COMMUNION

Refreshed by these holy gifts, Lord God,
we seek your mercy,
that, by listening faithfully to your only Son,
we may be your children in name and in truth.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

Ordinary Time begins on the Monday following this Sunday and continues until the Tuesday before Ash Wednesday. Sunday Mass texts for Ordinary Time begin on page 868.



SEASON OF LENT

*Jesus proclaimed his message:
Repent, for the kingdom of heaven is close at hand*

SEE MATTHEW 4:17

SEASON OF LENT

1 Lent is the season in which we “prepare with joy for the paschal feast,”¹ with minds and hearts renewed. In Lent, the community of faith is blessed with a spirit of loving reverence for God and of willing service to neighbour. The season of Lent begins on Ash Wednesday and concludes before the Evening Mass of the Lord’s Supper on Holy Thursday.²

BAPTISMAL AND PENITENTIAL THEMES

2 The liturgy of Lent is marked by two closely related themes, the baptismal and the penitential.³ It is a time of purification and enlightenment for the elect, those preparing to receive the sacraments of Easter initiation. In this they are helped by the local Church, the whole community of the faithful, who recall their own baptism and prepare for its renewal. Both the elect and the local community join together in a spirit of repentance and conversion of heart, making Lent a time of spiritual recollection for the whole Church as it prepares for the celebration of Easter.⁴

3 Therefore Lent is a time for more intense prayer and reflection and for particular attention to the word of God.⁵ This takes place above all in the Sunday eucharist. Lenten penance is not “only inward and individual, but also outward and social.”⁶ Prayer, fasting, almsgiving, and other works of charity are the traditional ways of deepening conversion to Christ.

4 The celebration of the Rite of Election or Enrollment of Names usually coincides with the beginning of Lent. By means of this rite, the candidates for initiation are accepted for their final preparation for the sacraments of initiation. The Church’s acceptance of the candidates is founded on the election by God, in whose name the Church acts. As a pledge of fidelity, they inscribe their names in the book containing the list of those who have been chosen for initiation.⁷

- Sponsors and godparents, as well as catechists, priests, and deacons have particular responsibilities toward the elect. They show the elect how to practice the gospel in personal and social life, sustain them in

¹ Preface of Lent I.

² See Congregation of Rites, General Norms for the Liturgical Year and Calendar, 21 March 1969 (hereafter, GNLYC), no. 28.

³ See Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 109.

⁴ See The Roman Ritual, *Rite of Christian Initiation of Adults* (hereafter, RCIA), Introduction, no. 9; see RCIA, no. 125.

⁵ See SC, art. 109.

⁶ SC, art. 110.

⁷ See RCIA, nos. 105 and 106.

moments of hesitancy or anxiety, guide them, and bear witness on their behalf before the whole community.⁸

- The presence of the elect in the midst of the community and their gracious dismissal from the eucharistic assembly during Lent are strong symbols of the baptismal character of the season. The celebration of the scrutinies during the parish Sunday eucharist not only heals and strengthens the elect, but helps all the faithful to deepen their own conversion.
- As the season of Lent leads the elect to the sacraments of initiation, so it leads the faithful to celebrate the sacrament of penance, which restores them from sin to baptismal innocence and reconciles them to God and the Church. Opportunities for communal and individual forms of reconciliation should be provided, especially toward the end of Lent.⁹
- Because Lent is a time of preparation for the Easter sacraments, parents and godparents of infants to be baptised are also to receive appropriate formation so that the infants can be baptised on Easter Sunday, either at the Vigil or at one of the Masses during the day, or on one of the Sundays of Easter.¹⁰
- A homily is recommended at weekday Masses during Lent; intercession for the elect and for sinners is especially appropriate in this season; and the Eucharistic Prayers for Masses of Reconciliation may be especially suitable.¹¹
- Music should reflect the more sober mood of Lent and thus provide a contrast with the festive music of the Easter season which follows. The *Gloria* is not used as the opening rite at Mass and the *Alleluia* is replaced by other gospel acclamations.¹²
- The use of violet vestments and the simplicity of decoration in the church reflect the penitential nature of this season.¹³ In those places where the conference of bishops has decided that the custom be maintained of covering crosses and images in the church during the last two weeks of Lent, the crosses are uncovered after the Good Friday liturgy, and other images before the Easter Vigil.
- Penitential services, the Liturgy of the Hours, and devotions such as the Stations of the Cross can play a part in stirring up a spirit of repentance during the season of Lent.

THE ROLE OF THE BISHOP

5 The celebration of the Easter mystery is the high point of the Church's year and is accomplished with the utmost solemnity. The intimately related seasons of

⁸ See RCIA, Introduction, no. 11.

⁹ See The Roman Ritual, *Rite of Penance*, Introduction, no. 13.

¹⁰ See The Roman Ritual, *Rite of Baptism for Children*, Introduction, no. 9.

¹¹ See General Instruction of the Roman Missal (hereafter, GIRM), no. 42; see SC, art. 109.

¹² See GNLYC, no. 28; see GIRM, nos. 31 and 37.

¹³ See GIRM, no. 308.

Lent and Easter are therefore an eminently suitable time for the bishop as chief shepherd of the diocese to gather the flock of God's people for special liturgical celebrations. Thus it becomes clear that initiation, reconciliation, and healing are essentially ecclesial acts.¹⁴

- As the focal point of the church's concern for the catechumens, admission to election belongs to the bishop. The presiding celebrant for the rite is the bishop himself or one who acts as his delegate.¹⁵
- Following the ancient custom of the Church of Rome, the bishop is strongly encouraged to gather the faithful on Sundays or on other days during Lent, in the principal parish churches or places of pilgrimage in the diocese, to celebrate the liturgy with them.
- Toward the end of Lent, the bishop gathers the clergy and the people of the diocese to bless the oils for the Church's ministry to catechumens and the sick and to consecrate the chrism used in the sacraments of Easter initiation and holy orders. Although presbyters may bless oil before anointing catechumens in the initiation of adults and, in case of necessity, before anointing the sick, use of the oil blessed by the bishop expresses more strongly the ministry of the whole local Church. The bishop may take this opportunity to instruct the presbyters about the reverent use and safe custody of the holy oils.¹⁶

THE DAYS OF LENT

6 The season of Lent leads to the Easter Triduum, which begins with the Evening Mass of the Lord's Supper on Holy Thursday and ends with Evening Prayer on Easter Sunday. The final days of Lent together with the Easter Triduum make up Holy Week. Beginning on Passion Sunday (Palm Sunday) with Jesus' messianic entry into Jerusalem, Holy Week recalls the passion and resurrection of Christ.¹⁷

- The Sundays of Lent, Ash Wednesday, and the weekdays of Holy Week take precedence over all feasts and solemnities; only feasts and solemnities take precedence over the weekdays of Lent.¹⁸

7 Ash Wednesday, a day of fast and abstinence, sets the tone for Lent through the call to turn away from sin and to be faithful to the gospel.

8 The Sundays of Lent each have a special character drawn from the gospel of the day. On the first Sunday, the Church remembers how the Lord is led into the wilderness for forty days where he is tempted, and on the second, how Christ is transfigured on the mountain. On the next three Sundays, three great Johannine passages of major importance for Christian initiation are read: the Samaritan woman at the well, the man born blind, and the raising of Lazarus. While alternatives are given for years B and C, these gospels from year A may always be used with the

¹⁴ See RCIA, Introduction, no. 12.

¹⁵ See RCIA, no. 108.

¹⁶ See The Roman Pontifical, *Rite of the Blessing of Oils and Consecrating the Chrism*, Introduction, nos. 1, 6-9.

¹⁷ See GNLYC, nos. 19 and 31.

¹⁸ See GNLYC, nos. 5 and 16.

other readings from year A, especially where the elect are preparing for Easter. Finally, on the last Sunday of Lent, the account of the Lord's passion is proclaimed from one of the synoptic gospels.¹⁹

9 The first readings for the Sundays of Lent present the main elements of the history of salvation from its beginning until the promise of the new covenant. The readings from the letters of the apostles have been selected to complement the gospel and the first readings and, as far as possible, to make a connection between them.²⁰

- The opening prayers and prefaces for the Sundays of Lent serve to reinforce the power of the readings for these Sundays. The Scrutinies, which are celebrated on the Third, Fourth, and Fifth Sundays of Lent, draw from and build upon the gospel reading in particular for each of these Sundays. The penitential rite is particularly appropriate as an opening rite for the celebration of the eucharist in Lent.

¹⁹ See The Roman Missal, *Lectionary for Mass*, 2nd English edition, 1981, Introduction (hereafter, LM), no. 97.

²⁰ See LM, no. 97

OUTLINE OF THE RITE

INTRODUCTORY RITES

Entrance Procession
Greeting
Opening Prayer

LITURGY OF THE WORD

First Reading
Responsorial Psalm
Second Reading
Gospel Acclamation
Gospel
Homily
Blessing and Giving of Ashes
General Intercessions

LITURGY OF THE EUCHARIST

CONCLUDING RITE

ASH WEDNESDAY

The ashes used today come from the branches blessed the preceding year for Passion Sunday (Palm Sunday).

When necessary the blessing and the giving of ashes may also be celebrated outside Mass. In this case the introductory rites and the liturgy of the word should be celebrated as indicated below, and the rite concludes with the Lord's Prayer and the blessing and dismissal.

INTRODUCTORY RITES

GREETING

After making the sign of the cross, the priest greets the people, using the following greeting or one of the greetings from the Order of Mass.

Grace, mercy, and peace from God the Father,
and Christ Jesus our Lord
be with you all.

The people answer:

And also with you.

The priest, deacon, or other suitable minister may very briefly introduce the Mass of the day. The opening rite is omitted and the opening prayer follows immediately.

OPENING PRAYER

Grant us, Lord, the grace
to begin this time of Christian service with a holy fast,
that, as we struggle against the spirit of evil,
we may be strengthened by the practice of self-discipline.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Gracious and merciful God,
you look with love upon a sinful people
and desire only their return to you.

We beg of you the grace to live this holy season,
to persevere in prayer, fasting, and almsgiving.
By the discipline of Lent
purify our hearts of all pretension,
bring us back to you,
and make the whole Church ready
to celebrate the mysteries of Easter.

Grant this through Christ, our liberator from sin,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

**BLESSING
AND
GIVING
OF ASHES**

INVITATION TO PRAYER

After the homily, the priest, with hands joined, invites the people to pray, using the following invitation or similar words.

Dear friends,
let us implore God our Father
to bless and sanctify these ashes,
which we place on our heads as a sign of repentance.

All pray briefly in silence.

BLESSING OF ASHES

The priest, with hands outstretched, blesses the ashes, using one of the following prayers.

Lord God,
you are moved by humility
and grant pardon to those who repent.
Listen to our prayers
and pour out + your blessing
on those who are marked by these ashes,
that, observing the season of Lent,
they may come with hearts made clean
to celebrate the paschal mystery of your Son.

We ask this through Jesus Christ our Lord.

Lord,
you do not wish sinners to die
but to turn to you and live.
In your goodness hear our prayer:
bless + these ashes,
which we place on our heads to remind us
that we are dust and unto dust we shall return.
Grant that by our faithful observance of Lent
we may gain pardon for our sins
and newness of life
in the image of your risen Son.

We ask this through Jesus Christ our Lord.

He sprinkles the ashes with holy water in silence.

GIVING OF ASHES

After receiving the ashes himself, the priest then places ashes on those who come forward. He may be assisted by the deacon and other ministers.

During the giving of ashes, the choir and people may sing Psalm 51 with one of the antiphons from the Antiphonal, page 984, or another appropriate song.

As the ashes are given to each person, the priest or other minister says one of the following Scripture verses.

Repent, and be faithful to the gospel.

Remember you are dust
and to dust you will return.

After the giving of ashes, the priest and other ministers wash their hands; the profession of faith is not said. The rite concludes with the general intercessions (prayer of the faithful) and the Mass continues in the usual way.

PRAYER OVER THE GIFTS

Lord God,
as Lent begins we offer you this solemn sacrifice,
begging that through our works of charity and penance
we may turn away from sin and harmful pleasures
and unite ourselves more closely to the passion of your Son,
who lives and reigns for ever and ever.

EUCCHARISTIC PRAYER : Preface of Lent III or IV, pages 468-470; interpolation for Eucharistic Prayer III, page 607.

PRAYER AFTER COMMUNION

Lord,
may the sacrament we have received in faith
sustain and strengthen us,
so that our Lenten fast may win favour in your sight
and help to remedy our human weakness.

Grant this in the name of Jesus, the Lord.

BLESSING: Prayer over the People, page 852.

FIRST SUNDAY OF LENT

OPENING PRAYER

Grant us, almighty God,
that through this yearly observance of Lent
we may enter more deeply into the mystery of Christ
and draw upon its power in the conduct of our lives.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Lord our God,
in every age you call a people
to hear your word
and to do your will.

Renew us in these Lenten days:
washed clean of sin,
sealed with the Spirit,
and sustained by your living bread,
may we remain true to our calling
and, with the elect, serve you alone.

Grant this through Christ, our liberator from sin,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

YEAR B

God of the covenant,
as the forty days of deluge
swept away the world's corruption
and watered new beginnings
of righteousness and life,
so in the saving flood of baptism
your people are washed clean and born again.

Throughout these forty days, we beg you,
unseal for us the wellspring of your grace,
cleanse our hearts of all that is not holy,
and cause your gift of new life to flourish once again.

Grant this through Christ, our liberator from sin,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

YEAR C

Lord our God,
you alone do we worship,
only your word gives life.

Sustain your Church on its Lenten journey.
When we walk through the desert of temptation,
strengthen us to renounce the power of evil.
When our faith is tested by doubt,
illumine our hearts with Easter's bright promise.

We ask this through Christ, our deliverance and hope,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

ELECTION OR ENROLLMENT OF NAMES: If the Rite of Election or Enrollment of Names is celebrated today, it follows the homily (see *Rite of Christian Initiation of Adults*).

PRAYER
OVER THE
GIFTS

Lord,
at the beginning of this holy season refashion our hearts
and make them one with the sacrifice we are about to offer.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER : Preface of the First Sunday of Lent, page 472; interpolation for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Lord,
you have renewed us with the heavenly bread
that enlivens our faith, inspires our hope,
and strengthens our charity.
Teach us to hunger for Christ, the true and living bread,
and to live by every word that proceeds from your mouth.

We ask this through Jesus Christ our Lord.

BLESSING: Prayer over the People, page 852.

SECOND SUNDAY OF LENT

OPENING PRAYER

O God,
who commanded us to listen to your beloved Son,
nourish us inwardly with your word of life
and purify the eyes of our spirit,
that we may rejoice in the sight of your glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

YEAR A

Holy God,
from the dazzling cloud
you revealed Jesus in glory
as your beloved Son.

During these forty days
enlighten your Church with the bright glory of your presence.
Inspire us by your word
and so transform us into the image of the risen Lord,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

YEAR B

Ever-faithful God,
you were well pleased with Abraham's obedience
and you accepted the sacrifice of your Son,
who gave himself up for the sake of us all.

Train us by Christ's teaching
and school us in his obedience,
that, as we walk his way of sacrifice,
we may come to share in your glory.

We ask this through Christ, our deliverance and hope,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

YEAR C

God of the covenant,
your presence fills us with awe,
your word gives us unshakeable hope.

Fix in our hearts
the image of your Son in glory,
that, sustained on the path of discipleship,
we may pass over with him to newness of life.

Grant this through Christ, our deliverance and hope,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
may this eucharistic sacrifice wash away our sins;
may it sanctify your people in body and soul
and prepare us to celebrate the paschal feast.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER : Preface of the Second Sunday of Lent, page 474; interpolation
for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

We give you grateful thanks, O Lord,
for this most glorious sacrament,
in which you allow us, while pilgrims still on earth,
a foretaste of the blessings of heaven.

We make our prayer through Jesus Christ our Lord.

BLESSING: Prayer over the People, page 852.

THIRD SUNDAY OF LENT

If the First Scrutiny in preparation for the baptism of adults takes place today, the Ritual Mass of the First Scrutiny is used, page 231.

MASS OF THE DAY

OPENING PRAYER

O God,
source of all mercy and goodness,
in almsgiving, fasting, and prayer
you have shown us a remedy for sin.
Listen with love as we confess our weakness,
and, when we are bowed down by the knowledge of our guilt,
lift up our hearts with the assurance of your mercy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

O God, living and true,
look upon your people,
whose dry and stony hearts are parched with thirst.

Unseal the living water of your Spirit;
let it become within us an ever-flowing spring,
leaping up to eternal life.
Thus may we worship you in spirit and in truth
through Christ, our deliverance and hope,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

YEAR B

Holy God,
the folly of the cross
mocks our human wisdom,
and the weakness of the crucified
puts worldly power to shame.

Banish from our hearts
every pretence of might and of knowledge,
that by the power flowing from Christ's resurrection
your people may be raised up from the death of sin
and fashioned into a living temple of your glory.

Grant this through Christ, our liberator from sin,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

YEAR C

God of salvation,
we stand before you on holy ground,
for your name is glorified
and your mercy revealed
wherever your mighty deeds are remembered.

Since you are holy and forbearing,
turn us from every rash and shallow judgement
to seek the ways of repentance.

We ask this through Christ, our deliverance and hope,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

PRAYER
OVER THE
GIFTS

Through this sacrifice of reconciliation
grant in your mercy, Lord,
that we who seek pardon for our own sins
may also learn to forgive one another.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER : When the gospel of the Samaritan woman is read (Year A), the Preface of the Third Sunday of Lent, page 476, is used. When that gospel is not read, the Preface of Lent I or II, pages 464-466, is used; interpolation for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Lord our God,
you feed us in this life with bread from heaven,
the pledge and foreshadowing of future glory;
grant that the working of this sacrament within us
may bear fruit in our daily lives.

We ask this in the name of Jesus, the Lord.

BLESSING: Prayer over the People, page 852.

MASS OF THE FIRST SCRUTINY

OPENING PRAYER

Grant, all-provident God,
that our elect may grow in wisdom and reverence
as they prepare to confess your name.
Through your grace
restore them to that first innocence
which was lost by the sin of Adam and Eve.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
let your merciful grace inspire your servants,
and let it shape their way of life,
that they may worthily receive these holy mysteries.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER : Preface of the Third Sunday of Lent, page 476; interpolations for Eucharistic Prayer I, pages 590 and 592, for Eucharistic Prayer III, pages 607 and 611.

PRAYER AFTER COMMUNION

Lord God,
draw near with your redeeming grace.
Watch over the elect
and prepare them for the sacrament of eternal life.

We ask this through Jesus Christ our Lord.

BLESSING: Prayer over the People, page 852.

FOURTH SUNDAY OF LENT

If the Second Scrutiny in preparation for the baptism of adults takes place today, the Ritual Mass of the Second Scrutiny is used, page 235.

MASS OF THE DAY

\OPENING PRAYER

In a wonderful manner, Lord God,
you reconcile humankind to yourself
through your only Son, the eternal Word.
Grant that your Christian people
may press on toward the Easter sacraments
with lively faith and ready hearts.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING YEAR A PRAYER

God our Creator,
show forth your mighty works
in the midst of your people.
Enlighten your Church,
that we may know your Son
as the true light of the world
and through our worship confess him
as Christ and Lord,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

YEAR B

O God, rich in mercy,
you so loved the world
that, when we were dead in our sins,
you sent your only Son for our deliverance.

Lifted up from the earth,
he is light and life;
exalted upon the cross,
he is truth and salvation.

Raise us up with Christ
and make us rich in good works,
that we may walk as children of light
toward the paschal feast of heaven.

We ask this through Christ, our deliverance and hope,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

YEAR C

God of compassion,
you await the sinner's return
and spread a feast to welcome home the lost.

Save us from the temptations
that lead away from you,
and draw us back by the constancy of your love,
that we may take our place in your household
and gladly share our inheritance with others.

Grant this through Christ, our liberator from sin,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

PRAYER
OVER THE
GIFTS

With joy, Lord, we present to you the sacrifice
that brings us eternal healing.
Grant in your goodness
that we may celebrate this mystery with faith
and offer it worthily for the salvation of the world.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER : When the gospel of the man born blind is read (Year A), the Preface of the Fourth Sunday of Lent, page 478, is used. When that gospel is not read, the Preface of Lent I or II, pages 464-466, is used; interpolation for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

God of majesty,
you enlighten everyone who comes into this world;
fill our hearts with the light of your grace,
that our thoughts may always be pleasing to you
and our love for you always sincere.

We ask this through Jesus Christ our Lord.

BLESSING: Prayer over the People, page 852.

MASS OF THE SECOND SCRUTINY

OPENING PRAYER

Almighty and eternal God,
fill your Church with the joy of the Spirit,
that these elect, born once of earthly parents,
may be born again to the new life of your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

With joy, Lord, we present to you the sacrifice
that brings us eternal healing.
Grant in your goodness
that we may celebrate this mystery with faith
and offer it worthily for the elect.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of the Fourth Sunday of Lent, page 478; interpolations
for Eucharistic Prayer I, pages 590 and 592, for Eucharistic Prayer III, pages 607 and
611.

PRAYER AFTER COMMUNION

Sustain your family always, Lord God,
and guide them along right paths;
keep them obedient to your will,
and in your never-failing goodness
direct them toward eternal salvation.

We make our prayer through Jesus Christ our Lord.

BLESSING: Prayer over the People, page 852.

FIFTH SUNDAY OF LENT

If the Third Scrutiny in preparation for the baptism of adults takes place today, the Ritual Mass of the Third Scrutiny is used, page 239.

MASS OF THE DAY

OPENING PRAYER

Come to our aid, Lord God,
that we may walk courageously in that love
of which your Son gave proof
when he handed himself over to death
out of love for the world.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING YEAR A PRAYER

Merciful God,
you showed your glory to our fallen race
by sending your Son
to confound the powers of death.

Call us forth from sin's dark tomb.
Break the bonds which hold us,
that we may believe and proclaim Christ,
the cause of our freedom
and the source of life,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

YEAR B

In our hearts, O God,
you have written a covenant of grace,
sealed by the obedience of Jesus your Son.

Raise us up with Christ,
the grain fallen to earth
that yields a harvest of everlasting life.
Bring us to glorify your name
by following faithfully where he has led.

We ask this through Christ, our deliverance and hope,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

YEAR C

God of power,
God of mercy,
you bring forth springs in the wasteland
and turn despair into hope.

Look not upon the sins of our past,
but lift from our hearts
the failures that weigh us down,
that we may find refreshment and life
in Christ, our liberator from sin,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

PRAYER
OVER THE
GIFTS

Almighty God,
listen to our prayers:
as you have instructed your servants in the Christian faith,
so purify their hearts by the power of this sacrifice.

Grant this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER : When the gospel of Lazarus is read (Year A), the Preface of the Fifth Sunday of Lent, page 480, is used. When that gospel is not read, the Preface of Lent I or II, pages 464-466, is used; interpolation for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

We ask, almighty God,
to be numbered always among the members of Christ,
whose body and blood we share
in this sacrament of unity.

Grant this through Jesus Christ our Lord.

BLESSING: Prayer over the People, page 852.

MASS OF THE THIRD SCRUTINY

OPENING PRAYER

O God, source of all life,
grant that our elect,
who have been grounded in the mysteries of faith,
may receive new life at the font of baptism
and be numbered among the members of your Church.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Almighty God,
listen to our prayers:
as you have instructed your servants
in the fundamental teachings of the Christian faith,
so purify their hearts by the power of this sacrifice.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER : Preface of the Fifth Sunday of Lent, page 480; interpolations for Eucharistic Prayer I, pages 590 and 592, for Eucharistic Prayer III, pages 607 and 611.

PRAYER AFTER COMMUNION

Lord God,
keep your people one in spirit
with hearts devoted to your service,
so that, secure from every fear,
they may recapture the joy of their own salvation
and remember in loving prayer
those to be reborn in the waters of baptism.

Grant this through Jesus Christ our Lord.

BLESSING: Prayer over the People, page 852.

PASSION SUNDAY (PALM SUNDAY)

H O L Y W E E K

1 Passion Sunday (Palm Sunday) is the last Sunday in Lent. It opens Holy Week, which encompasses the end of Lent and the sacred Easter Triduum. On this day the Church celebrates Christ's entrance into Jerusalem to accomplish his paschal mystery. The memorial of this event is included in every Mass this day with a solemn or simple entrance procession into the church.

2 Passion Sunday therefore begins with acclamations of praise: holding branches of victory, the assembled people sing *Hosanna*. The commemoration of the Lord's entry into Jerusalem is a rite rather than a pageant. The mood becomes more sombre at the liturgy of the word when one of the gospel accounts of the passion of the Lord is proclaimed.

- The procession or solemn entrance begins when the faithful carrying branches have assembled at a place distinct from the church or at the church door. As the ministers arrive, the first two verses and the refrain of the song *Hosanna, Son of David* from the Antiphonal, page 987, or some other suitable song is sung. After a greeting and introduction, the priest offers a prayer of blessing. The gospel account of Jesus' entry into Jerusalem is then proclaimed. The gospel reading may be followed by a brief homily. Led by the priest and ministers and while singing a suitable song of praise, those in procession enter the church. The liturgy continues with the opening prayer of the Mass.
- A form of simple entrance may be used when this seems pastorally preferable to the solemn entrance procession. While the priest goes to the altar, the entrance antiphon *Six days before the feast* with its psalm from the Antiphonal, page 987, or some other suitable song with the same theme is sung. After the priest venerates the altar, he goes to his chair and greets the people. The Mass continues in the usual way.
- Where the gospel of the Lord's entrance into Jerusalem is not proclaimed, a service of the word on the theme of the Lord's messianic entrance and passion may be celebrated on Saturday evening or at a convenient time on Sunday.
- Introduced by brief texts from the prophet Isaiah and Paul's letter to the Philippians, the reading of the passion is at the heart of the liturgy on this first day of Holy Week. Because of the importance of these texts of Scripture for the spiritual good of the faithful, the passion should be read in its entirety and the readings which precede it should not be omitted unless there is some overriding pastoral reason that compels it. A brief homily helps to unfold their richness.
- The proclamation of the passion needs to be carefully prepared. Traditionally it is read or sung by three persons taking the parts of Christ, the narrator, and others. Conferences of bishops may wish to indicate other forms for the proclamation of the passion. It may be helpful, for example, to divide the narrative into sections, with different readers and some variation in the posture of the assembly for each part. The sections may be separated with periods of silent reflection and acclamations which all can sing. While it has a dramatic quality, the passion is not so much enacted as proclaimed solemnly and simply, without candles, incense, greeting, or signs of the cross.

OUTLINE OF THE RITE

COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

Opening Song
Greeting
Introduction
Blessing of the Branches
Gospel Reading
[Homily]
Procession
Opening Prayer

LITURGY OF THE WORD

First Reading
Responsorial Psalm
Second Reading
Gospel Acclamation
Passion of the Lord
Homily
Profession of Faith
General Intercessions

LITURGY OF THE EUCHARIST

CONCLUDING RITE

PASSION SUNDAY (PALM SUNDAY)

COMMEMORATION OF THE LORD'S ENTRANCE INTO JERUSALEM

The priest and deacon, wearing red Mass vestments, go to the place where the people carrying branches have assembled. The priest may wear a cope instead of a chasuble; in this case he removes the cope after the procession or solemn entrance.

OPENING SONG: Verses one and two and the refrain of the song *Hosanna, Son of David* from the Antiphonal, page 987, are sung, or some other suitable song is sung.

GREETING

After making the sign of the cross, the priest greets the people, using the following greeting or one of the greetings from the Order of Mass.

The grace of God,
so rich in mercy and boundless in compassion,
be with you all.

The people answer:

And also with you.

INTRODUCTION

The priest or deacon gives a brief introduction, inviting the faithful to participate fully in the celebration. He may use the following or similar words.

Dear friends in Christ,
since the beginning of Lent we have been preparing,
by works of charity and self-sacrifice,
to celebrate our Lord's paschal mystery.
Today we come together to begin this solemn celebration
in union with the whole Church throughout the world.
Jesus entered in triumph into his own city, Jerusalem,
to complete his work:
to suffer, to die, and to rise again.

With lively faith and devotion,
let us recall this entry, which led to our salvation,
and follow in his footsteps.
United with him in his suffering on the cross,
may we share his resurrection and new life.

BLESSING
OF THE
BRANCHES

After **Let us pray** and the pause for silent prayer, the priest, with hands outstretched, blesses the branches, using one of the following prayers.

Almighty and eternal God,
bless + these branches [palms] and make them holy;
and grant that we who joyfully accompany Christ the King today
may by his grace arrive one day
in the new and eternal Jerusalem,
where he lives and reigns for ever and ever.

Merciful God,
increase the faith of those who place their hope in you,
and listen kindly to our prayers,
that we who carry these branches [palms] today
in honour of Christ, the triumphant King,
may live in him to bear abundant fruit,
for he lives and reigns for ever and ever.

The priest sprinkles the branches with holy water in silence.

GOSPEL
READING

Then the account of the Lord's entrance into Jerusalem is proclaimed from one of the four gospels. It is read in the usual way by the deacon or, if there is no deacon, by the priest.

HOMILY

After the gospel, a brief homily may be given.

PROCESSION

Before the procession begins, the deacon or the priest may invite the people to process, using one of the following invitations or similar words.

Acclaiming Jesus,
like the people of Jerusalem,
let us go forth in peace.

Let us go forth in peace.

The people respond:

In the name of Christ.

The procession then begins. (The cross may be suitably decorated with branches in accord with local custom.) If incense is used, the thurifer goes first carrying a censer with burning incense, followed by the crossbearer between two ministers holding lighted candles, then the deacon carrying the Book of Gospels, the ministers, the priest, and finally the congregation carrying branches.

During a procession from a place distinct from the church, the choir and people sing verses three to seven and the refrain of the song *Hosanna, Son of David* from the Antiphonal, page 987, or the song *All glory, laud, and honour (Gloria, laus et honour)* from the Antiphonal, page 988, or another hymn in honour of Christ the King, or some other suitable song.

As the procession enters the church or approaches the sanctuary, the choir and people sing verses eight and nine and the refrain of the song *Hosanna, Son of David* from the Antiphonal, page 987, or another song which refers to the Lord's entrance.

When the priest comes to the altar, he venerates it and may also incense it. Then he goes to the chair (and removes the cope and puts on the chasuble). The opening prayer is sung or said and the Mass continues in the usual way.

OPENING PRAYER

Almighty and eternal God,
when you sent our Saviour into the world,
you gave us all an example to follow:
in humble obedience he took upon himself a body like ours
and gave himself up to death on the cross.
In your mercy, grant us the grace
to learn from the example of his passion
and to share in the glory of his resurrection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

O God of eternal glory,
you anointed Jesus, your servant,
to bear our sins,
to encourage the weary,
to raise up and restore the fallen.

Keep before our eyes
the splendour of the paschal mystery of Christ,
and, by our sharing in the passion and resurrection,
seal our lives with the victorious sign
of his obedience and exaltation.

We ask this through Christ, our liberator from sin,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

LITURGY OF THE WORD

PASSION OF THE LORD: The Lord's passion is read by the deacon or, if there is no deacon, by the priest. It may also be read by readers, with the part of Christ, if possible, reserved to the priest. It is proclaimed without candles or incense. The greeting and the signs of the cross are omitted. At the end of the passion, **The passion of the Lord**, or **The gospel of the Lord** is said, but the book is not kissed.

Only a deacon asks the blessing before the passion, as he does before the gospel.

HOMILY: After the passion, a brief homily is given.

LITURGY OF THE EUCHARIST

PRAYER
OVER THE
GIFTS

Lord,
through the passion of your only-begotten Son
draw near to us with your forgiveness,
that we who can merit nothing of ourselves
may through the unique sacrifice of Christ
experience the healing power of your mercy.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Passion Sunday, page 482; interpolation for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Lord,
you have fed us with this holy food
and, through the death of your Son,
have inspired us to hope for what our faith promises;
lead us by his resurrection
to the haven we so earnestly desire.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 801.

THE CHRISM MASS

1 The Chrism Mass for the blessing of oils and the consecration of chrism is traditionally celebrated on the morning of the last day of Lent, Holy Thursday, but it may also take place on another day toward the end of Lent. This may enable the people of the diocese to gather more easily around the bishop and may facilitate the distribution of the oils to the churches of the diocese in time for the sacraments of initiation at the Easter Vigil.¹

2 The chrism consecrated by the bishop is used to anoint and confirm the newly baptised and to anoint the hands of presbyters and the heads of bishops at their ordination. Catechumens are prepared and disposed for baptism with the oil of catechumens. The sick are anointed in their illness with the oil of the sick.²

3 Chrism is a sign: by baptism and confirmation, Christians are plunged into the paschal mystery of Christ; they die with him, are buried with him, and rise with him; they are sharers in his royal and prophetic priesthood. By confirmation Christians receive the spiritual anointing of the Spirit who is given to them.³

4 By the oil of catechumens the effect of the baptismal exorcisms is extended. Before they go to the font of life to be reborn, the candidates for baptism are strengthened to renounce sin and the devil.⁴

5 By the use of the oil of the sick, to which Saint James is a witness (see James 5:14), the sick receive a remedy for the illness of mind and body, so that they may have strength to bear suffering and resist evil and obtain the forgiveness of sins.⁵

6 The local Church is thus united on this occasion in its ministry of service to catechumens, the newly baptised, and the sick. In particular, the Chrism Mass, which is always concelebrated, is one of the principal expressions of the fullness of the bishop's priesthood. The concelebration with presbyters from various areas of the diocese signifies their communion with him as his witnesses and co-workers in the ministry of the holy chrism.⁶

- Olive oil or other plant oil is used for the ministry of the sacraments. Chrism has balsam or perfumes added and may be prepared privately before the rite or by the bishop during the liturgical service. Containers for the oils and the place in the church where they are to be kept should be worthy.⁷

¹ See The Roman Pontifical, *Rite of the Blessing of Oils and Consecrating the Chrism* (hereafter, RBOCC), Introduction, nos. 9 and 10.

² See RBOCC, no. 1.

³ RBOCC, no. 2; see Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963, art. 6.

⁴ RBOCC, no. 2.

⁵ RBOCC, no. 2.

⁶ See RBOCC, nos. 1 and 14.

⁷ See RBOCC, nos. 3-5.

- Laypersons who minister to the sick, to catechumens, and to the families of children being baptised or confirmed should be encouraged to take their place around the bishop at the Chrism Mass. They may assist in preparing the oils of the sick and of catechumens and in carrying them to the sanctuary, and should participate in the usual ministries of reading, music, and so on. Where permitted, all present may receive communion under both kinds.
- The preparation of the bishop, concelebrants, deacons, and other ministers, their entrance into the church, and everything until the end of the liturgy of the word take place as indicated in the rite of concelebration.
- According to the long tradition of the Roman rite, the blessing of the oil of the sick takes place before the end of the eucharistic prayer, while the blessing of the oil of catechumens and consecrating the chrism take place after the prayer after communion. When pastoral reasons suggest, however, the entire rite of blessing may be celebrated after the liturgy of the word.⁸
- The rite and texts of the Chrism Mass celebrated on Holy Thursday also give attention to the priesthood. At this Mass the unity of presbyters in the priesthood of Christ is expressed in eucharistic concelebration with the bishop and in their participation in the consecration of the chrism. It is most desirable that, if possible, all the presbyters take part in the Chrism Mass. Presbyters who take part but for some reason do not concelebrate may receive communion under both kinds.
- In the renewal of commitment to priestly service, the bishop may use the words given or similar words. He may wish to invite the people to pray also for those who will benefit from the use of the oils, that is, the elect, the sick, and all those who minister to them.
- Some of the presidential prayers and one of the prefaces for the Chrism Mass focus on the priesthood. Other texts are provided which centre on the Church's ministry of the oils.
- The oils blessed by the bishop can be formally received and welcomed by parish communities in the diocese. This may take place during an appropriate service at the end of Lent or as one of the preparation rites celebrated with the elect on Holy Saturday. Those who were present at the Chrism Mass may carry the oils in the entrance procession, incense may be used, and a few words of reception spoken.

⁸See RBOCC, no. 12.

OUTLINE OF THE RITE

INTRODUCTORY RITES

LITURGY OF THE WORD

- First Reading
- Responsorial Psalm
- Second Reading
- Gospel Acclamation
- Gospel
- Homily
- Renewal of Commitment to Priestly Service

LITURGY OF THE EUCHARIST

- Presentation of the Oils and of the Bread and Wine
 - [The entire rite of blessing the oils and consecrating chrism may take place at this point.]*

PREPARATION OF THE GIFTS

EUCARISTIC PRAYER

- Blessing of the Oil of the Sick

COMMUNION RITE

- Prayer after Communion

CHRISM RITE

- Blessing of the Oil of Catechumens
- Consecration of the Chrism

CONCLUDING RITE

- Prayer over the People
- Dismissal
- Procession with the Oils

THE CHRISM MASS

INTRODUCTORY RITES

OPENING PRAYER

God of mercy,
who anointed your only Son with the Holy Spirit
and appointed him Christ and Lord,
grant that we who share his consecration
may also bear witness in the world
to the salvation he has won.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Lord God of our salvation,
you anointed Jesus with the Holy Spirit
to proclaim joyful news to the brokenhearted
and healing for the afflicted.

As we complete this season of conversion,
anoint our hearts with the oil of gladness,
that we may rejoice
in the great feast of our salvation.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

LITURGY OF THE WORD

HOMILY: In his homily the bishop should explain the readings as well as the importance of the oils and the meaning of their blessing and consecration.

In the course of the homily the bishop should also urge the presbyters to be faithful in fulfilling their office in the Church and should invite them to renew publicly their priestly promises.

**RENEWAL OF
COMMITMENT
TO PRIESTLY
SERVICE**

After the homily, the bishop speaks to the presbyters in these or similar words.

My dear brothers,
this is our annual remembrance of the day
on which Christ the Lord shared his priesthood
with the apostles and with us.
In the presence of your bishop and God's holy people,
are you ready to renew the promises you once made?

The presbyters together answer:

I am.

The bishop says:

On your ordination day, out of love for Christ,
you joyfully undertook a priest's responsibilities to the Church.
Are you resolved to be more closely united to the Lord Jesus
and to imitate him by self-renunciation
and fidelity to your promises?

The presbyters together answer:

I am.

The bishop says:

Are you resolved to be faithful stewards of God's mysteries
in celebrating the eucharist and other rites of the liturgy?

The presbyters together answer:

I am.

The bishop says:

And are you resolved to follow Christ, the Head and Shepherd of the Church,
by carrying out faithfully the sacred office of teaching
and by seeking not your own advantage
but the good of those you serve?

The presbyters together answer:

I am.

Then the bishop, facing the people, continues:

My dear people, I ask all of you
to pray for God's abundant blessings upon your priests,
so that as faithful ministers of Christ, the High Priest,
they may lead you to him, who is the source of salvation.

The bishop or other minister says:

Christ, hear us.

The people answer:
Christ, graciously hear us.

The bishop says:
I ask you to pray also for me,
that I may remain faithful
to the apostolic office entrusted to me,
in spite of my unworthiness,
and may become among you a more perfect image of Christ,
the High Priest, the Good Shepherd,
the Teacher, and the Servant of all.

The bishop or other minister says:
Christ, hear us.

The people answer:
Christ, graciously hear us.

The bishop says:
May the Lord keep us in his love
and lead us all, both shepherds and flock, to eternal life.

The people answer:
Amen.

The profession of faith and general intercessions are omitted.

LITURGY OF THE EUCHARIST

PRESENTATION OF THE OILS AND OF THE BREAD AND WINE

After the renewal of commitment to priestly service, the deacons and ministers appointed to carry the oils or, in their absence, some presbyters and ministers, together with the faithful who will carry the bread, wine, and water, go in procession to the sacristy or other place where the oils and other offerings have been prepared. Returning to the altar, they follow this order: first the minister carrying the vessel of balsam, if the bishop wishes to prepare the chrism during the rite, then the minister with the vessel for the oil of the catechumens, the minister with the vessel for the oil of the sick, lastly a deacon or presbyter carrying the oil for the chrism. Those who carry the bread, wine, and water for the celebration of the eucharist follow them.

During the procession through the church, the choir leads the singing of the hymn *O Redeemer (O Redemptor)* from the Antiphonal, page 989, or of some other suitable song, in place of the song for the preparation of the gifts.

When the procession comes to the altar or the chair, the bishop receives the gifts.

The minister who carries the vessel of oil of the catechumens shows it to the bishop, saying in a loud voice:

The oil of catechumens.

The bishop takes the vessel and gives it to one of the assisting deacons to place on a table.

The minister who carries the vessel of oil for the sick shows it to the bishop, saying in a loud voice:

The oil of the sick.

The bishop takes the vessel and gives it to one of the assisting deacons to place on a table.

The deacon (or presbyter) who carries the vessel of oil for the chrism shows it to the bishop, saying in a loud voice:

The oil for the holy chrism.

The bishop takes the vessel and gives it to one of the assisting deacons to place on a table.

The bishop then receives the bread and wine for the eucharist.

Mass continues with the preparation of the gifts, as in the rite of concelebration, unless the entire rite of blessing takes place immediately (see no. 6, pages 247-248). In this case the bishop goes to the table where the oils have been placed. The blessing of the oil of the sick takes place first, then the blessing of the oil of catechumens, and finally the consecration of the chrism.

PRAYER
OVER THE
GIFTS

Merciful Lord,
by the power of this sacrifice
remove from us the old ways of sin
and make us grow in grace and newness of life.

We make our prayer through Jesus Christ our Lord.

Fill your Church with the power of your Spirit, O God,
that our thanksgiving over this bread and wine
may become our communion in your love.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of the Chrism Mass I-II, pages 484-488.

BLESSING
OF THE OIL
OF THE SICK

Before the bishop says **Through Christ our Lord you give us all these gifts** in Eucharistic Prayer I, or the doxology **Through him** in the other eucharistic prayers, the one who carried the vessel for the oil of the sick brings it to the altar and holds it in front of the bishop while he blesses the oil. The bishop sings or says the following prayer.

God and Father of all consolation,
you sent your Son to heal the sick of their infirmities.
Listen kindly to our prayer of faith:
send down your Holy Spirit, the Consoler,
upon this precious oil, this soothing ointment,
this rich gift, this fruit of the olive tree.

By your blessing make this oil
a remedy for all who are anointed with it;
heal them in body, soul, and spirit,
and deliver them from pain and every illness.

Bless this oil + and sanctify it for our use
in the name of our Lord Jesus Christ.

If the blessing takes place outside the eucharistic prayer, it concludes:
who lives and reigns with you for ever and ever.

The people answer:
Amen.

After the eucharistic prayer, the vessel with the oil of the sick is returned to its place, and the Mass continues in the usual way until the communion rite is completed.

PRAYER
AFTER
COMMUNION

God of power and mercy,
grant that those whom you refresh with this holy sacrament
may become the pleasing fragrance of Christ,
who lives and reigns for ever and ever.

What we have received from this altar, O Lord,
you have given us through your Holy Spirit.
By the gift of Christ's body and blood
strengthen the bond of our communion,
that, filled with the Spirit,
your Church may rejoice in the coming Easter mysteries.

Grant this in the name of Jesus, the Lord.

CHRISM RITE

Following the prayer after communion, the ministers place the oils to be blessed on a table suitably located in the centre of the sanctuary. The concelebrating presbyters stand around the bishop on either side, in a semicircle, and the other ministers stand behind him. The bishop then blesses the oil of catechumens and consecrates the chrism.

BLESSING OF THE OIL OF CATECHUMENS

When everything is ready, the bishop faces the people, and with his hands extended, sings or says the following prayer.

O God,
source of strength and defender of your people,
you have chosen to make this oil,
created by your hand,
an effective sign of your power.

Bless + this oil
and strengthen the catechumens who will be anointed with it.
Grant them your wisdom to understand the gospel more deeply
and your strength to accept the challenges of Christian life.

Make them worthy of your adoption,
bring them to the waters of rebirth,
and let them share with joy in the life of your Church.

We ask this through Jesus Christ our Lord.

The people answer:

Amen.

CONSECRATION OF THE CHRISM

Then the bishop pours the balsam or perfume in the oil and mixes the chrism in silence, unless this was done beforehand.

The bishop sings or says the following invitation.

Let us pray, dear friends,
that God our almighty Father
will bless this oil,
so that all who are anointed with it
may be inwardly transformed
and come to share in eternal salvation.

Then the bishop may breathe over the opening of the vessel of chrism. With his hands extended, he sings or says one of the following consecratory prayers.

O God,
source of all growth
and author of holiness,
accept the prayer of thanks and praise
we offer in the name of a joyful Church.

In the beginning, at your command,
the earth produced fruit-bearing trees.
Among these you gave us the olive,
from whose rich oil we make holy chrism.

Your servant David,
filled with a spirit of prophecy,
foresaw the sacraments of your grace
and sang of this oil
which makes our faces shine with joy.

Long ago, when the waters of the flood
had cleansed the world of sin,
a dove with an olive branch
announced the return of peace to the earth,
a sign of greater gifts to come.

In our own days,
these ancient signs are all fulfilled:
after the waters of baptism have washed away sin,
the anointing with oil
makes our faces radiant and serene.

In the same way, at your command,
Moses, your servant, first washed his brother Aaron with water,
and then consecrated him a priest
by the pouring on of oil.

All this found fulfilment
when your only Son, Jesus Christ, our Lord,
asked to be baptised by John
in the waters of the Jordan.
You sent the Holy Spirit upon him
in the form of a dove
and by the witness of your own voice
declared him to be your beloved Son,
in whom you are well pleased.
In this you clearly fulfilled David's prophecy
that Christ would be anointed with the oil of gladness
above all his companions.

In silence, all the concelebrants extend their right hands toward the chrism, until the end of the prayer.

And so, Lord God,
we ask you to bless + and sanctify this oil you have created.
Fill it with the strength of the Holy Spirit
and the power that flows from your Christ.
It is from him that chrism takes its name;
with chrism you have anointed
your priests and kings,
your prophets and holy martyrs.

Let this oil that you have created
become a sign of life and salvation
for those to be reborn in the waters of baptism.

Let this oil permeate them and make them holy;
let it free them from the corruption
that our flesh is heir to
and make them temples of your glory,
filled with the fragrance
of innocent and spotless lives.

Let this oil, which you have chosen as a sign,
bestow on them the dignity of prophet, priest, and king,
that they may be clothed with incorruption.

Let this oil indeed be the chrism of salvation
for those reborn of water and the Holy Spirit,
that they may come to share in eternal life
and partake of the glory of heaven.

We ask this through Jesus Christ our Lord.

The people answer:

Amen.

Lord God,
we thank you for your boundless love:
you are the giver of life,
you are the author of the sacraments.

In the ancient covenant
you foreshadowed the power of oil to sanctify,
and in the fullness of time
you made this mystery shine forth uniquely
in your beloved Son.

For our Lord Jesus Christ,
having saved the human race through his death and resurrection,
filled your Church with the Holy Spirit,
and wonderfully enriched it with heavenly gifts,
that through the Church
your saving work might be completed on earth.

From that time forward,
through the holy mystery of chrism
you dispense the treasures of grace to humanity,
so that your children, reborn in the waters of baptism
and strengthened by anointing with the Spirit,
may be conformed to your Christ
and share his mission of prophet, priest, and king.

In silence, all the concelebrants extend their right hands toward the chrism, until the end of the prayer.

And so, Lord God, we humbly pray
that through your sanctifying power
this mixture of oil and perfume
may become a sign and source + of your blessing.
Pour out the rich gifts of the Holy Spirit
on our brothers and sisters
who will be anointed with this chrism.

May the splendour of your holiness
shine on every place and thing
that is signed with this holy oil.

Above all, through the mystery of this anointing
grant increase to your Church
until it reaches that full stature
when you, resplendent in eternal light,
will be all in all,
together with Christ your Son,
in the unity of the Holy Spirit,
for ever and ever.

The people answer:

Amen.

CONCLUDING RITE

BLESSING: Prayer over the People, page 853.

PROCESSION WITH THE OILS

After the final blessing of the Mass, the bishop puts incense in the censer and blesses it.
After the deacon has said the dismissal, the procession to the sacristy is formed.

The blessed oils are carried by the ministers immediately after the cross, and the choir and people sing some verses of the hymn *O Redeemer* from the Antiphonal, page 989, or some other suitable song. In the sacristy the bishop may instruct the presbyters about the reverent use and safe custody of the holy oils.



EASTER TRIDUUM

*The Lord Jesus died for our sins
and rose again for our justification*

SEE ROMANS 4:25

EASTER TRIDUUM

1 The Easter Triduum of the passion and resurrection of Christ is the culmination of the entire liturgical year. In this festival, Christ's saving work is commemorated by the Church with the utmost solemnity. Through the liturgy of the Triduum, the Church is intimately united with Christ and shares in his passage from death to life.¹

2 The penitential discipline of the Lenten fast gives way to the paschal fast and feast. It is a time to wait, to keep awake, and to pray. "Let the paschal fast be kept sacred. Let it be observed everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, as a way of coming to the joys of the Sunday of the resurrection with uplifted and welcoming heart."²

3 The Triduum begins with the Evening Mass of the Lord's Supper, reaches its high point in the Easter Vigil, and concludes with Evening Prayer on Easter Sunday.³ The Triduum, however, is a single celebration of the paschal mystery presented over three days under different aspects. Christian remembering is more than retracing the Lord's steps during his last days in Jerusalem. At the Holy Thursday eucharist, the Church is already drawn into the whole event of Jesus' death and resurrection. The Good Friday celebration of the Lord's passion is austere but never sad, for the risen Lord already reigns triumphant. On Holy Saturday the Church waits for the celebration of Christ's resurrection and its own at the Easter Vigil, when the Spirit hovers over the waters of the font and the community of faith drinks deeply again of the mystery of Jesus' passage from death to life.

- Since the Easter Triduum is the high point of the whole liturgical year, the liturgy of these days demands careful, thoughtful preparation and sensitive celebration. The liturgical symbols and gestures need to be well made and done if they are to bear the weight of the profound mysteries they express. Sufficient numbers of well-prepared ministers are essential.

4 The good eucharistic practices that are set forth as the normal pattern for every celebration of the eucharist are even more important on these special days.

- In order that communion may stand out clearly through signs as a participation in the sacrifice actually being celebrated, the faithful receive the eucharistic bread and wine consecrated at the same Mass.⁴ The tabernacle is entirely empty before the Mass of the Lord's Supper and before the Easter Vigil.

¹ See Congregation of Rites, General Norms for the Liturgical Year and Calendar, 21 March 1969 (hereafter, GNLYC), no. 18.

² Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 110; see GNLYC, no. 20.

³ See GNLYC, no. 19.

⁴ See SC, no. 55; see Congregation of Rites, Instruction *Eucharisticum mysterium*, On Worship of the Eucharist, 25 May 1967 (hereafter, EM), no. 31; see General Instruction of the Roman Missal (hereafter, GIRM), no. 56:8.

- Since communion has a more complete form as a sign when it is received under both kinds, communion from the cup, where permitted, should be offered to all during the Triduum.⁵ With communion under both kinds, the intention of Christ that the new and everlasting covenant be ratified in his blood is more clearly expressed, as is the relationship of the eucharistic banquet to the heavenly banquet.⁶
- The action of the breaking of the bread, which gave its name to the eucharist in apostolic times, will more clearly show the eucharist as a sign of unity and charity, since the one bread is broken to be distributed among the members of one family. Therefore, as for every eucharist, the nature of the sign demands that the bread for the eucharistic celebration appear as actual food. The eucharistic bread, even though unleavened and traditional in form, should therefore be made in such a way that the priest can break it and distribute the parts to at least some of the faithful.⁷

5 Good music adds solemnity and beauty to the liturgical texts and facilitates the participation of all the people during the Triduum. Among the variety of musical forms used, traditional hymn texts are specified at various points during these holy days. To enable these hymns to be sung well, with full participation, other versions and translations may be used and other musical forms may be employed. Where necessary, texts with similar themes may be chosen instead.

6 So that the unity of the parish community may stand out above all during the celebration of the Easter Triduum, small religious communities, both clerical and lay, and all other lay groups should take part in the common worship of their local parish church. In addition, where the liturgy of the Triduum cannot be carried out with due solemnity because the number of participants and ministers is very small, such groups of the faithful should, as far as possible, assemble with a larger community.⁸

7 For the sake of unity, the Evening Mass of the Lord's Supper, the Celebration of the Lord's Passion, and the Easter Vigil are not repeated in a parish. Exceptions may be made, however, in those parishes where it is impossible for all the people to assemble at the same time and place for the Triduum liturgies. This may occur, for example, where there are two large communities or distinct churches in the parish, but should never take place simply for convenience or when it would be possible for all to come together for a single celebration, nor should the quality of the celebration suffer on this account.

⁵ See EM, no. 32.

⁶ See GIRM, no. 240.

⁷ See GIRM, no. 283.

⁸ See EM, nos. 26 and 27; see Congregation for Divine Worship, Circular Letter *Paschalis sollemnitas* to presidents of the conferences of bishops and presidents of national liturgical committees, on the preparation and celebration of the Easter Triduum, 16 January 1988, nos. 43 and 94.

HOLY THURSDAY

EVENING MASS OF THE LORD'S SUPPER

*When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.*

1 The Mass of the Lord's Supper is fittingly the first liturgical action of the Easter Triduum. It is celebrated in the evening at a time convenient for the full participation of all the people.

At the Last Supper, on the night when he was betrayed, our Saviour instituted the eucharistic sacrifice of his body and blood. He did this in order to perpetuate the sacrifice of the cross throughout the centuries until he should come again and in this way to entrust to his beloved Bride, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet "in which Christ is eaten, the heart is filled with grace, and a pledge of future glory given to us."¹

2 Christ prayed at the Last Supper that all might be one (see John 17:21-23). In a new commandment, he urged his disciples to love one another: there is no greater love, he said, than to lay down one's life for a friend (see John 15:12-13). As a sign of this love, Christ, the servant destined to suffer and so to enter into glory, performed an act of love and service in washing the feet of his disciples. It is this gospel text that is proclaimed at the Mass of the Lord's Supper. It is followed by the ritual washing of feet in the midst of the assembly, unless there are serious pastoral reasons for omitting it.

- Because of the Last Supper themes of unity and love, special efforts are made on Holy Thursday to gather the whole people of God to share in the one parish celebration with all priests concelebrating and with the full participation of the whole local community and its various ministers. According to the Church's most ancient tradition, all Masses in the absence of the people are prohibited and no other Mass is celebrated in the parish on Holy Thursday, except where permitted by the bishop in cases of genuine necessity. When such a Mass is allowed for those in no way able to take part in the common parish eucharist, it must not prejudice the principal Mass or be celebrated for the advantage of private persons, nor should it anticipate the beginning of the Triduum. The priest who, out of necessity, has celebrated such a Mass (or who concelebrated at the Chrism Mass if this took place earlier on Holy Thursday) may still concelebrate the Mass of the Lord's Supper.
- The unity of the Lord's table is extended to those who are sick and unable to be present. While communion may be brought to them at any hour of the day, it is more fitting that the eucharist be taken directly from the parish celebration.²

¹Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963, art. 47.

²See The Roman Ritual, *Pastoral Care of the Sick: Rites of Anointing and Viaticum*, no. 73; see Congregation for Divine Worship, Circular Letter *Paschalis sollemnitatis* to presidents of the conferences of bishops and presidents of national liturgical committees, on the preparation and celebration of the Easter Triduum, 16 January 1988 (hereafter, PS), no. 53.

- The eucharist itself already draws together the whole Easter mystery of Jesus' death and resurrection. Other liturgical signs reinforce the unity of Holy Thursday with the Triduum as a whole: the solemn reservation of the eucharist for communion the next day and the service of washing feet both look forward to Good Friday. Since the washing of the feet also has links with baptism in significant parts of the Christian tradition, this gesture looks to the initiation rites of Easter night, as does the dismissal of the elect from the Mass of the Lord's Supper. The ringing of the bells during the singing of the *Gloria* anticipates the joy of the Easter Vigil when the same custom may be followed.
- The rite of washing feet is more than a mime in which the washing of the disciples' feet is reenacted. It is a rite in which the presiding priest assisted by other leaders of the community himself performs an act of service, an act which reveals the true nature of Christian love and discipleship. This is not just any act of service but is specifically a gospel sign. Through this gesture, the community is encouraged to follow more closely the one who "came not to be served but to serve and to give his life as a ransom for many" (Matthew 20:28). The sign may be strengthened if the ministers perform this act of service for a representative group of the faithful. So that the gesture will be seen by all, it may be desirable to place those whose feet are to be washed at various points throughout the church.
- The mutual service typical of Christian love is further expressed by bringing to church gifts for the poor, especially if they are the fruit of Lenten penance. These contributions are set aside for the poor at the preparation of the gifts.
- The Mass of the Lord's Supper is the first ritual moment in the celebration of the Easter Triduum. Its focus is the unity of the baptised in the sacrifice of Jesus' death and resurrection. The rites should be noble in their simplicity and unencumbered by added or secondary elements. Any other rites should be in harmony with the paschal character of the celebration and contribute to the unity of the gathered community.

3 The Mass of the Lord's Supper ends simply with the prayer after communion. The blessing and dismissal are omitted. The Mass is followed by the solemn transfer of the consecrated elements to the blessed sacrament chapel. The time for private adoration afterward can help the faithful to experience the presence of the risen Lord in the three days of the paschal feast. The Triduum of waiting and praying has begun.

- Holy Thursday evening makes particularly clear the meaning of eucharistic reservation. It is derived from the celebration of the sacrifice: thus, previously reserved elements will have been consumed and the tabernacle is empty when the Mass of the Lord's Supper begins. The primary purpose of eucharistic reservation is the reception of communion in special situations outside the eucharistic celebration: usually viaticum for the dying, in this case communion on Good Friday. Its secondary purpose is to allow for the adoration of the Lord present in the sacrament: thus, the faithful are encouraged to continue adora-

tion before the reserved sacrament for a suitable period of time after the Mass of the Lord’s Supper until midnight.³

- The rites presume that the eucharist is normally reserved in churches in a separate blessed sacrament chapel.⁴ The procession with the eucharist therefore leaves from the altar and goes to the reservation chapel, where the liturgy ends. If a church does not have a blessed sacrament chapel, one should be set up for the occasion in the best way possible. Decorations are to be suitable and in due proportion.
- After the transfer of the blessed sacrament is completed, the altar is stripped, crosses are removed from the church or covered, votive lights are extinguished. If it has not already been done, the baptismal font and holy water fonts are emptied.
- Prayer in the blessed sacrament chapel at this time is usually personal in nature and done in silence. If circumstances suggest, a portion of the Gospel of John, for example, chapters thirteen to seventeen, may be read.⁵ Evening Prayer is not said by those who participate in the evening Mass.

³ See The Roman Ritual, *Holy Communion and Worship of the Eucharist outside Mass* (hereafter, HCWE), General Introduction, nos. 1-5.

⁴ See Congregation of Rites, Instruction *Eucharisticum mysterium* On Worship of the Eucharist, 25 May 1967, no. 53; see HCWE, General Introduction, no. 9; see General Instruction of the Roman Missal, no. 276.

⁵ See PS, no. 56.

OUTLINE OF THE RITE

INTRODUCTORY RITES

LITURGY OF THE WORD

- First Reading
- Responsorial Psalm
- Second Reading
- Gospel Acclamation
- Gospel
- Homily
- Washing of Feet
- General Intercessions

LITURGY OF THE EUCHARIST

CONCLUDING RITE

- Transfer of the Blessed Sacrament

HOLY THURSDAY

EVENING MASS OF THE LORD'S SUPPER

INTRODUCTORY RITES

GLORIA: After the opening song, the sign of the cross, and the greeting, the *Gloria* is sung. During the singing of the *Gloria*, the bells are rung and then remain silent until the Easter Vigil, unless the conference of bishops or the Ordinary decrees otherwise.

OPENING PRAYER

Lord God,
we are gathered to celebrate this most holy Supper,
at which your only Son, on the eve of his passion,
bequeathed to the Church
a new and everlasting sacrifice
and the rich banquet of his abiding love.
Grant in your mercy
that we may draw from this great mystery
the fullness of charity and life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

O God,
in the fullness of time you revealed your love
in Jesus the Lord.
On the eve of his death,
as a sign of your covenant,
he washed the feet of his disciples
and gave himself as food and drink.

Give us life at this sacred banquet
and joy in humble service,
that, bound to Christ in all things,
we may pass over from this world to your kingdom,
where he lives with you now and always in the unity of the Holy Spirit,
God for ever and ever.

LITURGY OF THE WORD

HOMILY: The homily should explain the principal mysteries which are commemorated in this Mass: the institution of the eucharist, the institution of the priesthood, and Christ's commandment of mutual love.

WASHING OF FEET

After the homily, the washing of feet takes place. Those who have been chosen are led by the ministers to chairs prepared in a suitable place. Then the priest (removing the chasuble if necessary) goes to each person. With the help of the ministers, he pours water over the feet of each one and dries them.

While the washing of the feet is taking place, the song *I give a new commandment* from the Antiphonal, page 990, or some other suitable song is sung.

GENERAL INTERCESSIONS: The general intercessions follow the washing of feet, or, if this does not take place, they follow the homily. The profession of faith is not said in this Mass.

LITURGY OF THE EUCHARIST

PRESENTATION OF THE GIFTS : In addition to the bread and wine for the eucharist, gifts for the poor may also be presented.

During the procession, the song *Where true charity and love (Ubi caritas)* from the Antiphonal, page 991, or some other suitable song is sung.

PRAYER OVER THE GIFTS

Lord God,
make us worthy to celebrate this holy eucharist,
for as often as this sacrifice is offered
in remembrance of your Son,
the work of our redemption is accomplished.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Holy Eucharist I, page 540.

EUCARISTIC PRAYER I WITH INTERPOLATIONS:

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched. The words in brackets may be omitted.

All-merciful Father,
we come before you with praise and thanksgiving
through Jesus Christ your Son.

P

He joins his hands and, making the sign of the cross once over both bread and cup, says:
Through him we ask you to accept and bless + these gifts
we offer you in sacrifice.

With hands outstretched, he continues:

We offer them for your holy catholic Church:
watch over it, Lord, and guide it,
grant it peace and unity throughout the world.
We offer them for N. our Pope,
for N. our Bishop,
and for all who hold and teach the catholic faith
that comes to us from the apostles.

Remember, Lord, your faithful people,
especially those for whom we now pray [N. and N.].

1C

The priest joins his hands and prays briefly. Then he continues with hands outstretched:
Remember all of us gathered here before you.
You know that we believe in you
and dedicate ourselves to you.
We offer you this sacrifice of praise
for ourselves and those who are dear to us;
we pray to you, our living and true God,
for our well-being and redemption.

As we celebrate that most holy day 2C

when Jesus Christ our Lord
was delivered up to death for us,
we pray in communion with the whole Church,
with those whose memory we now honour:
especially with Mary,
the glorious and ever-virgin mother of Jesus Christ, our Lord and God,
with Joseph, her husband,
the apostles and martyrs,
Peter and Paul, Andrew,

[James, John,
Thomas, James, Philip,
Bartholomew, Matthew, Simon and Jude;
with Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian, Lawrence, Chrysogonus,
John and Paul, Cosmas and Damian,]

and with all the saints.
By their merits and prayers
grant us your constant help and protection.

[Through Christ our Lord. Amen.]

With hands outstretched, the priest continues:

Lord, accept this offering from your whole family
in memory of the day when Jesus Christ our Lord
entrusted to his disciples
the mystery of his body and blood,
which he commanded them to celebrate.
Grant us your peace in this life,
save us from final damnation,
and count us among those you have chosen.

P

He joins his hands.

[Through Christ our Lord. Amen.]

With hands outstretched over the offerings, the priest says:

Bless and approve our offering,
make it acceptable to you,
an offering in spirit and in truth:
let it become for us
the body and blood of your beloved Son,
our Lord Jesus Christ.

CC

He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

On this day, the day before he suffered
to redeem us and all the world,

The priest takes the bread and, raising it a little above the altar, continues:
he took bread in his sacred hands,

He looks upward.

and looking up to heaven
to you, his almighty Father,
he gave you thanks and praise;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:
again he gave you thanks and praise,
gave the cup to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.**

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says the invitation to the memorial acclamation, page 594, the people take up the acclamation, and the priest continues the eucharistic prayer, **And so, Lord God, . . .**, page 595.

EUCARISTIC PRAYER III WITH INTERPOLATION:

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Lord, you are holy indeed,
and all creation rightly gives you praise.
All life, all holiness comes from you
through your Son, Jesus Christ our Lord,
by the working of the Holy Spirit.
From age to age you gather a people to yourself,
so that from the rising of the sun to its setting
a pure offering may be made
to the glory of your name.

P

And so, Lord God, we humbly pray:

CC

He joins his hands and, holding them outstretched over the offerings, says:
by the power of your Spirit sanctify these gifts
we have brought before you,

He joins his hands and, making the sign of the cross once over both bread and cup, says:
that they may become the body + and blood
of your Son, our Lord Jesus Christ,
at whose command we celebrate this eucharist.

He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

On this night,
the night he was handed over to death,
Jesus washed the feet of his disciples
and gave us a new commandment:
to love one another as he has loved us.

The priest takes the bread and, raising it a little above the altar, continues:
He took bread and gave you thanks and praise;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:
When supper was ended, he took the cup;
He takes the cup and, raising it a little above the altar, continues:
again he gave you thanks and praise,
gave the cup to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says the invitation to the memorial acclamation, page 608, the people take up the acclamation, and the priest continues the eucharistic prayer, **Calling to mind, Lord God, . . .**, page 610.

COMMUNION RITE: After the distribution of communion, the vessel with the eucharist for communion on Good Friday is left on the altar.

The Mass concludes with the following prayer.

PRAYER
AFTER
COMMUNION

Almighty God,
the supper that your Son left us this night
sustains our life on earth;
grant that our hunger may be fully satisfied
in the everlasting banquet of heaven.

We ask this through Jesus Christ our Lord.

TRANSFER OF THE BLESSED SACRAMENT

Following the prayer after communion, the priest stands before the altar and puts incense into the censer. Kneeling, he incenses the blessed sacrament. Then he receives the humeral veil, goes to the altar, genuflects, and, assisted by the deacon, takes the vessel with the eucharist and covers it with the ends of the veil.

The blessed sacrament is carried through the church in procession, led by a crossbearer and accompanied by candles and incense, to the place of reservation prepared in the chapel suitably decorated for the occasion. During the procession, the hymn *Sing, my tongue, in exaltation (Pange, lingua)*, page 993, exclusive of the last two verses, or some other eucharistic song is sung.

When the procession reaches the place of reservation, the priest, assisted by the deacon, sets the vessel with the eucharist down. Then he puts incense into the censer and, kneeling, incenses the blessed sacrament, while the last two verses of *Sing, my tongue, in exaltation* are sung. The deacon (or the priest himself) places the blessed sacrament in the tabernacle where it is to be reserved and closes the door.

After a period of silent adoration, the priest and ministers genuflect and return to the sacristy.

Then the altar is stripped and, if possible, the crosses are removed from the church. It is desirable to cover any crosses which remain in the church, unless they are already veiled in accord with the prescription of the conference of bishops.

GOOD FRIDAY

CELEBRATION OF THE LORD'S PASSION

*We glorify your cross
and praise your resurrection,
for by this holy wood
joy came to the world.*

1 On the afternoon of this day, the Christian faithful assemble to recall devoutly the death of Jesus “in the sure hope of rising again.”¹ It is a *celebration* of the Lord’s passion because the resurrection is not separated from Jesus’ death. On this day the community of faith with full heart worships God, who chose to redeem us by the cross, “that Satan, who conquered through a tree, might on a tree be overcome.”²

2 The afternoon celebration of the Lord’s passion is the centre of Good Friday’s worship. It may take place around three o’clock unless pastoral reasons suggest a later hour. In addition, it is recommended that the Office of Readings and Morning Prayer be celebrated publicly with the people; Evening Prayer, however, is not said by those who participate in the afternoon liturgical service.³ Devotions such as the Stations of the Cross may find a place on Good Friday, but the liturgical celebration of the Lord’s passion by its very nature far surpasses them in importance. These devotions should be so fashioned that they accord with the sacred liturgy, are in some way derived from it, and lead the people to it.⁴

3 Since, according to the Church’s most ancient tradition, the eucharist itself is not celebrated, the celebration of other sacraments is normally out of place on Good Friday. Even the sacrament of penance is better celebrated by the end of Lent, that is, before the Easter Triduum, since the penitential season of Lent and the sacrament of penance prepare one to celebrate the Triduum.⁵

4 As the first day of the Easter fast, Good Friday is a day of fast and abstinence. The ancient forms of today’s liturgy are likewise marked by an austere solemnity. Silence plays a significant role: the afternoon liturgy begins and ends in silence. Music is simple and decorations very sparse. The altar should be completely bare, without cross, candles, or cloths. Only the number of ministers necessary to the celebration should be present in the sanctuary. Red Mass vestments are worn by priest and deacon.

- The liturgy begins starkly with a profound act of adoration. Prostrate or kneeling, participants may wish to adopt an ancient posture for prayer by extending their arms in a cruciform gesture.

¹Prayer over the people, Good Friday.

²Preface of the Holy Cross I.

³See General Instruction of the Liturgy of the Hours, nos. 209 and 210.

⁴See Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963, art. 13.

⁵See Congregation for Divine Worship, Circular Letter *Paschalis sollemnitatis* to presidents of the conferences of bishops and presidents of national liturgical committees, on the preparation and celebration of the Easter Triduum, 16 January 1988 (hereafter, PS), nos. 15 and 61.

- The first part of the liturgy is the proclamation of the word. After two readings and a psalm, the narrative of the passion from the Gospel of Saint John is read or sung. It is followed by a homily, silence, and the general intercessions. The solemn proclamation of the passion on Good Friday lies at the heart of the celebration.
- In preaching on the passion, special care should be taken not to show the Jewish people in an unfavourable way. The crimes during the passion of Christ cannot be attributed indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to as though rejected or cursed, as if this view followed from Scripture. As the Church has always held, Christ freely suffered his passion and death because of the sins of all, that all might be saved.⁶ This is also the way in which the liturgical texts of Good Friday, such as the Reproaches, are understood by the Church.
- In response to its meditation on the passion of Christ, the Church cries out for the needs of the world. The general intercessions, traditionally sung, cover a variety of intentions which signify the universal effect of Christ's triumphant death. In case of serious public need, the bishop may add a special intention. The priest in consultation with the ministers and others who have a function in the celebration choose those prayers most appropriate to local circumstances provided the series follows the usual scope and sequence of the general intercessions.⁷ Acclamations sung by the people will enhance their participation in this ancient form of prayer. The conference of bishops may provide such acclamations for the people to replace the invitation to kneel and pray silently. If there is no deacon, the invitation to each prayer may be sung or said by another minister.
- The veneration, which follows the liturgy of the word, focuses not so much on a figure of the crucified as on the cross itself; with lighted candles on each side, it is a symbol of victory and salvation. A large, well-crafted cross solemnly shown to the people provides a moving climax to the liturgy of Good Friday. Each person comes forward after the showing to kiss or touch the cross in an individual gesture of veneration. Only one cross is used.⁸ If it is large enough and is set up in the midst of the assembly, processions of the faithful will be able to approach it from several directions at once. This personal act of participation is an important feature of the liturgy. Simultaneous veneration by all should be used only when this individual gesture is impossible. The antiphons, Reproaches, or other songs that are sung during the veneration view the cross within the whole story of salvation and look to the light of the resurrection. They may be sung responsorially with the people.

⁶See Vatican Council II, Declaration on the Relationship of the Church to Non-Christian Religions *Nostra aetate*, 28 October 1965, no. 4.

⁷See General Instruction of the Roman Missal, nos. 46 and 313.

⁸See PS, no. 69.

- The simple communion rite that concludes the Good Friday liturgy is a proclamation of the Lord’s death until he comes (see 1 Corinthians 12:26) and a testimony to the presence of the risen Lord. The elements consecrated and reserved on Holy Thursday are brought from the chapel of reservation and shared among the faithful. Only what is required for communion of the sick should be reserved for the rest of the Triduum. Holy communion is not given to the faithful outside this celebration of the Lord’s passion, though it may be brought at any hour of the day to the sick who are unable to participate in the liturgy. After a final prayer over the people, all depart in silence, leaving the cross in the church in order to encourage meditation on the paschal mystery.
- The altar is stripped at a convenient time after the service.

OUTLINE OF THE RITE

INTRODUCTORY RITES

Silent Prayer
Prayer

LITURGY OF THE WORD

First Reading
Responsorial Psalm
Second Reading
Gospel Acclamation
Passion of the Lord
Homily
General Intercessions

VENERATION OF THE CROSS

Showing of the Cross
Veneration of the Cross

COMMUNION RITE

The Lord's Prayer
Communion
Period of Silence
Prayer after Communion

CONCLUDING RITE

Prayer over the People

GOOD FRIDAY
CELEBRATION OF THE LORD'S PASSION

INTRODUCTORY RITES

**SILENT
PRAYER**

The priest and deacon go to the altar. There they make a reverence and prostrate themselves, or they may kneel. All pray silently for a while.

PRAYER

Then the priest goes to the chair with the deacon, faces the people, and, with hands outstretched, sings or says one of the following prayers. *Let us pray* is not said.

Remember, Lord, your tender mercies,
which you showed in ages past;
watch over and sanctify your servants,
for whom Christ your Son, by shedding his blood,
has established the paschal mystery.

Grant this in the name of Jesus, the Lord.

Or: Lord God,
by the suffering and death of your Son
you dissolved the legacy of darkness and death
that had fallen to the lot of every generation.
We were shaped in the likeness of Adam
and must bear the image of his earthly nature.
Reshape us in the likeness of Christ,
that we may bear the stamp of his heavenly glory
through the sanctifying power of your grace.

We ask this through Jesus Christ our Lord.

**ALTERNATIVE
PRAYER**

From the throne of grace, O God of mercy,
at the hour your Son gave himself to death,
hear the devout prayer of your people.

As he is lifted high upon the cross,
draw into his exalted life
all who are reborn
in the blood and water flowing from his opened side.

We ask this through Jesus Christ our Lord.

LITURGY OF THE WORD

After the introductory rites, the liturgy of the word is celebrated as indicated in the Lectionary.

HOMILY

A brief homily follows the readings.

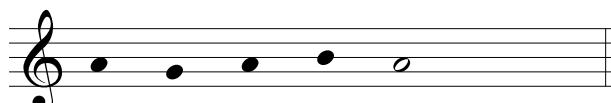
Following the homily, the priest or deacon may invite the assembly to pray in silence for a brief period of time.

GENERAL INTERCESSIONS

The general intercessions conclude the liturgy of the word. The deacon (or cantor), standing at the ambo or other convenient place, sings or says the invitatory or invitation to prayer in which each intention is stated. All pray silently for some period of time, and then the priest, with hands outstretched, sings or says the prayer. The people may either kneel or stand throughout the entire period of the general intercessions, or they may kneel and stand at the direction of the deacon.

After each invitatory or invitation to prayer, the deacon (or cantor) may sing one of the following:

A Deacon (or cantor):



We pray to the Lord.

The people answer:



For the sake of your Son, have mercy, Lord.

All pray in silence.

B Deacon:



Let us kneel.

All pray in silence. Then the deacon sings:



Let us stand.

Deacon:

Let us pray, dear friends, for the holy Church of God through -
out the world, that God will guide it and gather it to - gether,
so that we may worship the Father in tranquil - i - ty and peace.

After the period of silence [and **Letus stand**], the priest sings;

Almighty and eternal God, in Christ your Son you revealed
your glory to nation upon nation. Safeguard the great work of your mercy,
that your Church through - out the world
may persevere with unshakeable faith in confessing your ho - ly name.
We ask this through Jesus Christ our Lord.

The people answer:

A - men._____

Deacon:

Let us pray also for our Holy [Holy] Father, Pope N., N.,
that God, who has chosen him for the office of bishop,
will keep him in health and strength for the sake of the Church
to guide and govern the holy people of God.

After the period of silence [and **Let us stand**], the priest sings;

Almighty and eternal God, whose wisdom orders all things,
protect with your love the shepherd you have chosen, that the Christian people you entrust to his care may under his leadership prosper in faith.
We ask this through Jesus Christ our Lord.

The people answer:

A - men.

Deacon:

Let us pray also for N. our bishop, for all bishops,
priests, and deacons, and for all God's ho - ly people.

After the period of silence [and **Let us stand**], the priest sings:

Almighty and eternal God, by whose Spirit the Church is ruled and made holy,
hear the prayers we offer for those you have called to ministry
and for your en- tire people, that by your grace we may all serve you faithfully.
We ask this through Jesus Christ our Lord.

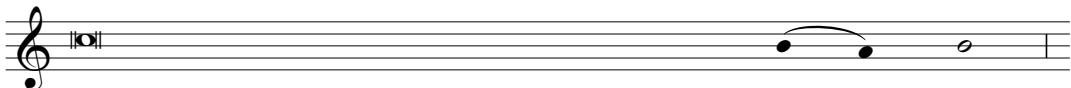
The people answer:

A - men.

Deacon:



Let us pray also for [our] catechumens, that God will open their ears and their hearts



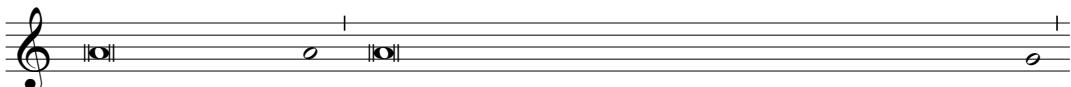
and unlock for them the gates of divine mercy,



so that through the waters of rebirth they may receive pardon for their sins



and find new life in Christ Jesus.

After the period of silence [and **Let us stand**], the priest sings;

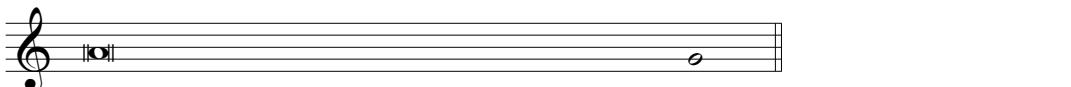
Almighty and eternal God, by whom the Church is continually blessed with new members,



deepen the faith and understanding of all catechumens, that, being reborn in the

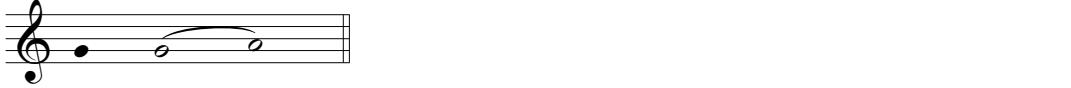


font of baptism, they may take their place among your adopted children.



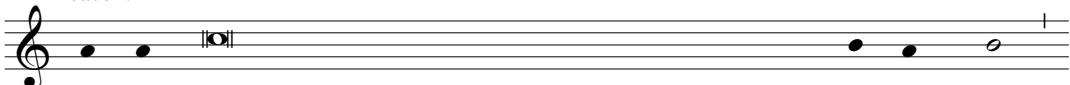
We ask this through Jesus Christ our Lord.

The people answer:



A - men.

Deacon:



Let us pray also for those who share our faith in Jesus Christ,



that God will gather together and keep in one Church all who seek to live by the truth.

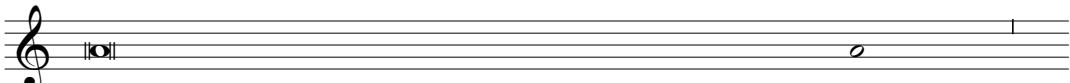
After the period of silence [and **Let us stand**], the priest sings;



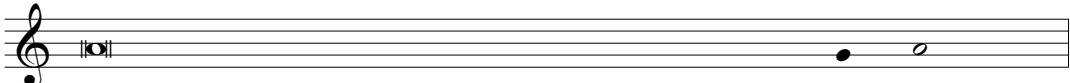
Almighty and eternal God, by whom the dispersed are gathered and kept together as one,



look lovingly on the flock of your Son, that all who have been sealed by one baptism



may be joined together by wholeness of faith



and preserved in fellowship by the bond of love.



We ask this through Jesus Christ our Lord.

The people answer:



A - men. —

Deacon:

Let us pray also for the Jew - ish people, the first to hear the word of God, that they will grow in the love of God's name and in faithful - ness to the covenant.

After the period of silence [and **Let us stand**], the priest sings;

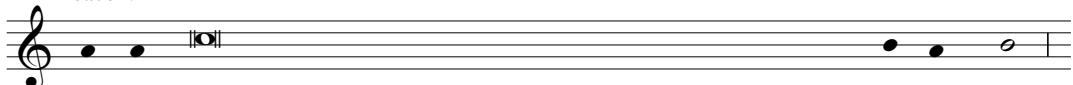
Almighty and eternal God, who long ago chose Abraham and his descendants and established them as children of the promise, hear the prayers of your Church, that the people you first made your own may arrive at the fullness of re - demption.

We ask this through Jesus Christ our Lord.

The people answer:

A - men._____

Deacon:



Let us pray also for those who do not share our faith in Je-sus Christ,

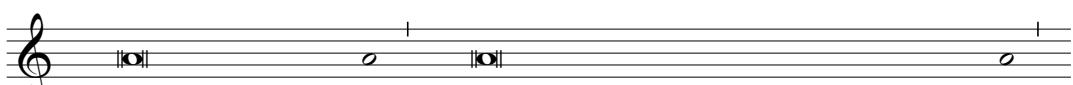


that the light of the Holy Spir - it will guide them toward the

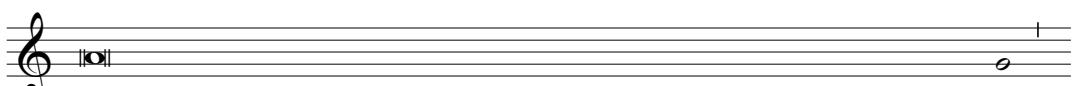


path of sal - vation.

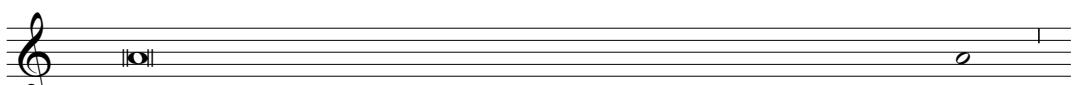
After the period of silence [and **Let us stand**], the priest sings;



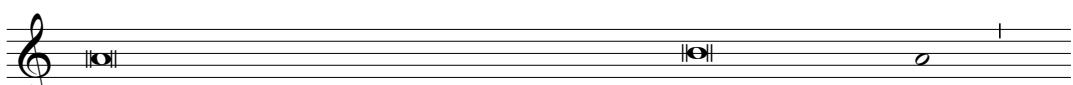
Almighty and eternal God, grant that those who do not believe in Christ,



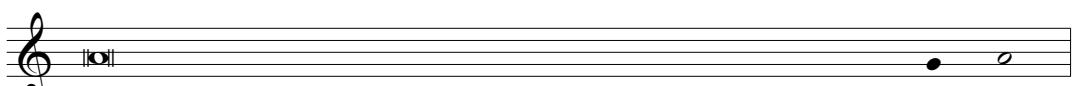
but who walk before you in sincerity of heart, may find the truth.



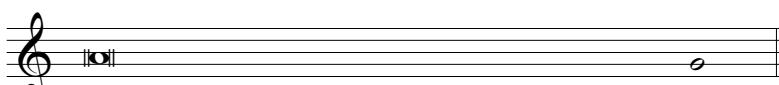
Make our love for each other grow



and draw us more deeply into the mystery of sal - vation,

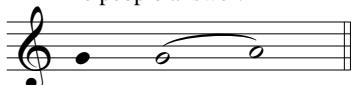


that we may bear before the world a more perfect witness to your love.



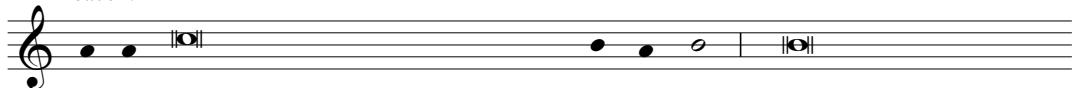
We ask this through Jesus Christ our Lord.

The people answer:



A - men.

Deacon:



Let us pray also for those who do not believe in God, that they will come to a



knowledge of God through their wholehearted seeking of all that is right.

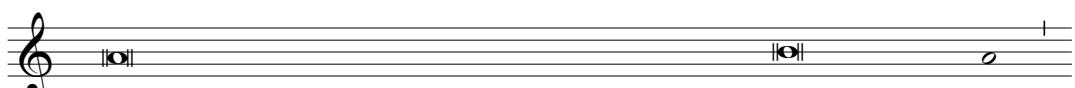
After the period of silence [and **Let us stand**], the priest sings;



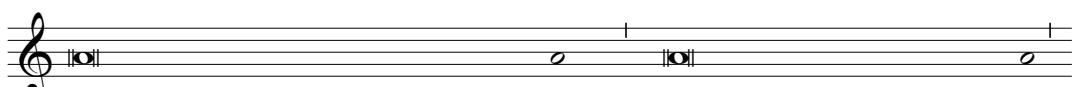
Almighty and eternal God, you implanted in the human heart such



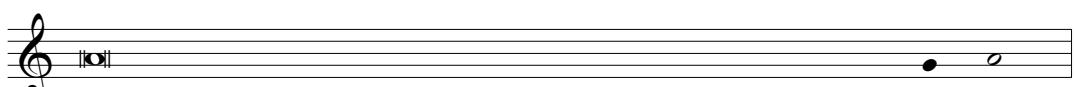
a deep longing for yourself that only in you can peace be found.



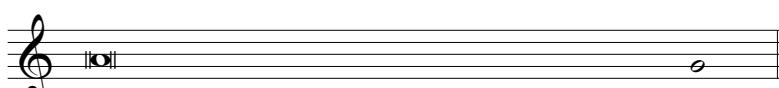
Grant that, despite the obstacles which stand in the way,



all may recognise the signs of your goodness, discern the holiness of your people,

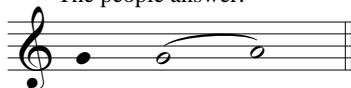


and so gladly acknowledge you as the one true God and Father of us all.



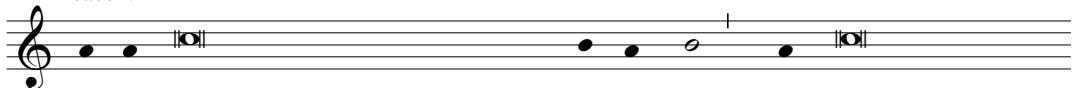
We ask this through Jesus Christ our Lord.

The people answer:



A - men._____

Deacon:



Let us pray also for those who serve in public office, that God will direct their

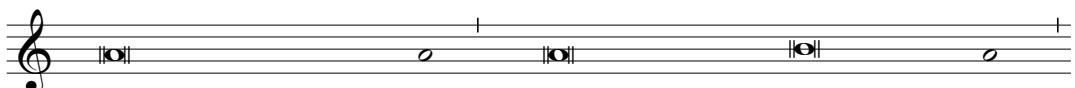


minds and hearts in accordance with his will to ensure true peace and freedom.

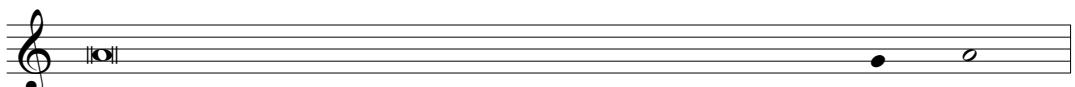
After the period of silence [and **Let us stand**], the priest sings;



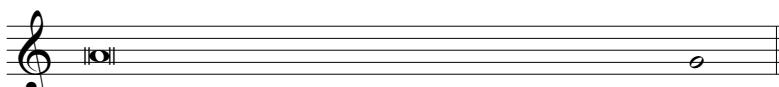
Almighty and eternal God, whose hand upholds the rights and aspirations of all,



guide those in authority, that people everywhere on earth

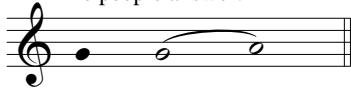


may enjoy prosperity, freedom of worship, and the security of peace.



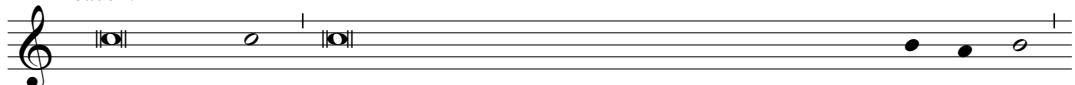
We ask this through Jesus Christ our Lord.

The people answer:

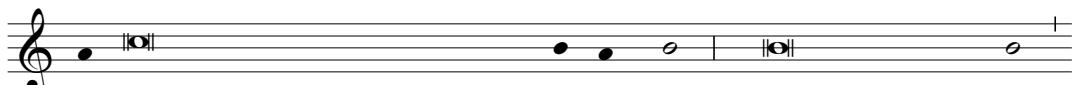


A - men. —

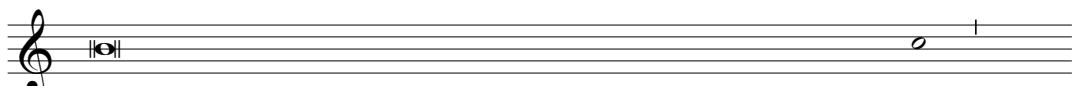
Deacon:



Finally, dear friends, let us pray that God will rid the world of falsehood and error,



dis-pel disease and famine from the face of the earth, break the fetters of captives,

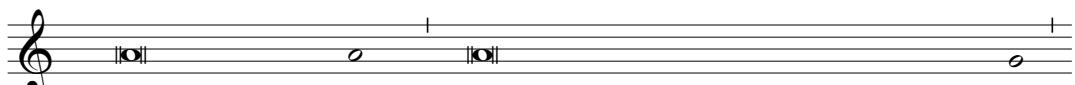


grant safe passage to travellers and those far from home,

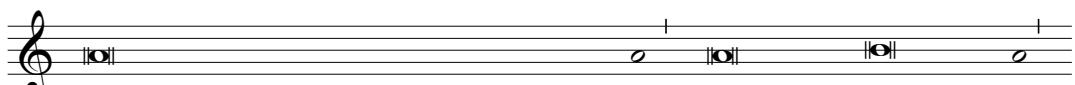


restore health to the sick, and give salva - tion to the dying.

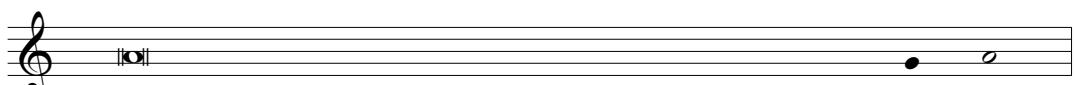
After the period of silence [and **Let us stand**], the priest sings;



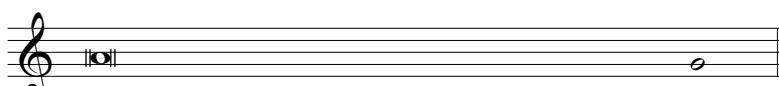
Almighty and eternal God, comfort of the afflicted and strength of the weary,



hear the voices of those who cry to you in dis-tress and grant that all may re-joice,

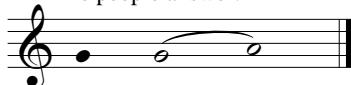


because your mercy attended them in their hour of need.



We ask this through Jesus Christ our Lord.

The people answer:



A - men.____

The deacon says:

Let us pray, dear friends,
for the holy Church of God throughout the world,
that God will guide it and gather it together,
so that we may worship the Father in tranquillity and peace.
[Let us kneel.]

All pray in silence.

[Let us stand.]

Then the priest says:

Almighty and eternal God,
in Christ your Son
you revealed your glory to nation upon nation.
Safeguard the great work of your mercy,
that your Church throughout the world
may persevere with unshakeable faith
in confessing your holy name.

We ask this through Jesus Christ our Lord.

The deacon says:

Let us pray also for our Holy Father, Pope N.,
that God, who has chosen him for the office of bishop,
will keep him in health and strength for the sake of the Church
to guide and govern the holy people of God.
[Let us kneel.]

All pray in silence.

[Let us stand.]

Then the priest says:

Almighty and eternal God,
whose wisdom orders all things,
protect with your love the shepherd you have chosen,
that the Christian people you entrust to his care
may under his leadership prosper in faith.

We ask this through Jesus Christ our Lord.

3 For the ministers and people of the Church
The deacon says:

Let us pray also for N. our bishop,
for all bishops, priests, and deacons,
and for all God's holy people.
[Let us kneel.]

All pray in silence.

[Let us stand.]

Then the priest says:

Almighty and eternal God,
by whose Spirit the Church is ruled and made holy,
hear the prayers we offer
for those you have called to ministry
and for your entire people,
that by your grace we may all serve you faithfully.

We ask this through Jesus Christ our Lord.

4 For those preparing for baptism

The deacon says:

Let us pray also for [our] catechumens,
that God will open their ears and their hearts
and unlock for them the gates of divine mercy,
so that through the waters of rebirth
they may receive pardon for their sins
and find new life in Christ Jesus.
[Let us kneel.]

All pray in silence.

[Let us stand.]

Then the priest says:

Almighty and eternal God,
by whom the Church is continually blessed with new members,
deepen the faith and understanding of all catechumens,
that, being reborn in the font of baptism,
they may take their place among your adopted children.

We ask this through Jesus Christ our Lord.

The deacon says:

Let us pray also for those who share our faith in Jesus Christ,
that God will gather together and keep in one Church
all who seek to live by the truth.

[Let us kneel.]

All pray in silence.

[Let us stand.]

Then the priest says:

Almighty and eternal God,
by whom the dispersed are gathered
and kept together as one,
look lovingly on the flock of your Son,
that all who have been sealed by one baptism
may be joined together by wholeness of faith
and preserved in fellowship by the bond of love.

We ask this through Jesus Christ our Lord.

The deacon says:

Let us pray also for the Jewish people,
the first to hear the word of God,
that they will grow in the love of God's name
and in faithfulness to the covenant.

[Let us kneel.]

All pray in silence.

[Let us stand.]

Then the priest says:

Almighty and eternal God,
who long ago chose Abraham and his descendants
and established them as children of the promise,
hear the prayers of your Church,
that the people you first made your own
may arrive at the fullness of redemption.

We ask this through Jesus Christ our Lord.

The deacon says:

Let us pray also for those
who do not share our faith in Jesus Christ,
that the light of the Holy Spirit
will guide them toward the path of salvation.
[Let us kneel.]

All pray in silence.

[Let us stand.]

Then the priest says:

Almighty and eternal God,
grant that those who do not believe in Christ,
but who walk before you in sincerity of heart,
may find the truth.
Make our love for each other grow
and draw us more deeply into the mystery of salvation,
that we may bear before the world
a more perfect witness to your love.

We ask this through Jesus Christ our Lord.

The deacon says:

Let us pray also for those who do not believe in God,
that they will come to a knowledge of God
through their wholehearted seeking of all that is right.
[Let us kneel.]

All pray in silence.

[Let us stand.]

Then the priest says:

Almighty and eternal God,
you implanted in the human heart
such a deep longing for yourself
that only in you can peace be found.
Grant that, despite the obstacles which stand in the way,
all may recognise the signs of your goodness,
discern the holiness of your people,
and so gladly acknowledge you
as the one true God and Father of us all.

We ask this through Jesus Christ our Lord.

The deacon says:

Let us pray also for those who serve in public office,
that God will direct their minds and hearts
in accordance with his will
to ensure true peace and freedom.
[Let us kneel.]

All pray in silence.

[Let us stand.]

Then the priest says:

Almighty and eternal God,
whose hand upholds the rights and aspirations of all,
guide those in authority,
that people everywhere on earth
may enjoy prosperity, freedom of worship,
and the security of peace.

We ask this through Jesus Christ our Lord.

The deacon says:

Finally, dear friends, let us pray that God
will rid the world of falsehood and error,
dispel disease and famine from the face of the earth,
break the fetters of captives,
grant safe passage to travellers and those far from home,
restore health to the sick,
and give salvation to the dying.
[Let us kneel.]

All pray in silence.

[Let us stand.]

Then the priest says:

Almighty and eternal God,
comfort of the afflicted and strength of the weary,
hear the voices of those who cry to you in distress
and grant that all may rejoice,
because your mercy attended them in their hour of need.

We ask this through Jesus Christ our Lord.

VENERATION OF THE CROSS

SHOWING OF THE CROSS

After the general intercessions, the veneration of the cross takes place.

One of the two following forms may be chosen for the showing of the cross, pastoral demands determining which is more effective.

A

The priest or deacon accompanied by the ministers, or another suitable minister, goes to the church door. There he takes the uncovered cross, and the ministers take lighted candles. They go in procession through the church to the sanctuary. Near the entrance of the church, in the middle of the church, and at the sanctuary, the one carrying the cross stops, lifts it up, and sings the invitation **Behold the wood of the cross**. All answer: **Come, let us worship** or **Venite, adoremus**. After each response all kneel and venerate the cross briefly in silence. After the third response he sets the cross down or hands it to the ministers to hold. Candles are placed on either side of the cross, and the veneration follows.

B

The veiled cross is carried to the altar by the deacon or another priest, accompanied by two ministers with lighted candles. Standing at the altar, the priest takes the cross, uncovers the upper part of it, then elevates it and begins the invitation **Behold the wood of the cross**. He may be assisted in the singing by the deacon or, if convenient, by the choir. All answer: **Come, let us worship** or **Venite, adoremus**. At the end of the singing all kneel and venerate the cross briefly in silence; the priest remains standing and holds the cross high.

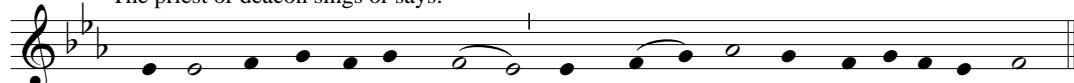
Then the priest uncovers the right arm of the cross, lifts it up, and again begins the invitation **Behold the wood of the cross**, and the rite is repeated as before.

Finally, he uncovers the entire cross, lifts it up, and begins the invitation **Behold the wood of the cross** a third time, and the rite is repeated as before.

Accompanied by two ministers with lighted candles, the deacon or the priest then carries the cross to a suitable place. There he sets the cross down or hands it to the ministers to hold. Candles are placed on either side of the cross, and the veneration follows.

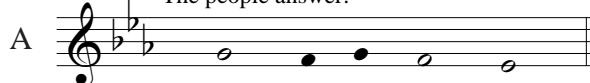
An alternative setting of **Behold the wood of the cross** is found on page 1155.

The priest or deacon sings or says:



Be-hold the wood of the cross,— on which— hung the Saviour of the world.

The people answer:



Come, let us wor - ship.



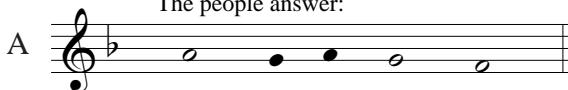
Ve - ni - te,— ad - o - re - mus.—

The priest or deacon sings or says:



Be-hold the wood of the cross,— on which hung the Saviour of the world.

The people answer:



Come, let us wor - ship.



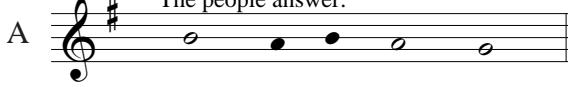
Ve - ni - te, _____ ad - o - re - mus._____

The priest or deacon sings or says:



Be-hold the wood of the cross,— on which hung the Saviour of the world.

The people answer:



Come, let us wor - ship.



Ve - ni - te, _____ ad - o - re - mus._____

VENERATION OF THE CROSS

The priest, clergy, and faithful approach to venerate the cross as in a procession. They make a simple genuflection or perform some other appropriate sign of reverence in accord with local custom, for example, kissing the cross. Only one cross should be used for the veneration. All who have venerated the cross return to their places and sit.

If the number of people makes it impossible for everyone to venerate the cross individually, the priest may take the cross, after some of the faithful have venerated it, and stand in the centre in front of the altar. In a few words he invites the people to venerate the cross and then holds it up briefly for them to worship in silence.

The song *We glorify your cross (Crucem tuam adoremus)*, the Reproaches, or the hymn *Holy cross that saints rely on (Crux fidelis)* from the Antiphonal, page 994, or other suitable songs may be sung during the veneration of the cross.

After the veneration, the cross is carried to its place near the altar, and the lighted candles are placed around the altar or near the cross.

COMMUNION RITE

The altar is covered with a cloth and the corporal and book are placed on it. Then the deacon or, if there is no deacon, the priest brings the vessel with the blessed sacrament from the place of reservation directly to the altar without any procession, while all stand in silence. Two ministers with lighted candles accompany him and they place their candles near the altar or on it.

The deacon places the vessel on the altar and uncovers it. Meanwhile the priest comes from the chair, genuflects, and goes to the altar.

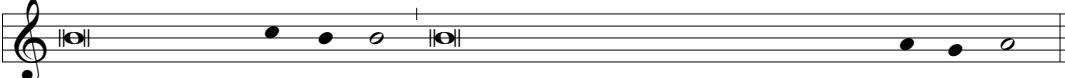
THE LORD'S
PRAYER

INVITATION

With hands joined, the priest sings or says one of the following invitations to the Lord's Prayer or similar words.

A 

Taught by the Saviour's command and formed by the word of God, we dare to say:

B 

The Father has forgiven us; let us forgive our neighbour from the heart, as we say:

THE LORD'S PRAYER

With hands outstretched, the priest sings or says one of the following, together with the people:

A 

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come,



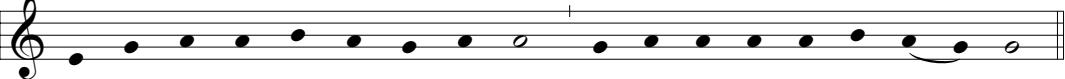
Thy will be done on earth, as it is in heaven. Give us this day



our daily bread, and forgive us our trespasses,



as we forgive those who trespass against us,



and lead us not into temptation, but deliver us from evil.

B 

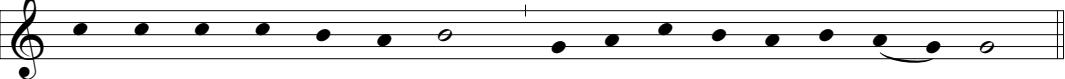
Our Father in heaven, hallowed be your name, your kingdom come,



your will be done, on earth as in heaven. Give us today our daily bread.

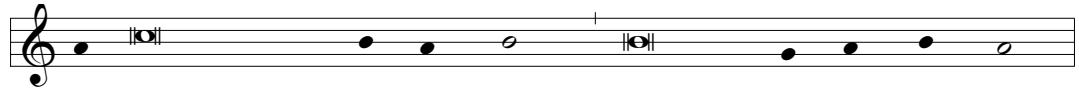


Forgive us our sins as we forgive those who sin against us.



Save us from the time of trial and deliver us from evil.

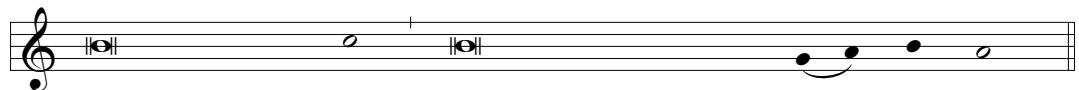
With hands still outstretched, the priest continues alone:



De - liver us, Lord, from ev - ery evil, and grant us peace in our day.



In your mercy keep us free from sin and pro - tect us in time of trial,



as we wait in joyful hope for the coming of our Saviour, Je - sus Christ.

He joins his hands.

The people end the prayer with the acclamation:



For the kingdom, the power and the glo - ry are yours now and for ev - er

COMMUNION

PRIVATE PREPARATION

Then the priest joins his hands and says inaudibly:

Lord Jesus Christ, with faith in your love and mercy I eat your body. Let it not bring me condemnation, but health of mind and body.

INVITATION

The priest genuflects and takes some of the consecrated bread and, extending it toward the people, says the following invitation:

Behold the Lamb of God,
who takes away the sin of the world.
Blessed are those called to the banquet of the Lamb.

The priest and people say together:

Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

COMMUNION SONG

While the priest is receiving the body of Christ, the communion song is begun.

The priest says inaudibly:

May the body of Christ bring me to everlasting life.

He reverently consumes the body of Christ.

After the priest has received communion, the deacon receives the consecrated bread and then assists the priest in giving communion to the people.

COMMUNION PROCESSION

The priest takes the plate or other vessel and goes to the communicants. For each one he takes a piece of the consecrated bread, raises it a little, and shows it, saying:

The body of Christ.

The communicant receives communion after answering:

Amen.

After the completion of communion, the deacon or another minister may take the vessel containing the eucharist to a place prepared outside the church or, if circumstances require, may place it in the tabernacle.

PERIOD OF SILENCE

A period of silence may now be observed.

PRAYER AFTER COMMUNION

Let us pray, all pray silently for awhile, unless a period of silence has already been observed.

Almighty and ever-living God,
you have restored us to life
through the blessed death and resurrection of your Christ.
Preserve within us the work of your mercy,
that, being united with his paschal mystery,
we may never cease to offer you faithful service.

We ask this in the name of Jesus, the Lord.

CONCLUDING RITE

PRAYER OVER THE PEOPLE

The priest says the following prayer with hands extended over the people.
Lord,
send down abundant blessing upon your people,
who have recalled your Son's death
in the sure hope of rising again.
Grant them pardon and renew their strength;
deepen their faith
and confirm in them your work of eternal redemption.

We ask this through Jesus Christ our Lord.

Then all depart in silence.

HOLY SATURDAY

On Holy Saturday the Church waits at the tomb of the Lord, meditating on his suffering and death and looking forward to the holy night of the Easter Vigil. The altar is left bare, and the sacrifice of the Mass is not celebrated. This day is characterised by fasting, waiting, and alertness in prayer. Thus the community assembles for the Vigil to begin the Easter celebrations with a heightened sense of expectation and joy. This spirit of joy overflows into the following period of fifty days.

- On this day holy communion may be given only as viaticum.
- For the elect it is a day of retreat in final preparation for the sacraments of initiation. When it is possible, they come together with some of the faithful for reflection and prayer and to celebrate some or all of the preparation rites: the presentation of the Lord's Prayer, the "return" or recitation of the Creed, which was presented to them solemnly during Lent, the ephphetha rite, the choosing of a baptismal name, and the anointing with the oil of catechumens. If the anointing is celebrated, it may be a suitable occasion to receive in the parish the oils newly blessed by the bishop.¹

¹See The Roman Ritual, *Rite of Christian Initiation of Adults*, Introduction, no. 22; see also no. 172ff.

EASTER SUNDAY
THE RESURRECTION OF THE LORD

S E A S O N O F E A S T E R

THE EASTER VIGIL

*This is the night
when Jesus Christ broke the chains of death
and in triumphant glory rose from the grave.*

*Rejoice, O mother Church, with all your children,
resplendent in your risen Saviour's light!*

1 On this holy night, called the “mother of all vigils,” the Church keeps watch, celebrating the resurrection of Christ in the sacraments and awaiting his return in glory. It is the turning point of the Triduum, the passover of the new covenant which marks Christ’s passage from death to life.¹

2 This paschal mystery, already celebrated in various ways since the Mass of the Lord’s Supper, is clearly and joyfully announced from the very beginning of the Vigil liturgy. The service of light, culminating in the great Easter proclamation of the resurrection, establishes from the outset the meaning of the celebration. It is in the light of the Easter candle that the Scriptures are read, understood, and received. They unfold the wonderful story of God’s work of creation and recreation. Then, those chosen for Christian initiation are plunged into the waters of Jesus’ death and resurrection and are anointed by the Spirit. The whole assembly of the faithful renew the promises of their baptism, and, finally, gathered at the table of the Lord, all celebrate Christ’s triumphant sacrifice and share the sacrament of his body and blood.

3 In this way, in accord with most ancient tradition, this night is kept as a vigil for the Lord (see Exodus 12:42). The Gospel of Saint Luke (see Luke 12:35ff) reminds the faithful to have their lamps burning, to be like servants awaiting the return of the head of the household who, on arriving, will find them awake and will seat them at the family table.

- The entire celebration of the Easter Vigil takes place at night, beginning sometime after nightfall and ending before daybreak on Sunday. It occupies the main part of the night and it does not correspond to the usual Saturday evening Mass in time or duration; its character is unique in the liturgical cycle.²
- The people assemble around a bonfire. Its flames dispel the darkness and light up the night. The beauty of the fire, its warmth and its light, draw the liturgical assembly together as the people arrive. Assistance

¹ See Congregation of Rites, General Norms for the Liturgical Year and Calendar, 21 March 1969 (hereafter, GNLYC), no. 21.

² See GNLYC, no. 21; see Congregation of Rites, Instruction *Eucharisticum mysterium*, On Worship of the Eucharist, 25 May 1967, no. 28; see Congregation for Divine Worship, Circular Letter *Paschalis sollemnitatis* to presidents of the conferences of bishops and presidents of national liturgical committees, on the preparation and celebration of the Easter Triduum, 16 January 1988 (hereafter, PS), no. 78.

should be provided for the infirm. Sound amplification equipment may be necessary to enable all to hear. After a while, the ministers in white Mass vestments come to the fire. It is blessed and the large Easter candle is prepared.

- Circumstances where it is impossible to light a large fire call for careful adaptation of the rite so that the power of this first sign is not destroyed. In this instance, after the people have assembled inside the church, the priest goes with the ministers (carrying the Easter candle) to the door of the church or another place best suited to the participation of the people. If necessary, the people turn to face the priest.
- The various rites provided for the preparation of the candle are optional. The conference of bishops, in keeping with the culture of the people, may determine special rites for this preparation.
- Having taken time to gather around the fire, the community sets off in a solemn procession of light into the church. This procession will have its full effect if the church is in darkness. The large Easter candle, a “pillar of fire” symbolising the risen Christ who conquers sin and death, leads the procession. The best time and method for distributing and lighting the candles of the people will depend on circumstances, but it should not disrupt the procession. Those to be baptised do not yet carry candles. Sung acclamations are provided for the procession and others in honour of Christ may be added.³
- On arrival in the church, the Easter proclamation is sung by the deacon, the priest, or a cantor. The participation of the people may be enhanced by inserting approved acclamations. The Easter proclamation is sung standing in the holy light of the Easter candle and the candles held by the people. For good effect, electric lighting may be left off until the service of light is finished. Then it could be used throughout the Easter Vigil, focusing first on the ambo, then on the font, and finally on the altar.
- The character of this night as a vigil is demonstrated most clearly in the liturgy of the word, when the Church meditates on all the wonderful things God has done for us from the beginning. The nine readings trace the outstanding events of the history of salvation understood in the light of the Easter proclamation, which has just been heard. The sung *Gloria* points toward the proclamation of the good news about Jesus; it should not be so elaborate that it overshadows what it is meant to introduce. The gospel of the resurrection, with which the account of salvation history culminates, is greeted with greatest solemnity in the joyful Easter alleluias. The faithful reflect calmly on each reading by singing the responsorial psalm, by silence, and by listening and responding to the prayer proclaimed by the priest. The prayer after each reading helps to place the reading within the context of the paschal mystery. The homily, an integral part of the liturgy, draws these elements together and leads the people into the celebration of the Easter

³See PS, no. 83.

sacraments, which will follow. A variety of ways of proclaiming the lessons and singing the responses will sustain the attention of all. Time is unimportant on this holy night, haste is unseemly, and abbreviation of the liturgy of the word is unnecessary except when pastoral conditions genuinely require it. (At least three readings from the Old Testament should be read, although for very serious reasons the number may be reduced to two. The reading of Exodus 14, however, is never omitted.)⁴

- In the third part of the Vigil, new members of the Church are reborn in the celebration of the sacraments of initiation as the day of resurrection approaches. Baptism recalls and makes present the paschal mystery of Jesus' death, burial, and resurrection because in baptism we pass from the death of sin into life (see Romans 6:1-11).⁵ Easter, especially the Easter Vigil, is therefore the best time for the celebration of baptism.⁶ It is highly desirable that baptism by immersion be used on this night, since it is more suitable as a symbol of participation in the death and resurrection of Christ.⁷ Without the celebration of baptism at the Vigil, the blessing of water, the renewal of baptismal promises, and the sprinkling lose some of their significance. In a parish, therefore, it ought to be quite exceptional to celebrate the Vigil without baptism, at least the baptism of infants in those instances where there are no adult candidates. The bishop, in particular, chief steward of the mysteries of God and leader of the entire liturgical life in the Church, should personally celebrate baptism at the Easter Vigil.⁸
- If the blessing of the baptismal water does not take place at the baptistery, the vessel of water is reverently carried to the font after the renewal of baptismal promises. If the blessing of baptismal water does not take place, the water blessed for the renewal of baptismal promises is put in a suitable place after the renewal.
- Adults and children of catechetical age who are baptised at the Vigil are normally also confirmed before sharing in the eucharist. In addition, there may be baptised adults who, after a period of catechesis, are ready for confirmation and first eucharist. In this case, some restructuring of the rites of the Easter Vigil may be necessary, and help can be found in the chapter of the *Rite of Christian Initiation of Adults* entitled "Preparation of Uncatechized Adults for Confirmation and Eucharist." The candidates for baptism are presented first, the litany is sung, and the water of the font is blessed. After their profession of faith, they are baptised and presented with a lighted candle. Confirmation is celebrated with the laying on of hands and the anointing with chrism.

⁴ See The Roman Missal, *Lectionary for Mass*, 2nd English edition, 1981, Introduction, no. 99; see PS, nos. 85-87.

⁵ See The Roman Ritual, *Rite of Christian Initiation of Adults*, English edition, 1986 (hereafter, RCIA), General Introduction to Christian Initiation, no. 6.

⁶ See RCIA, Introduction, nos. 17 and 23; see The Roman Ritual, *Rite of Baptism for Children* (hereafter, RBC), Introduction, no. 9.

⁷ See RCIA, General Introduction to Christian Initiation, no. 22; see RBC, Introduction, no. 18.

⁸ See RCIA, General Introduction to Christian Initiation, no. 12.

Then all the faithful also light their candles and they renew their baptismal promises. They are sprinkled with the baptismal water. The initiation liturgy concludes with the general intercessions, that is, the prayer of the faithful, in which the neophytes take part for the first time.

- If infants are to be baptised during the Easter Vigil, the following is done. First, the rite of reception of the infants is celebrated at a convenient time and place before the Vigil. In this separate celebration the liturgy of the word may be omitted. The prayer of exorcism is said, followed by the anointing with the oil of catechumens. During the Easter Vigil itself, the infants are presented by the parents and godparents after the presentation of the adult candidates. The parents and godparents make the profession of faith with the elect. After all the infants have been baptised, they are anointed with chrism. Following the presentation of the lighted candles, the parents and godparents return to their places with the infants. The celebration then continues with the confirmation of the adults.⁹
- Pastoral considerations may suggest that along with the celebration of the sacraments of Christian initiation, the Easter Vigil should include the rite of reception of already baptised Christians into the full communion of the Catholic Church. This will necessitate some restructuring of the rites of the Easter Vigil. Provision is made for this in the chapter of the *Rite of Christian Initiation of Adults* entitled “Celebration at the Easter Vigil of the Sacraments of Initiation and of the Rite of Reception into the Full Communion of the Catholic Church.”
- The Vigil culminates with the liturgy of the eucharist, when the whole Church is called to the table that the Lord has prepared for his people through his death and resurrection. It is the high point of the night’s liturgy because it is in the fullest sense the Easter sacrament: the commemoration of the sacrifice of the cross, the presence of the risen Christ, the completion of Christian initiation, and the foretaste of the eternal pasch.¹⁰ Therefore it should not appear as an appendix to the Vigil liturgy, nor should it be overshadowed in its solemnity by the eucharist of Holy Thursday evening. Before being welcomed to the supper of the Lord’s body and blood, the newly initiated share for the first time in the faithful’s holy kiss of peace.

⁹ See RBC, Introduction, no. 28:1 and 2.

¹⁰ See PS, no. 90.

OUTLINE OF THE RITE

SERVICE OF LIGHT

Greeting
Introduction
Blessing of the Fire
[Preparation of the Easter Candle]
Lighting of the Easter Candle
Procession
Easter Proclamation (*Exsultet*)

LITURGY OF THE WORD

Invitation
Readings from the Old Testament
 Responsorial Psalms
 Prayers after the Readings
Gloria
Prayer
Reading from the New Testament
Solemn Alleluia and Psalm
Gospel
Homily

CELEBRATION OF THE SACRAMENTS OF INITIATION

CELEBRATION OF BAPTISM
Presentation of the Candidates
Invitation to Prayer
Litany of the Saints
Blessing of the Water
Profession of Faith
 Renunciation of Sin
 Profession of Faith
Baptism
Acclamation
Explanatory Rites
 [Anointing after Baptism]
 [Clothing with a Baptismal Garment]
Presentation of a Lighted Candle

CELEBRATION OF CONFIRMATION

Invitation
Laying on of Hands and Prayer
Anointing with Chrism

RENEWAL OF BAPTISMAL PROMISES

[Blessing of the Water
 Invitation to Prayer
 Prayer of Blessing]
Invitation
Renewal of Baptismal Promises
 Renunciation of Sin
 Profession of Faith
Sprinkling with Blessed Water
General Intercessions

LITURGY OF THE EUCHARIST

CONCLUDING RITE

EASTER SUNDAY
THE RESURRECTION OF THE LORD

THE EASTER VIGIL

SERVICE OF LIGHT
(LUCERNARIUM)

When the people have assembled, the priest and deacon go to them with the ministers, one of whom carries the Easter candle. After making the sign of the cross, the priest greets the people, using the following greeting or one of the other greetings from the Order of Mass.

GREETING

The grace of God,
so rich in mercy and boundless in compassion,
be with you all.

The people answer:

And also with you.

The priest or deacon gives a brief introduction, instructing the faithful about the night Vigil.
He may use the following or similar words.

INTRODUCTION

Dear friends in Christ,
on this most holy night
when our Lord Jesus Christ passed from death to life,
the Church invites its sons and daughters throughout the world
to come together in vigil and prayer.
This is the passover of the Lord:
if we keep the memory of his death and resurrection
by hearing his word and celebrating his mysteries,
then we may be confident
that we shall share his victory over death
and live with him for ever in God.

BLESSING OF THE FIRE

After **Let us pray** and the pause for silent prayer, the priest, with hands outstretched, blesses the fire.

Lord God,
we share in the brightness of your glory
through your Son, the light of the world.
Make this new fire + holy.
Through this Easter celebration,
purify our minds and inflame us with new hope,
that we may come one day to the feast of eternal light.

We ask this through Jesus Christ our Lord.

The people answer:

Amen.

PREPARATION OF THE EASTER CANDLE

Depending on the nature of the congregation, it may seem appropriate to stress the dignity and significance of the Easter candle. Any or all of the following symbols may be used in preparing the candle. The conferences of bishops may also determine other ways to prepare the candle better adapted to the culture of the people.

After the blessing of the new fire, an acolyte or one of the ministers brings the Easter candle to the priest, who cuts a cross in the wax with a stylus. Then he cuts the Greek letter alpha (A) above the cross, the letter omega (Ω) below, and the numerals of the current year between the arms of the cross.

As the vertical arm of the cross is cut, the priest says:

Christ yesterday and today,

As the horizontal arm of the cross is cut, the priest says:

the beginning and the end,

As the alpha above the cross is cut, the priest says:

the Alpha

As the omega below the cross is cut, the priest says:

and the Omega.

As the first numeral in the upper left angle of the cross is cut, the priest says:

All time belongs to him

As the second numeral in the upper right angle of the cross is cut, the priest says:

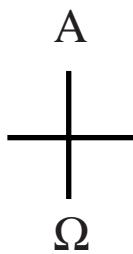
and all the ages.

As the third numeral in the lower left angle of the cross is cut, the priest says:

To him be glory and power

As the last numeral in the lower right angle of the cross is cut, the priest says:

through every age for ever. Amen.



When the cross and other marks have been made, the priest may insert five grains of incense in the candle. He does this in the form of a cross, saying:

- (1) By his holy
- (2) and glorious wounds 1
- (3) may Christ the Lord 4 2 5
- (4) guard us 3
- (5) and keep us. Amen.



LIGHTING OF THE EASTER CANDLE

May the light of Christ, rising in glory,
dispel the darkness of our hearts and minds.

PROCESSION

Then the deacon or, if there is no deacon, the priest takes the Easter candle, lifts it high, and sings alone the following acclamation. Alternative acclamations are found on pages 1156-1158.

Christ—our—light.—

The people answer:

Thanks— be to God.—

Then all enter the church, led by the deacon with the Easter candle. If incense is used, the thurifer carrying the censer with burning incense precedes the deacon.

At the church door the deacon lifts the candle high and sings a second time at a higher pitch the following acclamation:

Christ— our— light.—

The people answer:

Thanks— be to God.—

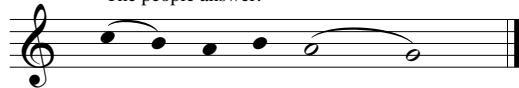
All light their candles from the Easter candle and continue in the procession.

When the deacon arrives before the altar, he faces the people and sings a third time at a still higher pitch the following acclamation:



Christ— our— light.—

The people answer:



Thanks— be to God.—

EASTER PROCLAMATION (EXSULTET)

When he comes to the altar, the priest goes to his chair. The deacon places the Easter candle on a stand in the middle of the sanctuary or near the ambo. If incense is used, the priest puts some in the censer, as at the gospel of Mass. Then the deacon asks and receives the blessing from the priest. (This blessing is omitted if the Easter proclamation is sung by one who is not a deacon.) The priest says in a low voice:

The Lord be in your heart and on your lips
that you may worthily proclaim his Easter praise:
in the name of the Father, and of the Son, +
and of the Holy Spirit. Amen.

The deacon or, if there is no deacon, the priest may incense the book and candle. He then sings the Easter proclamation at the ambo. All stand and hold lighted candles.

If necessary, the Easter proclamation may be sung by a priest or cantor.

The Easter proclamation may be sung using option A, the complete form, or option B, an abbreviated form. An alternative form of the Easter proclamation is found on page 328. The texts and music that are shaded may be omitted.

A Complete Form of the Easter Proclamation

Three staves of musical notation in G clef. The first staff has lyrics: "Ex - ult— and sing, O heav'n - ly choirs of an - gels!" The second staff has lyrics: "Re - joice,— all you pow'rs in heav - en and on earth!" The third staff has lyrics: "Je - sus Christ our King—— is ris - - en!" The notation consists of quarter notes and eighth notes with slurs.

Sound the trum - pet, sing of our sal - va - tion!

 Re - joice, O earth, in shin - ing splen - dour,

 ra - diant in the bright - ness of your king!

 Lands that once lay cov - ered by dark - ness,

 see Christ's glo - ry fill - ing all the u - ni - verse!

 Re - joice, O moth - er Church, with all your chil - dren,

 re - splen - dent in your ris - en Sav - iour's light!

 Let our joy - ful voic - es re - sound this night!

 Let God's peo - ple shake these walls with shouts of praise!

A A Minister who is a deacon sings:

Re-joice, be - lov-ed friends—and heirs with Christ, standing with me in this

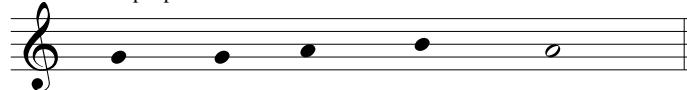
 won - drous light! Pray that God grant to me, a dea - con of the Church,

 strength to sing this Eas - ter can - dle's prais - es.



The Lord be with you.

The people answer:

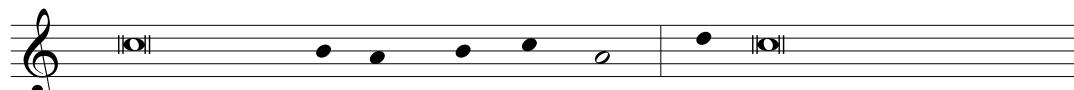


And also with you.

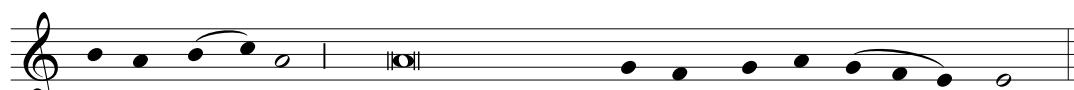
B A minister who is a priest or cantor sings:



Re-joice,— be - lov - ed friends— and heirs with Christ,



standing with me in this won-drous light! Join me in seeking from God's



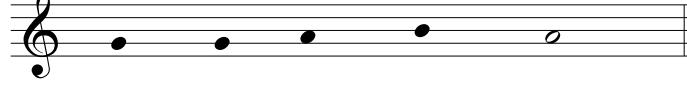
Ho-ly Spir - it grace to sing this Eas-ter proc- la - ma - tion.

A minister who is a priest adds:

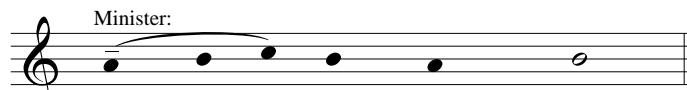


The Lord be with you.

The people answer:

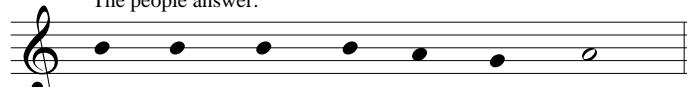


And also with you.



Lift up your hearts.

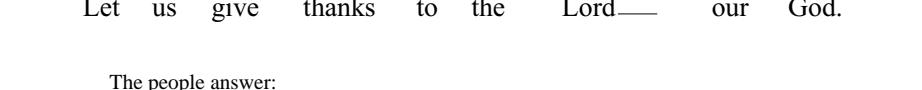
The people answer:



We lift them up to the Lord.



Let us give thanks to the Lord— our God.



The people answer:



It is right to give thanks— and praise.—

Minister:

It is truly right and just that with full hearts and minds— and voic - es,
we should praise you, unseen God, al - might - y Fa - ther,
and your on - ly Son, our Lord—— Je - sus Christ.
For Christ ransomed us with his pre - cious blood
and, by nailing to the cross the decree that con - demned—— us,
he paid to you, e - ter - nal Fa - ther, the price of A - dam's sin.
This—— is—— our Pass - o - ver feast, when Christ, the true Lamb, is slain,
whose blood con - secrates the homes of all—— be - liev - ers.

The cantor sings the following acclamation and the people repeat it:

This is the night. This is our pass - ov - er feast.

Minister:

This _____ is the night when first you set the chil - dren of Is - ra-el free:
 you saved our ancestors from slaver - y in E - gypt
 and led them dry - shod through the sea.

The people take up the acclamation:

This is the night. This is our pass - ov - er feast.

Minister:

This ___ is ___ the night when you led your people by a pil - lar of fire:
 with your light you showed them the way and destroyed all the dark-ness of sin.

The people take up the acclamation:

This is the night. This is our pass - ov - er feast.

Minister:

This ___ is ___ the night when Christians every - where,
 washed clean of sin and freed from all de - file - ment,
 are re - stored to grace and grow in ho - li - ness.

The people take up the acclamation:

This is the night. This is our pass - ov - er feast.

Minister:

This _____ is the night when Jesus Christ broke the chains____ of death

and in tri- um- phant glo- ry rose from the grave. What good would life have

been for us had Christ not come as our____ Re - deem - er?

O_____ God, how wonder - ful your care for us!

How boundless your mer-ci-ful love! To ran- som a slave, you gave up a Son!

The cantor sings the following acclamation, and the people repeat it:

Glo - ry and praise to you, O God!

Minister:

O____ nec- es- sar- y sin____ of A - dam, des- troyed by the death____ of Christ!

O_____ hap- py fault, which gained for us so great a Re- deem - er!

The people take up the acclamation

Glo - ry and praise to you, O God!

Minister:

O_____ night tru - ly blest! O____ night chosen a - bove all

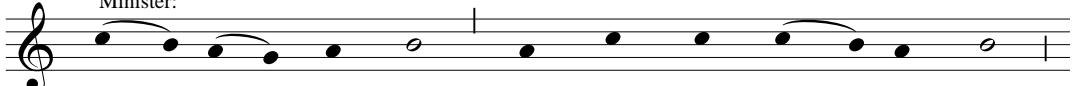
oth - ers to see Christ rise in glo - ry from____ the dead!

The people take up the acclamation:



Glo - ry and praise to you, O God!

Minister:



This is the night of which the Scrip - ture says:



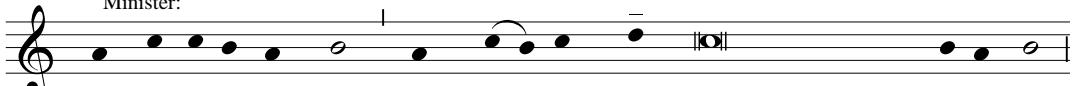
"Even darkness is not dark for you, and the night will shine as clear as the day!"

The people take up the acclamation:



Glo - ry and praise to you, O God!

Minister:



How ho-ly is this night, which heals—our wounds and wash-es all e - vil a-way!



A night to re-store lost in - no - cence and bring mourn - ers joy!



A night to cast— out ha - tred! A night for seek - ing peace and



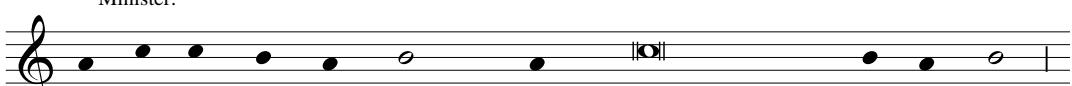
hum - bling pride!

The people take up the acclamation:

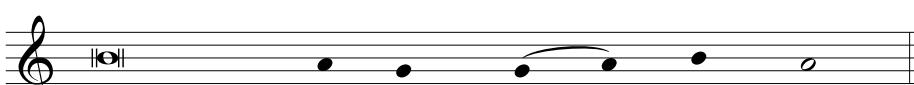


Glo - ry and praise to you, O God!

Minister:



O tru - ly bless - ed night when heaven is wed - ded to earth



and we are re - con - ciled—— with God!

The people take up the acclamation:



Glo - ry and praise to you, O God!

Therefore, Fa - ther most ho - ly, in the joy of this night,

re - ceive our evening sacri - fice of praise, the solemn of - fer-ing of your

ho - ly peo - ple. Ac-cept this Eas - ter can - dle, a flame divided

but un - dimmed, a pil - lar of fire that glows to the hon - our of God.

Let it mingle with the lights— of heav - en

and continue brave - ly burn - ing to dis - pel the dark - ness

of this night!

May the Morn - ing Star which nev - er sets find this flame— still burn - ing.

Christ— is that Morn - ing Star, who rose to shed his peace - ful light on all—

cre - a - tion and lives and reigns with you for ev - er and ev - er.

The people answer:



A - men! — A men! — A — men!

The minister begins:

Exult and sing, O heav'ly choirs of angels!
Rejoice, all you powers in heaven and on earth!
Jesus Christ our King is risen!
Sound the trumpet, sing of our salvation!

Rejoice, O earth, in shining splendour,
radiant in the brightness of your king!
Lands that once lay covered by darkness,
see Christ's glory filling all the universe!

Rejoice, O mother Church, with all your children,
resplendent in your risen Saviour's light!
Let our joyful voices resound this night!
Let God's people shake these walls with shouts of praise!

A deacon says:

Rejoice, beloved friends and heirs with Christ,
standing with me in this wondrous light!
Pray that God grant to me, a deacon of the Church,
strength to sing this Easter candle's praises.

A priest or cantor says:

Rejoice, beloved friends and heirs with Christ,
standing with me in this wondrous light!
Join me in seeking from God's Holy Spirit
grace to sing this Easter proclamation.

If the minister is a deacon or priest, he adds:

The Lord be with you.

The people answer:

And also with you.

Minister:

Lift up your hearts.

The people answer:

We lift them up to the Lord.

Minister:

Let us give thanks to the Lord our God.

The people answer:

It is right to give thanks and praise.

The minister continues:

It is truly right and just
that with full hearts and minds and voices,
we should praise you, unseen God, almighty Father,
and your only Son, our Lord Jesus Christ.

For Christ ransomed us with his precious blood
and, by nailing to the cross the decree that condemned us,
he paid to you, eternal Father, the price of Adam's sin.

This is our passover feast,
when Christ, the true Lamb, is slain,
whose blood consecrates the homes of all believers.

This is the night
when first you set the children of Israel free:
you saved our ancestors from slavery in Egypt
and led them dry-shod through the sea.

This is the night
when you led your people by a pillar of fire:
with your light you showed them the way
and destroyed all the darkness of sin.

This is the night
when Christians everywhere,
washed clean of sin and freed from all defilement,
are restored to grace and grow in holiness.

This is the night
when Jesus Christ broke the chains of death
and in triumphant glory rose from the grave.

What good would life have been for us
had Christ not come as our Redeemer?

O God, how wonderful your care for us!
How boundless your merciful love!
To ransom a slave, you gave up a Son!

O necessary sin of Adam,
destroyed by the death of Christ!
O happy fault,
which gained for us so great a Redeemer!
O night truly blest! O night chosen above all others
to see Christ rise in glory from the dead!

This is the night
of which the Scripture says:
"Even darkness is not dark for you,
and the night will shine as clear as the day!"

How holy is this night,
which heals our wounds and washes all evil away!

A night to restore lost innocence and bring mourners joy!
A night to cast out hatred!
A night for seeking peace and humbling pride!

O truly blessed night
when heaven is wedded to earth
and we are reconciled with God!

Therefore, Father most holy, in the joy of this night,
receive our evening sacrifice of praise,
the solemn offering of your holy people.

Accept this Easter candle,
a flame divided but undimmed,
a pillar of fire that glows to the honour of God.

Let it mingle with the lights of heaven
and continue bravely burning
to dispel the darkness of this night!

May the Morning Star which never sets
find this flame still burning.
Christ is that Morning Star,
who rose to shed his peaceful light on all creation
and lives and reigns with you for ever and ever.

The people answer:
Amen.

B Abbreviated Form of the Easter Proclamation

♩ *Music setting of Abbreviated Form of the Easter Proclamation
(Pages 322–327)*

The text of the abbreviated form appears on 323–325

♩ *Music setting of Abbreviated Form of the Easter Proclamation
(Pages 322–327)*

The minister begins:

Exult and sing, O heav'ly choirs of angels!
Rejoice, all you powers in heaven and on earth!
Jesus Christ our King is risen!
Sound the trumpet, sing of our salvation!

Rejoice, O earth, in shining splendour,
radiant in the brightness of your king!
Lands that once lay covered by darkness,
see Christ's glory filling all the universe!

Rejoice, O mother Church, with all your children,
resplendent in your risen Saviour's light!
Let our joyful voices resound this night!
Let God's people shake these walls with shouts of praise!

If the minister is a deacon or priest, he adds:

The Lord be with you.

The people answer:

And also with you.

Minister:

Lift up your hearts.

The people answer:

We lift them up to the Lord.

Minister:

Let us give thanks to the Lord our God.

The people answer:

It is right to give thanks and praise.

♩ *Music setting of Abbreviated Form of the Easter Proclamation
(Pages 322–327)*

The minister continues:

It is truly right and just
that with full hearts and minds and voices,
we should praise you, unseen God, almighty Father,
and your only Son, our Lord Jesus Christ.

For Christ ransomed us with his precious blood
and, by nailing to the cross the decree that condemned us,
he paid to you, eternal Father, the price of Adam's sin.

This is our passover feast,
when Christ, the true Lamb, is slain,
whose blood consecrates the homes of all believers.

This is the night
when first you set the children of Israel free:
you saved our ancestors from slavery in Egypt
and led them dry-shod through the sea.

This is the night
when Christians everywhere,
washed clean of sin and freed from all defilement,
are restored to grace and grow in holiness.

This is the night
when Jesus Christ broke the chains of death
and in triumphant glory rose from the grave.

What good would life have been for us
had Christ not come as our Redeemer?

O God, how wonderful your care for us!
How boundless your merciful love!
To ransom a slave, you gave up a Son!

O necessary sin of Adam,
destroyed by the death of Christ!
O happy fault,
which gained for us so great a Redeemer!

How holy is this night,
which heals our wounds and washes all evil away!
A night to restore lost innocence and bring mourners joy!

O truly blessed night
when heaven is wedded to earth
and we are reconciled with God!



*Music setting of Abbreviated Form of the Easter Proclamation
(Pages 322–327)*

Therefore, Father most holy, in the joy of this night,
receive our evening sacrifice of praise,
the solemn offering of your holy people.

Accept this Easter candle.
Let it dispel the darkness of this night!

May the Morning Star which never sets
find this flame still burning.
Christ is that Morning Star,
who rose to shed his peaceful light on all creation
and lives and reigns with you for ever and ever.

The people answer:
Amen.



*Music setting of Abbreviated Form of the Easter Proclamation
(Pages 322–327)*



*Music setting of Abbreviated Form of the Easter Proclamation
(Pages 322–327)*

ALTERNATIVE
EASTER
PROCLAMATION



*Music setting of Alternative Easter Proclamation
(Pages 328–335)
text: 336–338*



*Music setting of Alternative Easter Proclamation
(Pages 328–335)*



*Music setting of Alternative Easter Proclamation
(Pages 328–335)*



*Music setting of Alternative Easter Proclamation
(Pages 328–335)*



*Music setting of Alternative Easter Proclamation
(Pages 328–335)*



*Music setting of Alternative Easter Proclamation
(Pages 328–335)*



*Music setting of Alternative Easter Proclamation
(Pages 328–335)*



*Music setting of Alternative Easter Proclamation
(Pages 328–335)*

The minister begins:

Exult and sing, O shining angel choirs!
Exult and dance, bright stars and blazing suns!
The firstborn of creation, Jesus Christ,
is ris'n in radiant splendour from the dead!

Rejoice, O awesome night of our rebirth!
Rejoice, O mother moon, that marks the months!
For from your fullness comes, at last, the Day
when sin is robbed of pow'r and death is slain!

Awaken, earth! Awaken, air and fire!
O children born of clay and water, come!
The One who made you rises like the sun
to scatter night and wipe your tears away.

Arise then, sleepers, Christ enlightens you!
Arise from doubt and sadness, sin and death.
With joyful hearts and spirits set afire
draw near to sing this Easter candle's praise!

A minister who is a deacon or priest says:
The Lord be with you.

The people answer:
And also with you.

Minister:
Lift up your hearts.

The people answer:
We lift them up to the Lord.

Minister:
Let us give thanks to the Lord our God.

The people answer:
It is right to give our thanks and praise.

Minister:
We praise you, God, for all your works of light!
We bless you for that burst of fire and flame
through which you first created all that is:
a living universe of soaring stars,
of space and spinning planets, surging seas
that cradle earth and rock against her breast.

The people take up the acclamation:
We praise you, God of everlasting light!

Minister:

We praise you for light's beauty, motion, speed:
for eastern light that paints the morning sky;
for western light that slants upon our doors,
inviting us to praise you ev'ry night.

The people take up the acclamation:
We praise you, God of everlasting light!

Minister:

We bless you for the light invisible:
the fire of faith, the Spirit's grace and truth,
the light that bonds the atom, stirs the heart,
and shines for ever on the face of Christ!

The people take up the acclamation:
We praise you, God of everlasting light!

Minister:

Creator, in the joy of Easter eve,
accept our off'ring of this candle's light:
may all who see its glow and feel its warmth
be led to know your nature and your Name.

The people take up the acclamation:
We praise you, God of everlasting light!

Minister:

For, Father, it was your own light and love
that led your people Israel dry-shod
through foaming seas and brought them safe at last
to lands of milk and honey. In your love
you led them as a shining cloud by day
and as a flaming shaft of fire by night.

This is the night, most blessed of all nights,
when first you rescued people from the sea:
a sign of that new birth which was to come
in blood and water flowing from Christ's side!

The people take up the acclamation:
Now is Christ risen! We are raised with him!

Minister:

This is the night, most blessed of all nights,
when your creating Spirit stirred again
to turn back chaos and renew the world,
redeeming it from hatred, sin, and strife!

The people take up the acclamation:
Now is Christ risen! We are raised with him!

Minister:

This is the night, most blessed of all nights,
when all the powers of heaven and earth were wed
and every hungry human heart was fed
by Christ our Lamb's own precious flesh and blood!

The people take up the acclamation:
Now is Christ risen! We are raised with him!

Minister:

O night, more holy than all other nights,
your watchful eyes beheld, in wondrous awe,
the triumph of our Saviour over sin,
the rising of the Deathless One from death!

The people take up the acclamation:
Now is Christ risen! We are raised with him!

Minister:

O night that gave us back what we had lost!
O night that made our sin a happy fault!
Beyond our deepest dreams this night, O God,
your hand reached out to raise us up in Christ.

The people take up the acclamation:
Now is Christ risen! We are raised with him!

Minister:

O night of endless wonder, night of bliss,
when every living creature held its breath
as Christ robbed death and harrowed hopeless hell,
restoring life to all those in the tomb!

The people take up the acclamation:
Now is Christ risen! We are raised with him!

Minister:

And so, our God, Creator of all life,
with open hearts and hands we come to you:
anointed with the Spirit's pow'r, we bear
these precious, glowing gifts of fire and flame.

We pray that when our night of watching ends,
the Morning Star who dawns and never sets,
our Saviour Jesus Christ, may find us all
united in one faith, one hope, one Lord.

For you, O Lord, are God, living and true:
all glory, praise and pow'r belong to you
with Jesus Christ, the One who conquered death,
and with the Spirit blest for evermore.

The people answer:
Amen!

LITURGY OF THE WORD

INVITATION

After the Easter proclamation, the candles are put aside and all sit down. Before the readings begin, the priest or deacon speaks to the people in these or similar words.

Dear friends in Christ,
we have begun our solemn vigil.
Let us now listen attentively to the Scriptures.
They tell how God saved a chosen people in the course of history
and, in the fullness of time,
sent his only-begotten Son as our Redeemer.

Let us pray that our God will bring to completion
the saving work of the paschal mystery.

READINGS FROM THE OLD TESTAMENT AND RESPONSORIAL PSALMS: The readings follow as indicated in the Lectionary. The same structure is followed for each reading. A reader goes to the ambo and proclaims the reading. Then the psalmist or cantor leads the psalm and the people answer or, instead of the responsorial psalm, a period of silence may be observed.

PRAYERS AFTER THE READINGS

After each responsorial psalm, all rise and the priest sings or says **Let us pray**. The priest and people pray in silence for a while, unless a period of silence has already been observed. Then the priest, with hands outstretched, sings or says the prayer after the reading. All sit and the next reader comes forward to the ambo.

READING 1 *Creation* (Genesis 1:1—2:2 or Genesis 1:1, 26-31a)

Let us pray.

Pause for silent prayer, if this has not already been observed.

Creation

Almighty and eternal God,
how wonderful is the work of your creation,
how wisely you establish all things in order!
Enlighten the people you have saved,
that we may perceive
the greater wonder of your new creation,
brought forth in the fullness of time,
when Christ our Passover was sacrificed,
he who lives and reigns for ever and ever.

The creation of man and woman

O God,
who wonderfully created the human race
and still more wonderfully redeemed it,
grant us the strength of mind
to resist the enticements of sin,
and so attain to everlasting joy.

We ask this through Jesus Christ our Lord.

READING 2 *The sacrifice of Abraham* (Genesis 22:1-18; or 22:1-2, 9a, 10-13, 15-18)

Let us pray.

Pause for silent prayer, if this has not already been observed.

God and Father of all the faithful,
by the grace of adoption
you increase throughout the world the children of your promise;
in this paschal mystery you fulfil the pledge
made long ago to Abraham, your servant,
that he would be father to many nations.
Grant that your people everywhere
may respond with faith to the grace of your calling.

We ask this through Jesus Christ our Lord.

READING 3 *The passage through the Red Sea* (Exodus 14:15—15:1)

Let us pray.

Pause for silent prayer, if this has not already been observed.

God of our ancestors,
even in these present days
the wonders of your ancient deeds shine forth:
your right hand parted the waters
and delivered a single people from the slavery of Pharaoh;
now through the waters of rebirth
you extend to every nation
deliverance from the bondage of sin.
Grant that all the peoples of the world
may become children of Abraham
and enter the inheritance promised to Israel.

We ask this through Jesus Christ our Lord.

OR: God of ages,
through the light of the new covenant,
you unlock for us the meaning of those marvels
you worked in ancient times:
the waters of the Red Sea
prefigure the waters of baptism,
and the Israelites you once freed from slavery
become a sign of your Christian people.
Grant that every nation by virtue of its faith
may inherit the same privilege you bestowed on Israel
and receive new birth through the gift of your Spirit.

We ask this in the name of Jesus, the Lord.

READING 4 *The new Jerusalem* (Isaiah 54:5-14)

The following prayer may be used after Reading 4 or, if readings 5, 6, and 7 are omitted, one of the prayers given for use after those readings may be said in place of this prayer.

Let us pray.

Pause for silent prayer, if this has not already been observed.

Almighty and eternal God,
for the glory of your name
fulfil the promise you made long ago
to men and women of faith,
to bless them with descendants for ever.
Increase your adopted children throughout the world,
that your Church may see accomplished
the salvation which those saints of old so firmly expected.

We ask this through Jesus Christ our Lord.

READING 5 *The salvation freely offered to all* (Isaiah 55:1-11)

Let us pray.

Pause for silent prayer, if this has not already been observed.

Almighty and eternal God,
only true hope of the world,
through the voices of your prophets
you announced the mysteries we celebrate tonight.
Stir up the longings of your faithful people,
because we grow in holiness
only through the prompting of your grace.

We ask this through Jesus Christ our Lord.

READING 6 *The fountain of wisdom* (Baruch 3:9-15, 32—4:4)

Let us pray.

Pause for silent prayer, if this has not already been observed.

God of life,
by calling all nations to be saved
you cause your Church to grow.
In your mercy hear our prayers
and keep for ever safe
those whom you cleanse in the waters of baptism.

We ask this through Jesus Christ our Lord.

READING 7 *A new heart and a new spirit* (Ezekiel 36:16-17a, 18-28)

Let us pray.

Pause for silent prayer, if this has not already been observed.

God of power and unwavering light,
look with mercy on your great sacrament, the Church,
and bring to fulfilment
your eternal plan of redemption.
Then may the whole world see and know
that the fallen has been raised again,
that the old has been shaped anew,
and that all has been restored to wholeness
through Christ himself,
the beginning and end of all things,
who lives and reigns for ever and ever.

OR: Lord God,
in both Testaments of Holy Scripture
you teach us to celebrate the paschal mystery.
Grant that we may understand the workings of your mercy,
so that the gifts we receive today
may confirm our hope of blessings to come.

We ask this in the name of Jesus, the Lord.

GLORIA: After the last reading from the Old Testament with its responsorial psalm and prayer, the altar candles may be lighted, and the *Gloria* is sung by all present. The church bells may be rung, in accord with local custom.

PRAYER

After **Let us pray** and the pause for silent prayer, one of the following prayers is said.

O God,
you brighten this most holy night
with the radiance of the risen Christ.
Quicken within your Church the spirit of adoption,
so that, renewed in mind and body,
we may dedicate our lives wholeheartedly to your service.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE PRAYER

O God,
your saving plan has brought us
to the glory of this night.
Slaves, we become your sons and daughters,
poor, your mercy makes us rich,
sinners, you count us among your saints.

Bring us to know the place that is ours
in the unfolding story of your purpose,
and instil in our hearts
the wonder of your salvation.

Grant this through Jesus Christ, our passover and our peace,
who lives with you now and always in the unity of the Holy Spirit,
God for ever and ever.

READING FROM THE NEW TESTAMENT: A reader proclaims the reading from the Apostle Paul.

SOLEMN ALLELUIA AND PSALM

After the reading, all rise, and the priest, or, if necessary, the psalmist or cantor, solemnly intones the *Alleluia*, which is repeated by all present.

The people answer:

The psalmist or cantor then sings Psalm 118:1-2.



Give— thanks, the Lord is good, God's love is for ev - er!



Now let Israel say: God's love is for ever.

The *Alleluia* is intoned a second time, at a higher pitch.



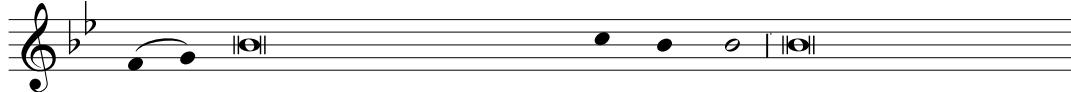
Al- le - lu - ia.

The people answer:



Al- le - lu - ia.

The psalmist or cantor then sings Psalm 118:16-17.

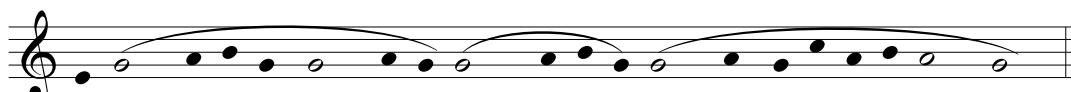


With— right hand raised high, the Lord strikes with force. I shall not die but live to



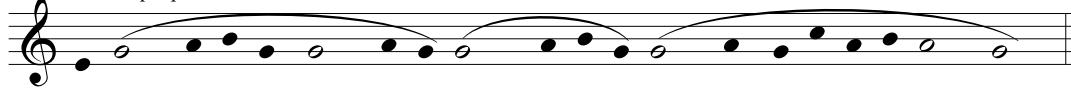
tell the Lord's great deeds.

The *Alleluia* is intoned a third time, at a still higher pitch.



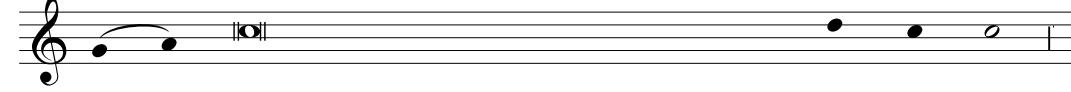
Al- le - lu - ia.

The people answer:

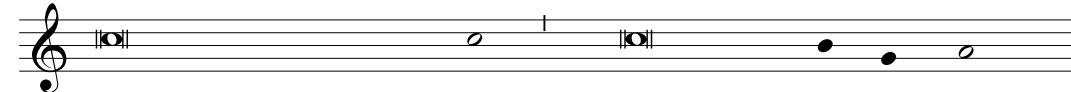


Al- le - lu - ia.

The psalmist or cantor then sings Psalm 118:22-23.



The— stone the builders rejected has become the cor - ner - stone.



This is the work of the Lord, how wonderful in our eyes.

The *Alleluia* is intoned a fourth time and repeated by all present, at a still higher pitch.

Musical notation for the Alleluia intonation. It consists of two staves of music in G major (one sharp) and common time. The melody is simple, using quarter notes and half notes. The lyrics "Al-le lu ia." are written below the notes. The first staff is followed by a repeat sign, indicating the intonation is repeated by all present at a higher pitch. The second staff begins with "The people answer:" followed by the same melody and lyrics.

GOSPEL: Incense may be used at the gospel, but candles are not carried.

HOMILY: The homily follows the gospel, and then the liturgy of baptism begins.

CELEBRATION OF THE SACRAMENTS OF INITIATION

CELEBRATION OF BAPTISM

The celebration of baptism begins after the homily. It takes place at the baptismal font, if this is in view of the faithful; otherwise in the sanctuary, where the font has been prepared.

If, in addition to the celebration of the sacraments of initiation, there are candidates to be received into the full communion of the Catholic Church, the combined rite for "Celebration at the Easter Vigil of the Sacraments of Initiation and of the Rite of Reception into the Full Communion of the Catholic Church," contained in the *Rite of Christian Initiation of Adults*, is used instead of the rites that follow.

If there are no baptisms, but candidates are to be received into the full communion of the Catholic Church, this takes place after the renewal of baptismal promises by the congregation and the sprinkling with blessed water, page 364. In this case, the celebration of reception and confirmation from the combined rite for "Celebration at the Easter Vigil of the Sacraments of Initiation and of the Rite of Reception into the Full Communion of the Catholic Church," contained in the *Rite of Christian Initiation of Adults*, is used.

If there is no one to be baptised and the font is not to be blessed the litany is omitted, and the blessing of water, page 361, takes place at once.

PRESENTATION OF THE CANDIDATES

Accordingly, one of the following procedures, options A, B, or C, is chosen for the presentation of the candidates.

A

When Baptism Is Celebrated after a Procession to the Font

There may be a full procession to the baptismal font. In this case an assisting deacon or other minister calls the candidates forward and their godparents present them.

(If there are a great many candidates, they and their godparents simply take their place in the procession.)

The procession is formed in this order: the deacon or other minister carries the Easter candle at the head of the procession, the candidates with their godparents come next, then the priest with the assisting ministers. The Litany of the Saints is sung during the procession. When the procession has reached the font, the candidates and their godparents take their place around the font in such a way as not to block the view of the congregation. The invitation to prayer precedes the blessing of the water.

B

When Baptism Is Celebrated Immediately at the Baptismal Font

The priest accompanied by the assisting ministers goes directly to the font. An assisting deacon or other minister calls the candidates forward and their godparents present them. Then the candidates and the godparents take their place around the font in such a way as not to block the view of the congregation. The invitation to prayer and the Litany of the Saints follow.

(If there are a great many candidates, they and their godparents simply take their place around the font during the singing of the Litany of the Saints.)

C

When Baptism Is Celebrated in the Sanctuary

An assisting deacon or other minister calls the candidates forward and their godparents present them. The candidates and their godparents take their place before the priest in the sanctuary in such a way as not to block the view of the congregation. The invitation to prayer and the Litany of the Saints follow.

(If there are a great many candidates, they and their godparents simply take their place in the sanctuary during the singing of the Litany of the Saints.)

INVITATION TO PRAYER

The priest invites the people to join in prayer, using one of the following formularies or similar words.

If there are candidates to be baptised:

Dear friends in Christ,
as our brothers and sisters approach the waters of rebirth,
let us support them by our prayers
and ask God, our almighty Father,
to sustain them with mercy and love.

OR: If the font is to be blessed, but there is no one to be baptised:

Dear friends in Christ,
let us ask God, the almighty Father,
to bless this font,
that those reborn in its waters
may become in Christ the adopted children of God.

LITANY OF THE SAINTS

The singing of the Litany of the Saints is led by cantors and may include, at the proper place, names of other saints (for example, the titular of the church, the patron saints of the place or of those to be baptised) or petitions suitable to the occasion. All stand (as is customary during the Easter season) and answer.

Cantor

All

Lord, have mer - cy. Lord, have mer - cy.

Christ, have mer - cy. Christ, have mer - cy.

Lord, have mer - cy. Lord, have mer - cy.

Cantor

All

Holy Mary, Mother of God Mi - chael pray for us.

Saint angels of God Bap - tist

Saint John the Jo - seph

Saint Peter and Saint Paul An - drew

Saint Saint John Mag - dalene

Saint Mary Ste - phen

Saint Ig na - tius

Saint Perpetua and Saint Fe Law - rence

Saint Au li - city

Saint Athan Ag - nes

Saint Francis and Saint Gre - gory

Saint Francis Vi gus - tine

Saint John Ben - sius

Saint Cath re - sa

Saint Te wo - men

All holy men and

If there are candidates to be baptised:

The image shows a musical score for a baptismal hymn. The key signature is one sharp (F#). The vocal parts are labeled 'Cantor' and 'All'. The melody consists of quarter notes and eighth notes. The lyrics are: 'By the grace of baptism give new life to these chosen ones. Lord, hear our prayer.'

If there is no one to be baptised:

If there are candidates to be baptised, the priest, with outstretched hands, says the following prayer; otherwise the prayer is omitted.

Almighty and ever-living God,
draw near to us in the sacraments of your great love
and send forth the spirit of adoption
to create a new people,
born to you in the waters of baptism.
Grant that our humble actions
may achieve their effect through your mighty power.

We ask this through Jesus Christ our Lord.

BLESSING OF THE WATER

After the Litany of the Saints, the priest blesses the water. Facing the font containing the water, the priest, with outstretched hands, sings the following blessing (text only, page 352). The words and music that are shaded may be omitted.



*Music setting of Blessing of the Water
(Pages 349–352)*
text page 352



Music setting of Blessing of the Water
(Pages 349–352)



Music setting of Blessing of the Water
(Pages 349–352)



Music setting of Blessing of the Water
(Pages 349–352)

Your unseen power, O God,
accomplishes the wonders of salvation
through sacramental signs.

Throughout the ages,
you made the water you created
a sign of the abundant grace
which in baptism you bestow on your people.

At the dawn of creation,
your Spirit hovered over the waters
making them the fertile spring of all holiness.
In the waters of the great flood,
you prefigured the mystery of rebirth,
so that the same element of water might drown the evil of sin
as it brings forth a life of grace.

Through the waters of the Red Sea,
you led Abraham's children dry-shod,
that, delivered from Pharaoh's slavery,
they might be an image of your people,
baptised and set free.

In the fullness of time,
your Son was baptised by John
in the waters of the Jordan
and anointed with the Holy Spirit.
As he hung upon the cross,
he brought forth water and blood from his side.
After his resurrection,
he commanded his disciples:
Go, teach all nations,
baptising them in the name of the Father,
 and of the Son,
 and of the Holy Spirit.

O God,
look upon the face of your Church
and unseal for it the living springs of baptism.
Let this water receive from the Holy Spirit
the grace of your only-begotten Son,
that humankind, created in your image,
may be cleansed from its ancient corruption
by the sacrament of baptism
and rise to new birth
through water and the Holy Spirit.

If this can be done conveniently, here, during the words **Through your Son ... of this font**,
the priest lowers the Easter candle into the water once or three times, then, beginning with the
words **that all who**, holds it in the water until the **Amen** is sung.

Through your Son,
let the power of the Holy Spirit
descend upon the waters of this font,
that all who are buried with Christ by baptism into death
may rise with him to undying life.

We ask this through Jesus Christ our Lord.

The people answer:

Amen.

The candle is taken out of the water as the acclamation is sung.,



Springs of wa - ter, bless the Lord, give glo- ry and praise— for ev - er.

PROFESSION OF FAITH

After the blessing of the water, the priest continues with the profession of faith, which includes the renunciation of sin and the profession itself.

RENUNCIATION OF SIN

Using one of the following formularies, the priest questions all the elect together; or, after being informed of each candidate's name by the godparents, he may use the same formularies to question the candidates individually.

If infants are to be baptised, the priest also invites the parents and godparents to make their profession of faith with the elect.

At the discretion of the conference of bishops, the formularies for the renunciation of sin may be made more specific and detailed as circumstances might require.

A Priest:

Do you reject sin,
so as to live in the freedom of God's children?

Candidates:

I do.

Priest:

Do you reject the glamour of evil,
and refuse to be mastered by sin?

Candidates:

I do.

Priest:

Do you reject Satan,
the author and prince of sin?

Candidates:

I do.

B Priest:

Do you reject Satan?

Candidates:

I do.

Priest:

And all his works?

Candidates:

I do.

Priest:

And all his empty promises?

Candidates:

I do.

PROFESSION OF FAITH

Then the priest, informed again of each candidate's name by the godparents, questions the candidates individually. Each candidate is baptised immediately after his or her profession of faith.

If there are a great many to be baptised, the profession of faith may be made simultaneously either by all together or group by group, then the baptism of each candidate follows.

Priest:

Do you believe in God, the Father Almighty,
creator of heaven and earth?

Candidate:

I do.

Priest:

Do you believe in Jesus Christ, God's only Son, our Lord,
who was born of the Virgin Mary,
was crucified, died, and was buried;
who rose again
and is seated at the right hand of the Father?

Candidate:

I do.

Priest:

Do you believe in the Holy Spirit,
the holy catholic Church, the communion of saints,
the forgiveness of sins, the resurrection of the body,
and the life everlasting?

Candidate:

I do.

BAPTISM

The priest baptises each candidate either by immersion (A), or by the pouring of water (B). Each baptism may be followed by a short acclamation sung or said by the people.

If there are a great number to be baptised, they may be divided into groups and baptised by assisting priests or deacons. In baptising, either by immersion (A), or by the pouring of water (B), these ministers say the sacramental formulary for each candidate. During the baptisms, singing by the people or readings from Scripture or simply silent prayer is desirable.

If baptism is done by immersion of the whole body (or of the head only), decency and decorum should be preserved. Either or both godparents place their hand on the candidate. The priest, immersing the candidate's whole body or head three times, baptises the candidate in the name of the Trinity.

N., I baptise you in the name of the Father,

He immerses the candidate the first time.

and of the Son,

He immerses the candidate the second time.

and of the Holy Spirit.

He immerses the candidate the third time.

If baptism is by the pouring of water, either or both godparents place the right hand on the shoulder of the candidate, and the priest, taking baptismal water and pouring it three times on the candidate's bowed head, baptises the candidate in the name of the Trinity.

N., I baptise you in the name of the Father,

He pours water the first time.

and of the Son,

He pours water the second time.

and of the Holy Spirit.

He pours water the third time.

ACCLAMATION

After each baptism, all may sing one of the following or another suitable acclamation.



You — have — put on Christ, in him you have been bap - tized.



Al - le - lu - ia, al - le - lu - ia.



Bless - ed be God, who chose — you in Christ.

ANOINTING AFTER BAPTISM

If infants are baptised or for some grave reason the confirmation of those baptised is separated from their baptism, the priest anoints them with chrism immediately after baptism.

When a great number have been baptised, assisting priests or deacons may help with the anointing.

The priest first says the following words over all the newly baptised before the anointing.

The God of power and Father of our Lord Jesus Christ
has freed you from sin
and brought you to new life
through water and the Holy Spirit.

He now anoints you with the chrism of salvation,
so that, united with his people,
you may remain for ever a member of Christ
who is Priest, Prophet, and King.

Newly baptised:

Amen.

In silence each of the newly baptised is anointed with chrism on the crown of the head.

CLOTHING WITH A BAPTISMAL GARMENT

The garment used in this rite may be white or of a colour that conforms to local custom. If circumstances suggest, this rite may be omitted.

The priest says the following formula, and at the words “Receive this baptismal garment” the godparents place the garment on the newly baptised.

N. and N., you have become a new creation
and have clothed yourselves in Christ.
Receive this baptismal garment
and bring it unstained to the judgement seat
of our Lord Jesus Christ,
so that you may have everlasting life.

Newly baptised:

Amen.

PRESENTATION OF A LIGHTED CANDLE

The priest takes the Easter candle in his hands or touches it, saying to the godparents:

Godparents, please come forward
to give to the newly baptised
the light of Christ.

A godparent of each of the newly baptised goes to the priest, lights a candle from the Easter candle, then presents it to the newly baptised.

Then the priest says to the newly baptised:
You have been enlightened by Christ.
Walk always as children of the light
and keep the flame of faith alive in your hearts.
When the Lord comes, may you go out to meet him
with all the saints in the heavenly kingdom.

Newly baptised:
Amen.

CELEBRATION OF CONFIRMATION

Between the celebration of baptism and confirmation, the congregation may sing a suitable song.

The place for the celebration of confirmation is either at the baptismal font or in the sanctuary, depending on the place where, according to local conditions, baptism has been celebrated.

If the bishop has conferred baptism, he should now also confer confirmation. If the bishop is not present, the priest who conferred baptism is authorised to confirm adults or children of catechetical age.

When there are a great many persons to be confirmed, the minister of confirmation may associate priests with himself as ministers of the sacrament.

INVITATION

The priest first speaks briefly to the newly baptised in these or similar words.

My dear newly baptised,
born again in Christ by baptism,
you have become members of Christ and of his priestly people.
Now you are to share in the outpouring of the Holy Spirit among us,
the Spirit sent by the Lord upon his apostles at Pentecost
and given by them and their successors to the baptised.

The promised strength of the Holy Spirit,
which you are to receive,
will make you more like Christ
and help you to be witnesses to his suffering, death, and resurrection.
It will strengthen you to be active members of the Church
and to build up the body of Christ in faith and love.

The priests who will be associated with the minister of the sacrament now stand next to him.

With hands joined, the priest next addresses the people:

My dear friends,
let us pray to God our Father,
that he will pour out the Holy Spirit
on these newly baptised
to strengthen them with his gifts
and anoint them to be more like Christ,
the Son of God.

All pray briefly in silence.

LAYING ON OF HANDS AND PRAYER

The priest holds his hands outstretched over the entire group of those to be confirmed and says the following prayer.

In silence the priests associated as ministers of the sacrament also hold their hands outstretched over the candidates.

All-powerful God, Father of our Lord Jesus Christ,
by water and the Holy Spirit
you freed your sons and daughters from sin
and gave them new life.

Send your Holy Spirit upon them
to be their helper and guide.

Give them the spirit of wisdom and understanding,
the spirit of right judgement and courage,
the spirit of knowledge and reverence.
Fill them with the spirit of wonder and awe in your presence.

We ask this through Jesus Christ our Lord.

ANOINTING WITH CHRISM

A minister brings the chrism to the priest.

When the minister of the sacrament is the bishop, he gives the chrism to the priests who are associated with him.

Each candidate, with godparent or godparents, goes to the priest (or to an associated minister of the sacrament); or, if circumstances require, the priest (associated ministers) may go to the candidates.

Either or both godparents place the right hand on the shoulder of the candidate and either a godparent or the candidate gives the candidate's name to the minister of the sacrament. During the conferral of the sacrament, a suitable song may be sung.

The minister of the sacrament dips his right thumb in the chrism and makes the sign of the cross on the forehead of the one to be confirmed as he says:

N., be sealed with the Gift of the Holy Spirit.

Newly confirmed:

Amen.

The minister of the sacrament adds:

Peace be with you.

Newly confirmed:

And also with you.

The renewal of baptismal promises by the congregation follows the celebration of confirmation. The neophytes are led to their places among the faithful after this renewal.

RENEWAL OF BAPTISMAL PROMISES

BLESSING OF THE WATER

INVITATION TO PRAYER

If no one is to be baptised and the font has not been blessed, the priest blesses water. He first invites the people to pray.

Let us pray, dear friends,
that the Lord our God may bless this gift of water,
which will be sprinkled upon us
to remind us of our baptism.

May God help us to remain faithful
to the Holy Spirit we have received.

All pray silently for a brief period.

PRAYER OF BLESSING

With hands outstretched, the priest sings or says the prayer of blessing.

Lord our God,
be present to your people
who keep vigil on this most holy night.
Send your blessing + upon this water,
as we recall the wonder of our creation
and the still greater work of our redemption.

You created water to make the fields fruitful
and to refresh and cleanse our bodies.

You made water the channel of your loving-kindness:
through water you delivered your people from bondage
and quenched their thirst in the desert.
The prophets used water to symbolise
the new covenant you would make with humankind.
Through water, which Christ made holy in the Jordan,
you have restored our sinful nature in the sacrament of rebirth.

May this water remind us of our own baptism,
and may we rejoice with our brothers and sisters
who have been baptised in this Easter season.

We ask this through Jesus Christ our Lord.

INVITATION

After the celebration of confirmation, all stand and hold lighted candles. The priest addresses the community, in order to invite those present to the renewal of their baptismal promises. He may use the following or similar words.

Dear friends,
through the paschal mystery
we have been buried with Christ in baptism,
so that we may rise with him to a new life.
Now that we have completed our Lenten observance,
let us renew the promises we made in baptism
when we renounced Satan and all the works of evil,
and promised to serve God faithfully
in the holy Catholic Church.

And so:

RENEWAL OF BAPTISMAL PROMISES

RENUNCIATION OF SIN

The priest continues with one of the following formularies of renunciation.

At the discretion of the conference of bishops, the formularies for the renunciation of sin may be made more specific and detailed as circumstances might require.

A Priest:

Do you renounce sin,
so as to live in the freedom of God's children?

All:

I do.

Priest:

Do you renounce the glamour of evil,
and refuse to be mastered by sin?

All:

I do.

Priest:

Do you renounce Satan,
the author and prince of sin?

All:

I do.

B Priest:

Do you renounce Satan?

All:

I do.

Priest:
And all his works?

All:
I do.

Priest:
And all his empty promises?

All:
I do.

PROFESSION OF FAITH

Then the priest continues with the profession of faith.

Priest:
Do you believe in God, the Father Almighty,
creator of heaven and earth?

All:
I do.

Priest:
Do you believe in Jesus Christ, God's only Son, our Lord,
who was born of the Virgin Mary,
was crucified, died, and was buried;
who rose again
and is seated at the right hand of the Father?

All:
I do.

Priest:
Do you believe in the Holy Spirit,
the holy catholic Church, the communion of saints,
the forgiveness of sins, the resurrection of the body,
and the life everlasting?

All:
I do.

**SPRINKLING
WITH
BLESSED WATER**

The priest sprinkles all the people with the blessed water, while all sing the song *I saw a stream flowing* from the Antiphonal, page 1014, or another song that is baptismal in character.

The priest then concludes with the following prayer.

God the all-powerful, the Father of our Lord Jesus Christ,
has freed us from sin
and brought us to new life
through water and the Holy Spirit.
May the grace of God preserve us for eternal life
in Christ Jesus our Lord.

All:

Amen.

**GENERAL
INTERCESSIONS**

Since the profession of faith is not said, the general intercessions begin immediately and for the first time the neophytes take part in them.

LITURGY OF THE EUCHARIST

The priest goes to the altar and begins the liturgy of the eucharist in the usual way.

It is fitting that the bread and wine be brought forward by the neophytes.

**PRAYER
OVER THE
GIFTS**

Receive, O Lord, the prayers and offerings of your people,
and grant that the healing work
which you have begun in the paschal mystery
may bring us to eternal salvation.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Easter I, page 492; interpolations for Eucharistic Prayer I, pages 591 and 592, for Eucharistic Prayer III, page 607. If there are baptisms and Eucharistic Prayer I, II or III is used, the interpolation for baptism is said, page 590, 603, or 610.

COMMUNION : Before saying the invitation to communion, the priest may briefly remind the neophytes of the preeminence of the eucharist, which is the climax of their initiation and the centre of the whole Christian life. The neophytes, together with their godparents, parents, spouses, and catechists, receive communion under both kinds, followed by the other members of the assembly.

PRAYER
AFTER
COMMUNION

God of mercy,
pour forth upon us the spirit of your love,
to make one in mind and heart
those you have nourished by these Easter sacraments.

We ask this in the name of Jesus, the Lord.

CONCLUDING RITE

BLESSING: Solemn Blessing, page 803.

DISMISSAL

The deacon, or, if there is no deacon, the priest, with hands joined, sings or says one of the following dismissals.

A  Go in peace to love and serve the Lord, al - le - lu - ia, al - le - lu - ia.

B  Go in the peace of Christ, al - le - lu - ia, al - le - lu - ia.

C  The Mass is ended, go in peace, al - le - lu - ia, al - le - lu - ia.

The people answer:

Thanks be to God, al - le - lu - ia, al - le - lu - ia.

EASTER SUNDAY

THE RESURRECTION OF THE LORD

THE EASTER VIGIL

*Christ, my hope, has risen:
he goes before you into Galilee.
That Christ is truly risen from the dead we know.
Victorious king, your mercy show! Amen. Alleluia.*

The joy of the resurrection, proclaimed and celebrated during the Easter Vigil, overflows into the Masses of Easter day. The Easter candle is alight in the sanctuary, alleluias are sung. It is important to sustain the celebration of the resurrection during this festival day, so that its place as the last day of the Triduum is evident.

- While elements proper to the Easter Vigil should not be repeated, it is appropriate for the faithful to renew their baptismal promises at Masses on Easter day. If done, this renewal replaces the profession of faith and is accompanied by the sprinkling of the people with water from the baptismal font. A song having a baptismal character is sung.
- If the sprinkling with water takes place as part of the renewal of baptismal promises after the homily, it is not used during the introductory rites. In the opening rite, it is preferable on this day to sing a joyful litany of praise or the *Gloria* rather than have a penitential rite.
- The Easter sequence and *Alleluia* are sung before the gospel reading. The proper preface, special interpolations in the eucharistic prayer, and the solemn blessing and dismissal all add to the solemnity of the liturgy of Easter day.
- If there are some infants who could not be baptised during the night Vigil, the Easter Sunday eucharist is a suitable time to celebrate these baptisms.
- Those who received communion at the Vigil Mass during the night may receive communion again at a Mass during Easter day. Priests who celebrate or concelebrate the Vigil Mass may also celebrate or concelebrate the Mass during the day on Easter Sunday.
- To conclude the sacred Triduum, Evening Prayer, in which the psalms are sung during a procession to the baptismal font, may be celebrated solemnly together with the newly baptised.

OUTLINE OF THE RITE

INTRODUCTORY RITES

LITURGY OF THE WORD

- First Reading
- Responsorial Psalm
- Second Reading
- Sequence
- Alleluia
- Gospel
- Homily
- Renewal of Baptismal Promises
- Sprinkling with Blessed Water
- General Intercessions

LITURGY OF THE EUCHARIST

CONCLUDING RITE

EASTER SUNDAY

THE RESURRECTION OF THE LORD

EASTER DAY

OPENING PRAYER

On this most holy day, Lord God,
through the triumph of your only-begotten Son
you have shattered the gates of death
and opened the way to everlasting life.
Grant, we beseech you,
that we who celebrate the festival of the Lord's resurrection
may rise to a new and glorious life
through the quickening power of your Spirit.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

God of undying life,
by your mighty hand
you raised up Jesus from the grave
and appointed him judge of the living and the dead.

Bestow upon those baptised into his death
the power flowing from his resurrection,
that we may proclaim near and far
the pardon and peace you give us.

Grant this through our Lord Jesus Christ, firstborn from the dead,
who lives with you now and always in the unity of the Holy Spirit,
God for ever and ever.

OR: For an afternoon Mass, when the gospel from Luke 24:13-35 is read.

O God, worker of wonders,
you made this day for joy and gladness.

Let the risen Lord abide with us this evening,
opening the Scriptures to us
and breaking bread in our midst.

Set our hearts aflame and open our eyes,
that we may see in his sufferings
all that the prophets spoke
and recognise him at this table,
the Christ now entered into glory, firstborn from the dead,
who lives with you now and always in the unity of the Holy Spirit,
God for ever and ever.

LITURGY OF THE WORD

RENEWAL OF BAPTISMAL PROMISES

In Easter Sunday Masses which are celebrated with a congregation, the rite of the renewal of baptismal promises may take place after the homily. In that case, the profession of faith is omitted.

INVITATION

The priest addresses the community, in order to invite those present to the renewal of their baptismal promises. He may use the following or similar words.

Dear friends,
through the paschal mystery
we have been buried with Christ in baptism,
so that we may rise with him to a new life.
Now that we have completed our Lenten observance,
let us renew the promises we made in baptism
when we renounced Satan and all the works of evil,
and promised to serve God faithfully
in the holy Catholic Church.

And so:

RENUNCIATION OF SIN

The priest continues with one of the following formularies of renunciation.

Priest:

Do you renounce sin,
so as to live in the freedom of God's children?

All:

I do.

Priest:

Do you renounce the glamour of evil,
and refuse to be mastered by sin?

All:

I do.

Priest:

Do you renounce Satan,
the author and prince of sin?

All:

I do.

Priest:

Do you renounce Satan?

All:

I do.

Priest:

And all his works?

All:

I do.

Priest:

And all his empty promises?

All:

I do.

PROFESSION OF FAITH

Then the priest continues with the profession of faith.

Priest:

Do you believe in God, the Father Almighty,
creator of heaven and earth?

All:

I do.

Priest:

Do you believe in Jesus Christ, God's only Son, our Lord,
who was born of the Virgin Mary,
was crucified, died, and was buried;
who rose again
and is seated at the right hand of the Father?

All:

I do.

Priest:

Do you believe in the Holy Spirit,
the holy catholic Church, the communion of saints,
the forgiveness of sins, the resurrection of the body,
and the life everlasting?

All:

I do.

SPRINKLING WITH BLESSED WATER

The priest sprinkles all the people with the blessed water, while all sing the song *I saw a stream flowing* from the Antiphonal, page 1014, or another song that is baptismal in character.

The priest then concludes with the following prayer.

God the all-powerful, the Father of our Lord Jesus Christ,
has freed us from sin
and brought us to new life
through water and the Holy Spirit.
May the grace of God preserve us for eternal life
in Christ Jesus our Lord.

All:

Amen.

LITURGY OF THE EUCHARIST

PRAYER
OVER THE
GIFTS

Filled with Easter joy, O Lord,
we offer you the sacrifice
by which your Church is wonderfully reborn
and is nourished with the food of life.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Easter I, page 492; interpolations for Eucharistic Prayer I, pages 591 and 592, for Eucharistic Prayer III, page 607. If there are baptisms and Eucharistic Prayer I, II, or III is used, the interpolation for baptism is said, page 590, 603, or 610.

PRAYER
AFTER
COMMUNION

Eternal God,
watch over your Church with unfailing care,
that we who have received new life
through the paschal mystery of Christ
may come to the glory of the resurrection.

Grant this through Jesus Christ our Lord.

CONCLUDING RITE

BLESSING: Solemn Blessing, page 803.

DISMISSAL

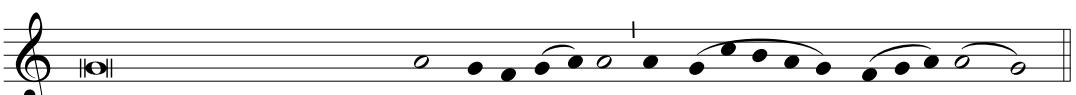
The deacon, or, if there is no deacon, the priest, with hands joined, sings or says one of the following dismissals. This dismissal is used during the entire octave.

A 

Go in peace to love and serve the Lord, al - le - lu - ia, al - le - lu - ia.

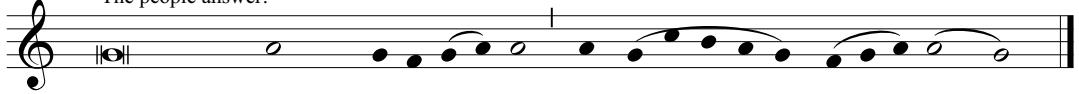
B 

Go in the peace of Christ, al - le - lu - ia, al - le - lu - ia.

C 

The Mass is ended, go in peace, al - le - lu - ia, al - le - lu - ia.

The people answer:



Thanks be to God, al - le - lu - ia, al - le - lu - ia.



SEASON OF EASTER

*The company of disciples said:
It is true – the Lord has risen*
SEE LUKE 24:34

S E A S O N O F E A S T E R

1 Easter Sunday is both the third day of the Triduum and the first day of the season of Easter. The first eight days of the season, the octave of Easter, are celebrated as solemnities of the Lord. The Sundays of Easter take precedence over all other solemnities and feasts. The Ascension is celebrated on the fortieth day after Easter, or, if the conference of bishops so decides, it is observed on the Seventh Sunday of Easter. The fiftieth and last day is the feast of Pentecost. These fifty days are an unbroken celebration of the victory of the risen Lord; they are celebrated as one feast day, sometimes called “the great Sunday.”¹

2 Throughout this festive season, alleluias are sung and the Easter candle stands in the midst of the assembly. Christ is risen, reigns glorious with the Father, and is present through the gift of the Spirit. This is the Easter mystery that is celebrated in the symbolic period of fifty days.

- The Acts of the Apostles and the Gospel of John are at the heart of the liturgy of the word throughout the fifty days of Easter. The Gospel of John offers the community of faith an opportunity to deepen its understanding of the central place that Christ’s dying and rising, the paschal mystery, occupies in its life. The Acts of the Apostles shows how the Church derives its entire life from this mystery and its ultimate fruit, the gift of the Holy Spirit.² The special prefaces and the solemn blessings for the season of Easter serve to reinforce the paschal character of the Scripture readings for the season. The solemn Easter dismissal with its *alleluias* is used during the octave of Easter and on Pentecost Sunday.
- Special attention is given to the mystagogical catechesis of those initiated at the Easter Vigil. This is a time for the community and the neophytes together to deepen their grasp of the paschal mystery and to make it part of their lives. For the neophytes in particular, a fuller and more effective understanding of the mysteries comes through meditation on the gospel message they have learned and above all through their new and personal experience of the sacraments they have received. The community of faith helps them and prays for them and, in turn, is inspired by their fervour. The neophytes, their godparents, and those who have assisted them in their preparation for baptism have a special place reserved for them in the Sunday assemblies during the season of Easter.³

¹ See Congregation of Rites, General Norms for the Liturgical Year and Calendar, 21 March 1969, nos. 5, 22-25.

² See The Roman Missal, *Lectionary for Mass*, 2nd English edition, 1981, Introduction, no. 74.

³ See The Roman Ritual, *Rite of Christian Initiation of Adults*, nos. 234-241.

- The whole season is a suitable time for Christian initiation. Special attention may be given to the celebration of infant baptism. In particular, it is the best time to celebrate the confirmation of children baptised as infants and their first communion.
- During the fifty days of this season, the Easter candle, suitably decorated and lighted, has a prominent place in the sanctuary. The baptismal font remains an important symbol during the fifty days. The sprinkling with water from the font is a most suitable opening rite. At the end of the season of Easter, the Easter candle is kept with honour in

⁴ See General Instruction of the Liturgy of the Hours, no. 71; see Congregation for Divine Worship, Circular Letter *Paschalis sollemnitatis* to presidents of the conferences of bishops and presidents of national liturgical committees, on the preparation and celebration of the Easter Triduum, 16 January 1988, no. 107.

OCTAVE OF EASTER

EASTER MONDAY

OPENING PRAYER

Lord God,
you constantly add new children
to the family of your Church.
Grant that all your people may express in their lives
the richness of the sacrament they have received in faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: The profession of faith is not said.

PRAYER OVER THE GIFTS

Accept, O Lord,
the gifts your people offer,
that, having received new life
through baptism and the confession of your name,
they may reach the joy of life everlasting.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER : Preface of Easter I, page 492; interpolations for Eucharistic Prayer I, pages 591 and 592, for Eucharistic Prayer III, page 607.

PRAYER AFTER COMMUNION

Lord,
you have set our feet on the way of salvation;
may the grace of the paschal mystery
abound in our hearts,
so that at your prompting
we may respond worthily to your generous gifts.

Grant this through Jesus Christ our Lord.

CONCLUDING RITE: Solemn Blessing, page 803; Dismissal, page 373.

EASTER TUESDAY

OPENING PRAYER

Lord God,
through this Easter mystery
you have touched our lives
with the healing power of your grace.
Continue to bless your people,
so that, possessed of perfect freedom,
we may experience in heaven
the joy we now taste on earth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: The profession of faith is not said.

PRAYER OVER THE GIFTS

Merciful Lord,
accept these offerings from your household, the Church,
that under your protection
we may hold fast to the blessings of Easter
and come to possess the gifts of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Easter I, page 492; interpolations for Eucharistic Prayer I, pages 591 and 592, for Eucharistic Prayer III, page 607.

PRAYER AFTER COMMUNION

All-powerful God,
you have given to your children
the incomparable grace of baptism.
Listen to our prayers
and prepare us for the rewards of eternal happiness.

We ask this through Jesus Christ our Lord.

CONCLUDING RITE: Solemn Blessing, page 803; Dismissal, page 373.

EASTER WEDNESDAY

OPENING PRAYER

God of hope,
each year you gladden our hearts
as we celebrate the mystery of Christ's resurrection.
Grant in your mercy
that through the joy of this present feast
we may possess one day
the eternal joys of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: The profession of faith is not said.

PRAYER OVER THE GIFTS

Lord,
receive the sacrifice which has redeemed the human race,
and in your mercy grant us salvation of body and spirit.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Easter I, page 492; interpolations for Eucharistic Prayer I, pages 591 and 592, for Eucharistic Prayer III, page 607.

PRAYER AFTER COMMUNION

Lord,
let this sharing in the mystery of your Son
cleanse us from the old ways of sin
and fashion us into your new creation.

Grant this through Jesus Christ our Lord.

CONCLUDING RITE: Solemn Blessing, page 803; Dismissal, page 373.

EASTER THURSDAY

OPENING PRAYER

Lord God,
who gathered together from the ends of the earth
a diversity of nations
to profess your holy name,
grant that all who have been reborn in the waters of baptism
may be united in faith and in holiness of life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: The profession of faith is not said.

PRAYER OVER THE GIFTS

Lord,
accept the sacrifice we offer with joy
for those who have received new life in baptism,
and quicken within us the work of your grace.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Easter I, page 492; interpolations for Eucharistic Prayer I, pages 591 and 592, for Eucharistic Prayer III, page 607.

PRAYER AFTER COMMUNION

Hear our prayer, O Lord,
that this holy exchange of gifts
by which we are saved
may secure us your help in this present life
and obtain for us the joys of life eternal.

We ask this through Jesus Christ our Lord.

CONCLUDING RITE: Solemn Blessing, page 803; Dismissal, page 373.

EASTER FRIDAY

OPENING PRAYER

Almighty and eternal God,
in the paschal mystery of Christ your Son
you have established with all peoples
a new covenant of reconciliation and peace.
Grant that we may show forth in our lives
the mystery of faith we so joyfully proclaim.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: The profession of faith is not said.

PRAYER OVER THE GIFTS

Loving Lord,
by this Easter sacrament
accomplish within us the change we seek:
turn our desire for earthly things
to a longing for those of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Easter I, page 492; interpolations for Eucharistic Prayer I, pages 591 and 592, for Eucharistic Prayer III, page 607.

PRAYER AFTER COMMUNION

Lord,
in your faithful love
watch over those you have saved,
that all who have been ransomed by the passion of your Son
may come to the joy of his resurrection.

We ask this in the name of Jesus, the Lord.

CONCLUDING RITE: Solemn Blessing, page 803; Dismissal, page 373.

EASTER SATURDAY

OPENING PRAYER

Ever-faithful God,
by the outpouring of your grace
you increase the number of those who believe in you.
Keep your chosen ones for ever safe,
so that, having been reborn in the waters of baptism,
they may be clothed in the robes of immortal glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: The profession of faith is not said.

PRAYER OVER THE GIFTS

Lord God,
make the paschal mystery our constant joy:
may it continue within us the work of redemption
and be the cause of our unending delight.

Grant this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER : Preface of Easter I, page 492; interpolations for Eucharistic Prayer I, pages 591 and 592, for Eucharistic Prayer III, page 607.

PRAYER AFTER COMMUNION

Protect with loving-kindness, Lord,
the people you have renewed
through the paschal mystery of Christ,
and grant them this reward:
the resurrection of the body to glory everlasting.

We ask this through Jesus Christ our Lord.

CONCLUDING RITE: Solemn Blessing, page 803; Dismissal, page 373.

SECOND SUNDAY OF EASTER

OPENING PRAYER

God of everlasting mercy,
each year when the feast of Easter returns
you enliven the faith of your holy people.
Increase in us the grace you have already bestowed,
that we may understand more fully
in whose font we have been washed,
in whose Spirit we have been reborn,
and in whose blood we have found redemption.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

God of life,
source of all faith,
through the waters of baptism
you have raised us up in Jesus
and given us life that endures.

Day by day refine our faith,
that we who have not seen the Christ
may truly confess him as our Lord and God
and share the blessedness of those who believe.

Grant this through Jesus Christ, the resurrection and the life,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Receive, Lord, the gifts of your people
(and of those newly born in Christ),
that, having confessed your name
and been cleansed in the waters of baptism,
we may come to eternal happiness.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Easter I, page 492; interpolations for Eucharistic Prayer I, pages 591 and 592, for Eucharistic Prayer III, page 607.

**PRAYER
AFTER
COMMUNION**

Grant, all-powerful God,
that the paschal mystery we have shared
may never cease to touch our hearts
with the force of its saving grace.

We ask this through Jesus Christ our Lord.

CONCLUDING RITE: Solemn Blessing, page 803; Dismissal, page 373.

THIRD SUNDAY OF EASTER

OPENING PRAYER

Let your people for ever exult, O God,
let the joy of their youth be renewed,
that we who now rejoice to be your adopted children
may look forward with certain hope
to the day of resurrection.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING YEAR A PRAYER

O God of mystery,
out of death you delivered Christ Jesus,
and he walked in hidden glory with his disciples.
Stir up our faith,
that our hearts may burn within us
at the sound of his word
and our eyes be opened to recognise him
in the breaking of the bread.

Grant this through Jesus Christ, the firstborn from the dead,
who lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

God of all the prophets,
you fulfilled your promise of old
that your Christ would suffer
and so rise to glory.

Open our minds to understand the Scriptures
and fill us with joyful wonder in the presence of the risen Christ,
that we may be his witnesses
to the farthest reaches of the earth.

We ask this through Jesus Christ, the firstborn from the dead,
who lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of life,
in your risen Son
you reveal your abiding presence among us
and summon those reborn in baptism
to lives of worship and service.

Fill this assembly with reverence
as we come before you in prayer.
Grant us courage and zeal
in bearing witness before the world
to your Son, Jesus Christ, the firstborn from the dead,
who lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
receive the gifts of your joyous Church.
You have given us cause for great happiness on earth;
grant us the consummation of that joy in heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Easter I-V, pages 492-500.

**PRAYER
AFTER
COMMUNION**

Protect with loving-kindness, Lord,
the people you have renewed
through the paschal mystery of Christ,
and grant them this reward:
the resurrection of the body to glory everlasting.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 803.

FOURTH SUNDAY OF EASTER

OPENING PRAYER

God of everlasting power,
guide us toward the joyful company of heaven,
so that your lowly flock may follow
where Christ, the great Shepherd, has gone before
and lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING YEAR A PRAYER

O God,
you never cease to call even those far away,
for it is your will
that all be drawn into one fold.

Attune our ears to the voice of the Good Shepherd,
who leads us always to you,
that we may find under your tender protection
life in all its fullness.

We ask this through Jesus Christ, the resurrection and the life,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of lasting love,
fulfil your plan of salvation
to gather into one fold
the peoples of the whole world.
Let everyone on earth
recognise your Christ as the Good Shepherd,
who freely lays down his life for all
to take it up again in power.

Grant this through Jesus Christ, the resurrection and the life,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Safe in your hand, O God,
is the flock you shepherd
through Jesus your Son.

Lead us always to the living waters
where you promise respite and refreshment,
that we may be counted among those
who know and follow you.

We ask this through Jesus Christ, the resurrection and the life,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
make the paschal mystery our constant joy:
may it continue within us the work of redemption
and be the cause of our unending delight.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER : Preface of Easter I-V, pages 492-500.

PRAYER
AFTER
COMMUNION

Like a good shepherd, O God,
keep watch over those
you have redeemed by the blood of your Son,
and lead them as your flock into heavenly pastures.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 803.

FIFTH SUNDAY OF EASTER

OPENING PRAYER

God of unfailing mercy,
who redeemed us and adopted us as your children,
look upon us with tender love,
that we who believe in Christ
may enjoy true freedom
and enter our promised inheritance.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING YEAR A PRAYER

We have beheld your glory, O God,
in the face of Christ Jesus, your Son.

Enliven our faith,
that through Christ we may put our trust in you.
Deepen our faith,
that in Christ we may serve you.
Complete our faith,
that one day we may live with you
in that place which Christ prepares for us,
where he lives with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

YEAR B O God,
you graft us onto Christ, the true vine,
and, with tireless care,
you nurture our growth in knowledge and reverence.

Tend the vineyard of your Church,
that in Christ each branch may bring forth
to the glory of your name
abundant fruits of faith and love.

Grant this through Jesus Christ, the resurrection and the life,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C We behold your glory, O God,
in the love shown by your Son,
lifted up on the cross
and exalted on high.

Increase our love for one another,
that both in name and in truth
we may be disciples of the risen Lord Jesus
and so reflect by our lives
the glory that is yours.

Grant this through Jesus Christ, the firstborn from the dead,
who lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

O God,
through the wonderful exchange of this sacrifice
you have made us sharers in your own divine nature;
grant that our daily lives
may faithfully reflect the knowledge of your truth.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER : Preface of Easter I-V, pages 492-500.

**PRAYER
AFTER
COMMUNION**

Lord,
remain close to the people
you have enriched with these heavenly mysteries,
and grant that we may pass from our former ways
to new life in the risen Christ.

We make our prayer in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 803.

SIXTH SUNDAY OF EASTER

OPENING PRAYER

Almighty God,
enable us to celebrate with fitting joy
these days of happiness,
that as we accompany the risen Lord in faith
we may express in our daily lives the joyful memory of Easter.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING YEAR A PRAYER

Faithful God,
who love us in Christ Jesus,
send your Spirit of truth to dwell within us,
that we may always reject what is false,
live by the commands of Christ,
and be true to the love you have shown us.

Grant this through Jesus Christ, the resurrection and the life,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of all nations,
in the gift of your Son
you have embraced the world
with a love that takes away our sin
and bestows perfect joy.

Grant to all who have been reborn in baptism
fidelity in serving you
and generosity in loving one another.

We ask this through Jesus Christ, the firstborn from the dead,
who lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Great and loving Father,
your will for us in Jesus
is the peace the world cannot give;
your abiding gift
is the Advocate he promised.

Calm all troubled hearts,
dispel every fear.
Keep us steadfast in love
and faithful to your word,
that we may always be your dwelling place.

Grant this through Jesus Christ, the firstborn from the dead,
who lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
let our prayers and offerings rise before you,
that we whom you have cleansed in baptism
may respond worthily to the mystery of your great love.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Easter I-V, pages 492-500.

**PRAYER
AFTER
COMMUNION**

All-powerful and ever-living God,
in the resurrection of Christ you restore us to eternal life.
Increase within us the effects of this Easter mystery
and pour out in our hearts the strength of this saving food.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 803.

THE ASCENSION OF THE LORD

The Ascension has always been a part of the joyful celebration of the fifty days from Easter Sunday to Pentecost but was singled out for commemoration on the fortieth day (see Acts 1:3) toward the end of the 4th century. The feast develops the glory of the resurrection by acclaiming the exaltation of Christ as Lord of heaven and earth. It serves to prepare the Church, toward the end of the season of Easter, for the coming of the Holy Spirit at Pentecost.

Where the solemnity of the Ascension of the Lord is not observed as a holyday of obligation, it is celebrated on the Seventh Sunday of Easter, which is then considered its proper day in the calendar.

OPENING PRAYER

Almighty God,
make our hearts dance with joy and thanksgiving;
for in the ascension of Christ, your Son,
our human nature is raised above the heavens,
and where Christ, the head, has gone before in glory
we, his body, are called in hope.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER YEAR A

God of majesty,
yours is the power that raised Christ from death,
yours the glory that exalted him to your right hand.

By the mystery of the ascension,
sustain our hope
as we bear witness to our baptism.
By the perpetual outpouring of your Spirit,
confirm your Church
in its mission of salvation.
Grant this through Jesus Christ, the firstborn from the dead,
who lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of power and might,
in the mystery of the ascension
you have raised up and glorified your Son
and exalted our humanity at your right hand.

Confirm the good news your Church proclaims,
so that when Christ returns in glory
all nations may be gathered into the kingdom,
where he lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of majesty,
you led the Messiah
through suffering into risen life
and took him up to the glory of heaven.

Clothe us with the power
promised from on high,
and send us forth to the ends of the earth
as heralds of repentance
and witnesses of Jesus Christ, the firstborn from the dead,
who lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

We offer you this sacrifice, Lord,
on the feast of your Son's ascension,
begging that through this holy exchange of gifts
we may rise with him to the joys of heaven.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Ascension I-III, pages 502-506; interpolation for Eucharistic Prayer I, page 591, for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

Almighty and eternal God,
you have entrusted to us here on earth
the mysteries that foreshadow heaven.
Draw our gaze upward
where Christ, who shares our human nature,
sits in glory at your right hand
and lives and reigns with you for ever and ever.

BLESSING: Solemn Blessing, page 804.

SEVENTH SUNDAY OF EASTER

OPENING PRAYER

Lord God,
we firmly believe that Christ our Saviour
now reigns with you in majesty.
Open your ears to our prayer,
that we may also experience the truth of his promise
to remain with us always, even to the end of time.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING YEAR A PRAYER

God our Father,
glorify your Son
in the lives of the people called by his name.
Through no merit of ours, you have made us your own,
to be your witnesses on earth.
Keep us true to the name we bear,
that people everywhere may know
that you are the God and lover of us all.

We ask this through Jesus Christ, the resurrection and the life,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Father most holy,
look upon this people
whom you have sanctified by the dying and rising of your Son.
Keep us one in love
and consecrate us in your truth,
that the new life you have given us
may bring us to the fullness of joy.

Grant this through Jesus Christ, the firstborn from the dead,
who lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

YEAR C Father, righteous one,
your beloved Son prayed
that his disciples in every generation
might be one as you and he are one.

Look upon this assembly
gathered in his name.
Fulfil in us the prayer of Jesus
and crown our celebration of this paschal season
with your Spirit's gift of unity and love.
Grant this through Jesus Christ, the firstborn from the dead,
who lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

Lord,
accept the prayers of your faithful people
together with the gifts we offer,
that through these holy rites, performed with reverent hearts,
we may rise to the glory of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Easter I-V, pages 492-500, or Preface of Ascension I-III,
pages 502-506.

**PRAYER
AFTER
COMMUNION**

Listen to our prayers, God our Saviour,
and through this most holy sacrament confirm our hope
that you will glorify the whole body of the Church
as you have glorified its head, Jesus Christ,
who lives and reigns for ever and ever.

BLESSING: Solemn Blessing, page 803.

PENTECOST SUNDAY

This, the “fiftieth day,” concludes the season of Easter, the continuous single festival of the risen Christ. Pentecost, the Jewish feast of harvest, which also commemorates the giving of the Law of Moses, was the day when the Holy Spirit came upon the apostles (see Acts 2:1ff.); the event has been celebrated on this day at least since the third century. The joy of Pentecost is that the risen Christ breathes upon the Church and says, “Receive the Holy Spirit” (John 20:22).

VIGIL MASS

This Mass is celebrated on Saturday evening before or after Evening Prayer I of Pentecost.

OPENING PRAYER

Almighty and ever-living God,
whose will it was
to encompass the paschal mystery within a season of fifty days,
grant that the people once scattered over the face of the earth
and divided by many tongues
may be gathered together by your heavenly Spirit
to confess your name with a single voice.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: God of power,
let the splendour of your glory come upon us,
and through the radiance of the Holy Spirit
let the brightness of Christ,
who is light from light,
shine in the hearts of those born again by grace.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

God of majesty and glory,
you bring us to the day
that crowns our joyful Easter feast.

Open for us the fountain of living waters
promised to the faithful,
that the outpouring of the Spirit
may reveal Christ’s glory
and enlighten all who wait in hope
for the glorious day of redemption.

We ask this through Jesus Christ, the resurrection and the life,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
pour forth the blessing of your Spirit upon these gifts,
and through them fill your Church with love,
so that the mystery of salvation
may shine out for all the world to see.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Pentecost, page 508; interpolation for Eucharistic Prayer I, page 591, for Eucharistic Prayer III, page 607.

**PRAYER
AFTER
COMMUNION**

Lord God,
increase within us the gifts we have received,
that we may burn with the fire of that Spirit
whom you poured forth on the apostles at Pentecost.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 805.

DISMISSAL

The deacon, or, if there is no deacon, the priest, with hands joined, sings or says one of the following dismissals.



Go in peace to love and serve the Lord, al-le-lu-ia, al-le-lu-ia.



Go in the peace of Christ, al-le-lu-ia, al-le-lu-ia.



The Mass is ended, go in peace, al-le-lu-ia, al-le-lu-ia.

The people answer:



Thanks be to God, al-le-lu-ia, al-le-lu-ia.

OUTLINE OF THE RITE

INTRODUCTORY RITE

Entrance Procession
Greeting
[Psalmody]
Opening Prayer

LITURGY OF THE WORD

Invitation
Readings from the Old Testament
 Responsorial Psalms
 Prayers after the Readings
Gloria
Prayer
Reading from the New Testament
Gospel Acclamation
Gospel
Homily
Profession of Faith
General Intercessions

LITURGY OF THE EUCHARIST

CONCLUDING RITE

In churches where the Mass of the vigil is celebrated in a prolonged form, this Mass may be celebrated in one of the following ways.

When Evening Prayer, whether said in common or in choir, immediately precedes the Mass, the Mass may begin, along with the entrance procession and the greeting of the priest, either with the introductory verse and the hymn *Veni, Creator Spiritus*, or with the singing of the opening antiphon (see Antiphonal, page 998). In either case the penitential rite is omitted (see GILH, nos. 94 and 96).

The psalmody for Evening Prayer follows, up to but excluding the short reading.

After the psalmody, the priest says the opening prayer.

When Evening Prayer does not take place, the Mass begins in the usual manner. After the greeting, the priest says the opening prayer.

OPENING PRAYER

God of power,
let the splendour of your glory come upon us,
and through the radiance of the Holy Spirit
let the brightness of Christ,
who is light from light,
shine in the hearts of those born again by grace.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

LITURGY OF THE WORD

INVITATION

The priest may then address the people in the following or similar words.
We have begun the vigil of Pentecost,
my dear friends,
after the example of the apostles and disciples,
who, with Mary, the Mother of Jesus,
devoted themselves to prayer
as they awaited the Spirit promised by the Lord.

Let us now listen with quiet hearts
to the word of God.

Let us reflect on the great deeds
that God has done for his people
and pray that the Holy Spirit,
whom the Father sent
as the firstfruits to those who believe,
may complete God's work in the world.

READINGS FROM THE OLD TESTAMENT AND RESPONSORIAL PSALMS: The readings follow as indicated in the Lectionary. The same structure is followed for each reading. A reader goes to the ambo and proclaims the reading. Then the psalmist or cantor leads the psalm and the people answer or, instead of the responsorial psalm, a period of silence may be observed.

PRAYERS AFTER THE READINGS

After each responsorial psalm, all rise and the priest sings or says **Let us pray**. The priest and people pray in silence for a while, unless a period of silence has already been observed. Then the priest, with hands outstretched, sings or says the prayer after the reading. All sit and the next reader comes forward to the ambo.

READING 1 *It was named Babel, because there the Lord confused the language of the whole earth. (Genesis 11:1-9)*

Let us pray.

Pause for silent prayer, if this has not already been observed.

Almighty God,
preserve the Church as your holy people
united by the oneness of Father, Son, and Holy Spirit;
let it reveal to the world the mystery of your holiness and unity
and lead all peoples to the perfection of your love.

We ask this through Jesus Christ our Lord.

READING 2 *The Lord God appeared before all the people on Mount Sinai. (Exodus 19:3-8, 16-20)*

Let us pray.

Pause for silent prayer, if this has not already been observed.

O God,
you once gave the ancient law to Moses
amid fire and lightning on Mount Sinai;
on this day you revealed a new covenant
in the fire of the Holy Spirit.
Let the Spirit you poured out on your apostles
burn within us always,
and let the new Israel, gathered from every people,
welcome with joy your eternal commandment of love.

We ask this through Jesus Christ our Lord.

READING 3 *Dry bones of Israel, I shall put my Spirit in you, and you will live.* (Ezekiel 37:1-14)

Let us pray.

Pause for silent prayer, if this has not already been observed. One of the following prayers is then said.

Lord God of hosts,
you restore the fallen
and preserve what you have restored.
Increase the number of people
to be renewed and made holy in your name,
that all who are cleansed by baptism
may be guided always by your inspiration.

We ask this through Jesus Christ our Lord.

Or: O God,
you have given us new birth by the word of life.
Pour forth your Holy Spirit upon us,
that, walking in oneness of faith,
we may attain the glorious resurrection of the body
and life everlasting.

We make our prayer through Jesus Christ our Lord.

Or: Let your people for ever exult, O God;
let the joy of their youth be renewed by your Holy Spirit,
that we who now rejoice to be your adopted children
may look forward with certain hope
to the day of resurrection.

Grant this through Jesus Christ our Lord.

READING 4 *I will pour out my Spirit on all humankind.* (Joel 3:1-5)

Let us pray.

Pause for silent prayer, if this has not already been observed.

Fulfil your promise, God of kindness,
and send the Holy Spirit upon us
to make us witnesses before the world
of the gospel of our Lord, Jesus Christ,
who lives and reigns for ever and ever.

GLORIA: After the last reading from the Old Testament with its responsorial psalm and prayer, the *Gloria* is sung by all present.

PRAYER

After **Let us pray** and the pause for silent prayer, one of the following prayers is said.

Almighty and ever-living God,
whose will it was
to encompass the paschal mystery within a season of fifty days,
grant that the people once scattered over the face of the earth
and divided by many tongues
may be gathered together by your heavenly Spirit
to confess your name with a single voice.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE PRAYER

God of majesty and glory,
you bring us to the day
that crowns our joyful Easter feast.

Open for us the fountain of living waters
promised to the faithful,
that the outpouring of the Spirit
may reveal Christ's glory
and enlighten all who wait in hope
for the glorious day of redemption.

We ask this through Jesus Christ, the resurrection and the life,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

READING FROM THE NEW TESTAMENT: A reader then proclaims the reading from the Apostle Paul (Roman 8:22-27), and the Mass continues in the usual way.

LITURGY OF THE EUCHARIST

PRAYER OVER THE GIFTS

Lord,
pour forth the blessing of your Spirit upon these gifts,
and through them fill your Church with love,
so that the mystery of salvation
may shine out for all the world to see.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Pentecost, page 508; interpolation for Eucharistic Prayer I, page 591, for Eucharistic Prayer III, page 607.

**PRAYER
AFTER
COMMUNION**

When Evening Prayer is combined with Mass, after communion and the antiphon *On the last day of the festival* the Canticle of Mary is sung with its antiphon for Evening Prayer *Come Holy Spirit*; then the prayer after communion and the rest of the concluding rites follow in the usual way.

Lord God,
increase within us the gifts we have received,
that we may burn with the fire of that Spirit
whom you poured forth on the apostles at Pentecost.

We ask this through Jesus Christ our Lord.

CONCLUDING RITE

BLESSING: Solemn Blessing, page 805.

DISMISSAL

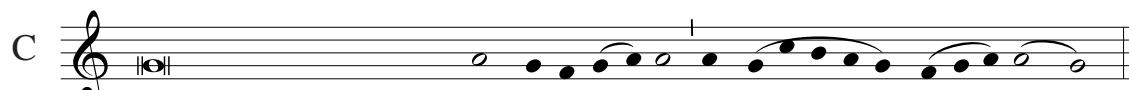
The deacon, or, if there is no deacon, the priest, with hands joined, sings or says one of the following dismissals.



Go in peace to love and serve the Lord, al - le - lu - ia, al - le - lu - ia.



Go in the peace of Christ, al - le - lu - ia, al - le - lu - ia.



The Mass is ended, go in peace, al - le - lu - ia, al - le - lu - ia.

The people answer:



Thanks be to God, al - le - lu - ia, al - le - lu - ia.

MASS DURING THE DAY

OPENING PRAYER

Lord God,
through the mystery of this holy feast
you sanctify your Church in every nation and people.
Pour out the gifts of your Spirit
across the face of the earth,
and in your merciful kindness
touch the hearts of all believers
as you touched those who first heard
the preaching of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Send down, O God, upon your people
the flame of your Holy Spirit,
and fill with the abundance of your sevenfold gift
the Church you brought forth
from your Son's pierced side.

May your life-giving Spirit
lend fire to our words
and strength to our witness.
Send us forth to the nations of the world
to proclaim with boldness your wondrous work
of raising Christ to your right hand.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Remember, O God,
the promise of Christ your Son:
in your mercy send the Holy Spirit
to reveal more completely the mystery of this sacrifice
and to disclose to our hearts the full light of truth.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Pentecost, page 508; interpolation for Eucharistic Prayer I, page 591, for Eucharistic Prayer III, page 607.

PRAYER
AFTER
COMMUNION

O God,
you bestow on your Church gifts from heaven.
Preserve the grace you have given us,
that the breath of Pentecost may quicken our hearts
and that this meal, made holy by your Spirit,
may advance the great work of redemption.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 805.

DISMISSAL

The deacon, or, if there is no deacon, the priest, with hands joined, sings or says one of the following dismissals.



Go in peace to love and serve the Lord, al - le - lu - ia, al - le - lu - ia.



Go in the peace of Christ, al - le - lu - ia, al - le - lu - ia.



The Mass is ended, go in peace, al - le - lu - ia, al - le - lu - ia.

The people answer:



Thanks be to God, al - le - lu - ia, al - le - lu - ia.



THE ORDER OF MASS

*True worshippers must worship God
in spirit and in truth*

SEE JOHN 4:24

OUTLINE OF THE ORDER OF MASS

INTRODUCTORY RITES

Entrance Procession

Greeting

Opening Rite

Rite of Blessing and Sprinkling of Water
or

Penitential Rite

or

Litany of Praise

or

Kyrie

or

Gloria

or

Other Opening Rite

Opening Prayer

LITURGY OF THE WORD

First Reading

Responsorial Psalm

Second Reading

Gospel Acclamation

Gospel

Homily

Profession of Faith

General Intercessions

LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

Prayer over the Gifts

EUCARISTIC PRAYER

COMMUNION RITE

The Lord's Prayer

Sign of Peace

Breaking of the Bread

Communion

Period of Silence or Song of Praise

Prayer after Communion

CONCLUDING RITE

[Announcements]

Greeting

Blessing

Dismissal

INTRODUCTORY RITES

ENTRANCE PROCESSION

After the people have assembled, the opening song is sung while the priest, deacon, and other ministers go to the altar.

When the priest and deacon come to the altar, they make the proper reverence with the ministers and kiss the altar. If incense is used, the priest incenses the altar while circling it. Then, with the deacon and ministers, the priest goes to the chair.

GREETING

After the opening song, the priest and the faithful remain standing; the priest faces the people. All make the sign of the cross, while the priest says:

In the name of the Father, and of the Son, and of the Holy Spirit.

The people answer:

Amen.

Then the priest, extending his hands, greets all present with one of the following greetings. (A bishop may say either **Peace be with you** or one of the following greetings.)

- A The grace of our Lord Jesus Christ,
 the love of God,
 and the fellowship of the Holy Spirit
 be with you all.

- B The Lord be with you.

- C The grace and peace of God our Father
 and the Lord Jesus Christ
 be with you.

- D Grace, mercy, and peace from God the Father
and Christ Jesus our Lord
be with you all.
- E The grace of God,
so rich in mercy and boundless in compassion,
be with you all.
- F Citizens with the saints and members of God's household,
grace and peace be with you.
- G The grace of our Lord Jesus Christ,
whose table we share,
be with you all.

The people answer:

And also with you.

The priest, deacon, or other suitable minister may very briefly introduce the Mass of the day.

OPENING RITE

The opening rite may take one of the following forms.

- I. Rite of Blessing and Sprinkling of Water (page 416)
 - II. Penitential Rite (page 420)
 - III. Litany of Praise (page 422)
 - IV. Kyrie (page 426)
 - V. Gloria (page 428)
 - VI. Other Opening Rite (see page 430)
-

I. RITE OF BLESSING AND SPRINKLING OF WATER

At Sunday Masses or on other suitable occasions the rite of blessing and sprinkling of water may be celebrated. After greeting the people, the priest remains standing at the chair, with a vessel of water in front of him.

INVITATION TO PRAYER

Facing the people, the priest invites them to pray, using one of the following invitations or similar words.

A Let us pray, dear friends,
that the Lord our God may bless this gift of water,
which will be sprinkled upon us
to remind us of our baptism.

May God help us to remain faithful
to the Holy Spirit we have received.

B Brothers and sisters,
let us invoke and bless the name of God the all-holy,
that this water may be for us
a sign of the new life in Christ,
which in baptism we have all received.

BLESSING OF WATER

After a brief period of silence, the priest, with hands outstretched, sings or says one of the following prayers.

A On Sunday only

All-powerful and ever-living God,
your gift of water brings life and freshness to the earth;
by water we are cleansed from sin
and receive the gift of eternal life.
On this day which you have made your own
we ask you, Lord, to bless + this water:
may it be our safeguard and protection.

Renew in us the living fountain of your grace
and defend us, soul and body, from evil,
that we may approach you with pure hearts
and worthily receive your gift of salvation.

We ask this through Jesus Christ our Lord.

The people answer:

Amen.

B Lord God almighty,
fountain and wellspring of all life,
we ask you to bless + this water.
With trust in you
we use it to beg forgiveness of our sins
and to seek the protection of your grace
against illness and the snares of the enemy.
In your mercy, O Lord, give us the living water
that wells up as a spring of salvation,
that we may avoid all dangers to body and soul
and enter your presence with hearts made clean.

We ask this through Jesus Christ our Lord.

The people answer:

Amen.

C

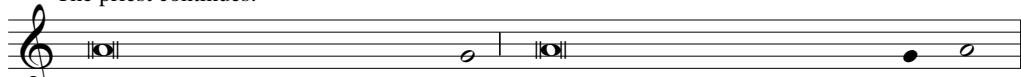
The priest sings:

The people answer:



Praised be the Lord, the Creator. Praised be the name of the Lord.
Praised be the Lord, the Resurrection and the Life. Praised be the name of the Lord.
Praised be the Lord, the Spirit of holiness. Praised be the name of the Lord.

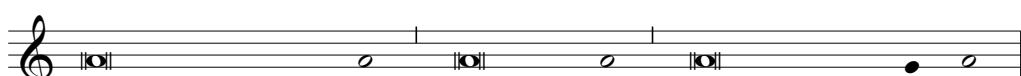
The priest continues:



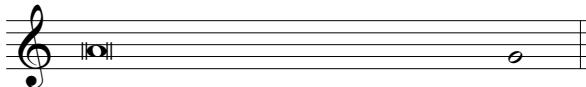
Lord God, Creator and giver of life, bless this water which we use in faith.



Wash away the sin that di - vides us make new life spring up with - in us



and lead us, whole and complete, into your presence, to bless your glorious name.



We ask this through Christ our Lord.

The people answer:



A - men. _____

D During the season of Easter

Lord God almighty,
hear the prayers of your people.
Send your blessing + upon this water,
as we recall the wonder of our creation
and the still greater work of our redemption.

You created water to make the fields fruitful
and to refresh and cleanse our bodies.

You made water the channel of your loving-kindness:
through water you delivered your people from bondage
and quenched their thirst in the desert.

The prophets used water to symbolise
the new covenant you would make with humankind.

Through water, which Christ made holy in the Jordan,
you have restored our sinful nature in the sacrament of rebirth.

May this water remind us of our own baptism,
and may we rejoice with our brothers and sisters
who have been baptised in this Easter season.

We ask this through Jesus Christ our Lord.

The people answer:

Amen.

BLESSING OF SALT

Where the local situation or popular tradition suggests that the mixing of salt and holy water be maintained, the priest blesses salt, saying:

God of power and might,
at your command the prophet Elisha
threw salt into a spring of water
to make it wholesome again.
We ask you, Lord, to bless + this salt
created by your hand.

Grant in your mercy
that wherever this salt and water is sprinkled,
the attacks of the Evil One may be repelled
and the presence of your Holy Spirit may keep us from harm.
We ask this through Jesus Christ our Lord.

The people answer:

Amen.

Then he pours the salt into the water in silence.

SPRINKLING

Taking the sprinkler, the priest sprinkles himself, the ministers of the Mass, and then other deacons and priests present and the people. He may move through the church for the sprinkling of the people.

Meanwhile an antiphon, page 1014, or hymn, or some other appropriate song is sung.

The opening prayer then follows.

II. PENITENTIAL RITE

INVITATION TO REPENTANCE

After the greeting, the priest invites the people to acknowledge their sins in silence and to repent of them, using one of the following invitations or similar words.

- A As we prepare to celebrate the mystery of Christ's love,
we confess that we are sinners
and ask the Lord for pardon and strength.

- B Gathered together in Christ,
let us ask forgiveness with confidence,
for God is full of gentleness and compassion.

- C My brothers and sisters,
let us acknowledge our sins,
that we may worthily celebrate these sacred mysteries.

A pause for silent reflection follows.

CONFESSiON OF SiN

After the period of silence, one of the following forms for the confession of sin is used.

- A All say:
I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault
All strike their breast.
in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

- B The priest or other suitable minister says:
Have mercy on us, Lord.
The people answer:
For we have sinned against you.
The priest or minister says:
Show us your steadfast love, O God.
The people answer:
And grant us your salvation.

ABSOLUTION

- The priest says one of the following forms of absolution.
- A May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
The people answer:
Amen.
- B May almighty God cleanse us of our sins
and through the celebration of this eucharist
make us worthy to sit at the table of the kingdom for ever.
The people answer:
Amen.

The opening prayer then follows.

III. LITANY OF PRAISE

INVITATION

After the greeting, the priest invites the people to praise Christ, using one of the following invitations or similar words.

A Before listening to the word
and celebrating the eucharist,
let us praise the Lord Jesus Christ.

B Praise the risen Saviour;
call out for Christ's mercy.

C Rich in mercy is our Saviour
and great in kindness.
Praise the Lord Jesus Christ.

INVOCATIONS TO CHRIST

The deacon, another suitable minister, or, if there is no other minister, the priest sings or says one of the following forms of invocation or other similar invocations to Christ.

A

1. You were sent to heal the contrite;
2. You came to call the sinners;
3. You plead for us at the right hand of the Father.

The people answer:

Lord, have mercy. Lord, have mercy.

B Lord Jesus, you came to gather the nations into the peace of God's kingdom:

Lord, have mercy.

The people answer:

Lord, have mercy.

You come in word and sacrament to strengthen us in holiness:

Christ, have mercy.

The people answer:

Christ, have mercy.

You will come in glory with salvation for your people:

Lord, have mercy.

The people answer:

Lord, have mercy.

C Lord Jesus, you are mighty God and Prince of peace:

Lord, have mercy.

The people answer:

Lord, have mercy.

Lord Jesus, you are Son of God and Son of Mary:

Christ, have mercy.

The people answer:

Christ, have mercy.

Lord Jesus, you are Word made flesh and splendour of the Father:

Lord, have mercy.

The people answer:

Lord, have mercy.

D Lord Jesus, you came to reconcile us to one another and to the Father:
Lord, have mercy.

The people answer:

Lord, have mercy.

Lord Jesus, you heal the wounds of sin and division:

Christ, have mercy.

The people answer:

Christ, have mercy

Lord Jesus, you intercede for us at the throne of grace:

Lord, have mercy.

The people answer:

Lord, have mercy.

E You raise the dead to life in the Spirit:

Lord, have mercy.

The people answer:

Lord, have mercy.

You bring pardon and peace to the sinner:

Christ, have mercy.

The people answer:

Christ, have mercy.

You bring light to those in darkness:

Lord, have mercy.

The people answer:

Lord, have mercy.

F Lord Jesus, you raise us to new life:

Lord, have mercy.

The people answer:

Lord, have mercy.

Lord Jesus, you forgive us our sins:

Christ, have mercy.

The people answer:

Christ, have mercy.

Lord Jesus, you feed us with your body and blood:
Lord, have mercy.

The people answer:

Lord, have mercy.

G Lord Jesus, you have shown us the way to the Father:
Lord, have mercy.

The people answer:

Lord, have mercy.

Lord Jesus, you have given us the consolation of the truth:
Christ, have mercy.

The people answer:

Christ, have mercy.

Lord Jesus, you are the Good Shepherd, leading us into everlasting life:
Lord, have mercy.

The people answer:

Lord, have mercy.

H Lord Jesus, you healed the sick:

Lord, have mercy.

The people answer:

Lord, have mercy.

Lord Jesus, you forgave sinners:

Christ, have mercy.

The people answer:

Christ, have mercy.

Lord Jesus, you gave your life for us all:

Lord, have mercy.

The people answer:

Lord, have mercy.

The opening prayer then follows.

IV. KYRIE

INVITATION

After the greeting, the priest invites the people to acclaim Christ, using one of the following invitations or similar words.

- A You are called by God to rejoice in the embrace of mercy.
Acclaim Christ our Saviour.
 - B God is making all things new.
Acclaim Christ, the firstfruits of the new creation.
 - C You are called by God out of darkness
into the dawn of radiant light.
Acclaim Christ, the sun of justice.

INVOCATIONS TO CHRIST

One of the following forms of invocation of praise and petition to Christ the Lord is sung. Other settings of the *Kyrie* are found on pages 1031-1032.

A

Choir or cantor: The people answer:

Lord, have mer - cy. Lord, have mer - cy.

Choir or cantor: The people answer:

Christ, have mer - cy. Christ, have mer - cy.

Choir or cantor: The people answer:

Lord, have mer - cy. Lord, have mer - cy.

B

Choir or cantor:

The people answer:



Ky- ri - e, e - le - i-son. Ky-ri - e, e - le - i-son.

Choir or cantor:

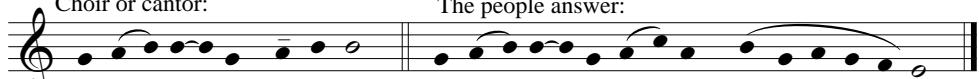
The people answer:



Chris - te, - e - le - i- son. Chris- te, - e - le - i- son.

Choir or cantor:

The people answer:



Ky-ri - e. e - le - i-son. Ky-ri - e. e - le - i - son.

The opening prayer then follows.

V. GLORIA

The *Gloria* is not used on the Sundays or weekdays of Advent and Lent.

INVITATION

After the greeting, the priest invites the people to praise God, using one of the following invitations or similar words.

- A Let us sing the praises of the Lord,
the God who made us,
whose glory is from age to age.

- B With peoples everywhere,
let us glorify our God in joyful song.

- C With all the voices of heaven,
let us sing praise and honour and glory to God.

GLORIA

The *Gloria* is then sung or said. Other settings of the *Gloria* are found on pages 1033-1035.

The following refrain may be sung by the cantor and repeated by all at the beginning and conclusion of the **Gloria**.



Glo- ry to God in the high- est,— and peace to God's peo - ple on earth.

The verses of the Gloria may be alternated as indicated below

Cantor or Choir I:

Glory to God in the highest, and peace to God's people on earth.

People or Choir II:

Lord God, heavenly King, almighty God and Father,
we worship you, we give you thanks, we praise you for your glory.

Cantor or Choir I:

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,
you take away the sin of the world: have mercy on us;
you are seated at the right hand of the Father: receive our prayer.

People or Choir II:

For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father, Amen.

The opening prayer then follows.

VI. OTHER OPENING RITE

Other opening rites are used on particular occasions and follow the prescriptions of the respective liturgical books. These rites occur on certain special feasts, or when the liturgy of the hours is combined with the Mass, or when special rites are celebrated during the Mass, for example, baptism or funeral rites. Sometimes the general structure of the introductory rites is modified, for example, on Passion Sunday or on the feast of the Presentation of the Lord, when an entrance procession forms part of this opening rite.

The opening prayer then follows.

OPENING PRAYER

The priest, with hands joined, invites the people to pray, singing or saying:

Let us pray.

All pray silently for a while.

Then the priest, with hands outstretched, sings or says the opening prayer.

At the end of the prayer, the people give their assent by the acclamation:

Amen.

LITURGY OF THE WORD

All are seated for the liturgy of the word. During the liturgy of the word there are proper times for silence, for example, at the beginning, after the first and the second reading, after the homily. The priest may briefly introduce the liturgy of the word.

FIRST READING

The reader goes to the ambo for the first reading.

To indicate the end of the reading, the reader adds:

The word of the Lord.

All respond with the acclamation:

Thanks be to God.

RESPONSORIAL PSALM

The psalmist or cantor sings (or recites) the psalm from the ambo and the people make the response.

SECOND READING

If there is a second reading before the gospel, it is read at the ambo as before, if possible by a second reader.

To indicate the end of the reading, the reader adds:

The word of the Lord.

All respond with the acclamation:

Thanks be to God.

GOSPEL ACCLAMATION

All stand, and the *Alleluia* or other chant before the gospel is sung by the whole congregation, not only by the cantor who intones it or by the choir alone. If it is not to be sung, it is omitted.

Meanwhile, if incense is used, the priest puts some in the censer.

Then the deacon who is to proclaim the gospel makes a profound bow before the priest and in a low voice asks the blessing:

Father, give me your blessing.

The priest says in a low voice:

The Lord be in your heart and on your lips that you may worthily proclaim his holy gospel: in the name of the Father, and of the Son, + and of the Holy Spirit.

The deacon answers:

Amen.

If, however, there is no deacon, another priest who is to proclaim the gospel, or in his absence, the presiding priest himself, bows toward the altar, with hands joined, and says inaudibly:

Almighty God, cleanse my heart and my lips that I may worthily proclaim your holy gospel.

The deacon or, if there is no deacon, the priest goes to the ambo. He may be accompanied by ministers with incense and candles.

GOSPEL

The deacon or, if there is no deacon, the priest sings or says:

The Lord be with you.

The people answer:

And also with you.

The deacon (or priest) makes the sign of the cross on the book, and then on his forehead, lips, and breast, as he sings or says:

A reading from the holy gospel according to N.

All respond with the acclamation:

Glory to you, Lord.

Then, if incense is used, the deacon (or priest) incenses the book and proclaims the gospel.

After the gospel, the deacon (or priest) sings or says:
The gospel of the Lord.

All respond with the following or another suitable acclamation.
Praise to you, Lord Jesus Christ.

Then the deacon (or priest) kisses the book, saying inaudibly:
Through the words of the gospel may our sins be washed away.

HOMILY

All sit for the homily. It should ordinarily be given by the presiding priest, either at the chair, standing or sitting, or at the ambo. It should develop some point of the readings or of another text from the Ordinary or from the Proper of the Mass of the day and take into account the mystery being celebrated and the needs proper to the listeners.

There must be a homily on Sundays and holydays of obligation at all Masses that are celebrated with a congregation; it may not be omitted without a serious reason. It is recommended on other days, especially on the weekdays of Advent, Christmas, Lent, and the Easter season, as well as on feasts and occasions when the people come to church in large numbers.

Following the homily, if it was given at the ambo, the priest returns to the chair. A period of silence may be observed.

If catechumens are present, they may be kindly dismissed before the profession of faith.

PROFESSION OF FAITH

On Sundays and solemnities all stand and make the profession of faith together. It may be used also at special, more solemn celebrations. In celebrations of Masses with children and on other occasions when permitted, the Apostles' Creed (option B or C) may be used as the profession of faith.

Whenever there is a renewal of baptismal promises, the profession of faith is omitted.

If the profession of faith is sung, all are to sing it together or in alternation.

A NICENE CREED

All make a profound bow during the words **was incarnate . . . made man.**

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

B APOSTLES' CREED

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

C

APOSTLES' CREED IN QUESTION FORM

The priest says:

Do you believe in God?

The people answer:

We believe in God, the Father almighty,
creator of heaven and earth.

The priest says:

Do you believe in Jesus Christ?

The people answer:

We believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

The priest says:

Do you believe in the Holy Spirit?

The people answer:

We believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

GENERAL INTERCESSIONS

The general intercessions (prayer of the faithful) then follow. The priest stands at the chair (or at the ambo) and presides, and the people take their own part. It is appropriate that this prayer be included in all Masses celebrated with a congregation, so that petitions will be offered for the Church, for civil authorities, for those oppressed by various needs, for all people, and for the salvation of the world. Sample texts are given on pages 1016-1028.

INVITATION

The priest briefly invites the congregation to pray.

INTENTIONS

The deacon, cantor, reader, another minister, or some of the faithful then announce the intentions from the ambo or other convenient place. The whole assembly expresses its supplication either by a response sung or said together after each intention or by brief periods of silent prayer.

CONCLUDING PRAYER

After the intentions, the priest, with hands outstretched, says the concluding prayer, to which the people respond:

Amen.

LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

The people sit, and the song for the preparation of the gifts is begun.

PREPARATION OF THE ALTAR

The deacon and other ministers place on the altar the corporal, purificator, cup (if the cup is not prepared at the side table), and Sacramentary.

PRESENTATION OF THE GIFTS

The gifts are then brought forward. It is desirable that the faithful express their participation by bringing up the bread and wine for the celebration of the eucharist and other gifts for the poor and the needs of the Church. The gifts are received by the priest at a convenient place, with the deacon assisting. Money or other gifts are to be put in a suitable place but not on the altar.

The deacon may prepare the cup at the side table. He pours wine and a little water into the cup, saying inaudibly:

By the mystery of this water and wine may we come to share in the
divinity of Christ, who humbled himself to share in our humanity.

At the altar, the deacon hands the priest the plate or other vessel with the bread to be consecrated or the priest takes the plate or other vessel with the bread and, holding it slightly raised above the altar, says inaudibly:

Blessed are you, Lord, God of all creation.

†

Through your goodness we have this bread to present to you,
which earth has given and human hands have made.

It will become for us the bread of life.

Then he places the plate with the bread on the corporal.

If no song for the preparation of the gifts is sung, the priest may say the preceding words in an audible voice. In this case the people may respond:

Blessed be God for ever.

If the cup has not been prepared at the side table, the deacon or, if there is no deacon, the priest pours wine and a little water into the cup, saying inaudibly the prayer **By the mystery**.

Then the deacon hands the priest the cup or the priest takes the cup and, holding it slightly raised above the altar, says inaudibly:

Blessed are you, Lord, God of all creation.

††

Through your goodness we have this wine to present to you,
fruit of the vine and work of human hands.

It will become our spiritual drink.

In England and Wales only:

† Blessed are you, Lord, God of all creation.
Through your goodness we have this bread to offer,
which earth has given and human hands have made.
It will become for us the bread of life.

†† Blessed are you, Lord, God of all creation.
Through your goodness we have this wine to offer,
fruit of the vine and work of human hands.
It will become our spiritual drink.

He places the cup on the corporal.

If no song for the preparation of the gifts is sung, the priest may say the preceding words in an audible voice. In this case, the people may respond:

Blessed be God for ever.

The priest then bows profoundly and says inaudibly:

With humble and contrite hearts, Lord God, we ask you to receive us and to be pleased with our sacrifice this day.

The priest may now incense the gifts on the altar and the altar itself. Afterward, the deacon or another minister incenses the priest and the people.

Next, the priest stands at the side of the altar and washes his hands, saying inaudibly:

Lord, wash away my iniquity; cleanse me from my sin.

PRAYER OVER THE GIFTS

All stand. The priest, standing at the centre of the altar, extends his hands and invites the people to pray, using one of the following invitations. At the conclusion of the invitation, he joins his hands.

- A Pray, brothers and sisters,
that our sacrifice may be acceptable
to God, the almighty Father.

The people respond:

May the Lord accept the sacrifice at your hands
for the praise and glory of God's name,
for our good, and the good of all the Church.

- B Let us pray.

All pray silently for a while.

Then the priest, with hands outstretched, sings or says the prayer over the gifts.

At the end of the prayer, the people give their assent by the acclamation:

Amen.

EUCCHARISTIC PRAYER

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see pages 707-767).

PREFACE

DIALOGUE

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



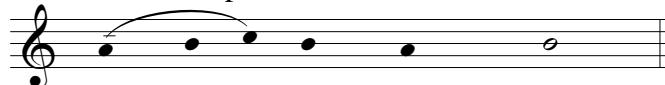
The Lord be with you.

The people answer:



And also with you.

He lifts up his hands and continues:



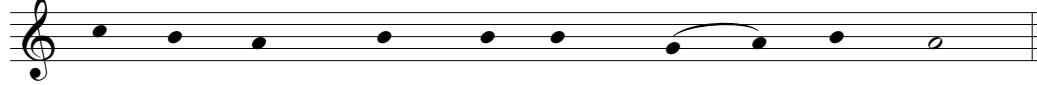
Lift up your hearts.

The people answer:



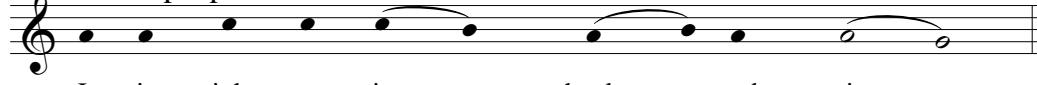
We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord our God.

The people answer:

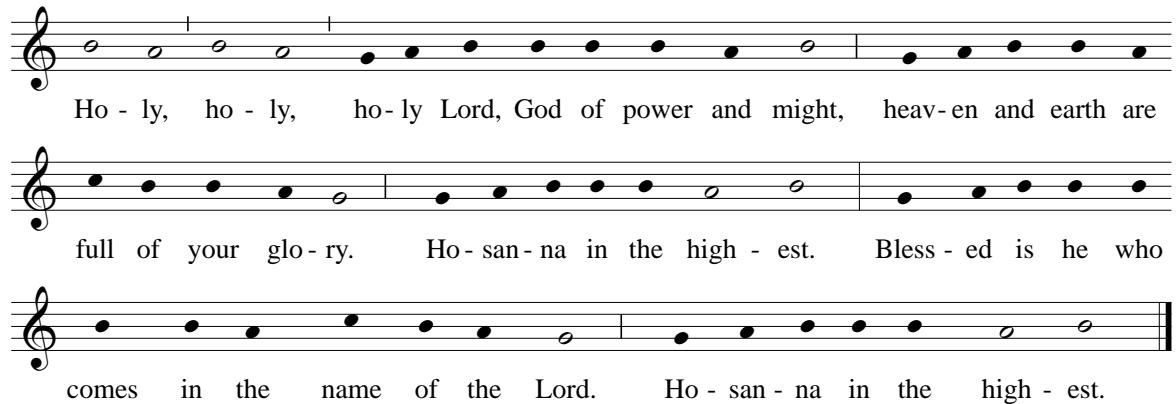


It is right to give thanks and praise.

The priest continues the preface with hands outstretched. Alternative openings for the prefaces may be found on pages 442-443.

SANCTUS

At the end of the preface, the priest joins his hands and, together with the people, sings or says:



The musical notation consists of three staves of music in G major, common time. The first staff begins with a half note followed by a quarter note. The second staff begins with a quarter note. The third staff begins with a half note. The lyrics are integrated into the music, with each line of text corresponding to a staff. The lyrics are:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

PREFACE OPENINGS

One of the following preface openings may be used in place of the opening that is given with each preface. Musical settings of these preface openings are found on pages 444-448.

- 1 It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks and praise,
Father most holy,
[through Jesus Christ our Lord].

- 2 It is truly right to give you thanks,
it is fitting to give you glory,
Father most holy,
[through Jesus Christ our Lord].

- 3 It is truly right and just
that we should give you thanks and praise and glory,
almighty and everlasting God,
[through Jesus Christ our Lord].

- 4 It is truly right and just
that in all things we should give you thanks, eternal God,
and in every season proclaim your mighty deeds,
[through Jesus Christ our Lord].

- 5 It is truly right and just,
almighty Father,
that in every season we should offer you
our hymn of thanks, our canticle of praise,
[through Jesus Christ our Lord].

- 6 It is truly right and just,
truly fitting for our salvation,
to offer you thanks and praise,
Lord, heavenly Father, almighty and merciful God
[through Jesus Christ our Lord].
- 7 It is truly right and just,
Lord God,
that earth unite with heaven in praising you,
[through Jesus Christ our Lord].
- 8 It is truly right and just,
our duty and our salvation,
to praise your loving-kindness,
merciful Father, almighty God,
king of endless glory,
[through Jesus Christ our Lord].
- 9 Almighty and eternal God,
it is truly right and just,
our duty and our salvation,
to praise you without ceasing
and in all things to offer you our thanks,
[through Jesus Christ our Lord].

MUSICAL SETTINGS OF PREFACE OPENINGS

One of the following preface openings may be used in place of the opening that is given with each preface. The alternative opening in each case contains the additional phrase **through our Lord Jesus Christ** and is used when the preface opening it replaces employs this phrase.

 *Musical setting of Preface Openings*
(Pages 444–448)

 *Musical setting of Preface Openings*
(Pages 444–448)

 *Musical setting of Preface Openings*
(Pages 444–448)

 *Musical setting of Preface Openings*
(Pages 444–448)

PREFACE OF ADVENT I

The two coming of Christ

This preface is used in Masses of the season of Advent from the First Sunday of Advent to 16 December.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

When first he came among us
in the lowliness of human flesh,
he fulfilled the plan you formed long ago
and opened for us the way to salvation.

Now, hoping that the salvation promised us will be ours,
we watch for the day
when Christ will come again in majesty and glory.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

It is truly right and just, our duty and our sal - vation,
always and everywhere to give you thanks, holy Father, almighty and eternal God,
through our Lord Je - sus Christ. When first he came a- mong us
in the lowliness of hu - man flesh, he ful - filed the plan you formed long a - go
and opened for us the way to sal-vation. Now, hoping that the salvation promised us
will be ours, we watch for the day when Christ will come a - gain in maj - es -
ty and glory. And so, with angels and archangels, with all the heav - en- ly host,
we proclaim your glo - ry and join their unending cho - rus of praise:

PREFACE OF ADVENT II

Christ foretold, Christ awaited

This preface is used in Masses of the season of Advent from 17 December to 24 December.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

He is the one foretold by all the prophets,
whom the Virgin Mother awaited with love beyond all telling,
the one whose coming John the Baptist heralded,
and whose presence he proclaimed.

This same Lord invites us to prepare with joy
for the mystery of his birth,
so that when he comes
he may find us watchful in prayer,
our hearts filled with wonder and praise.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTMAS I

Christ the light

This preface is used in Masses on the Birth of the Lord, on the feast of the Holy Family, and on the Second Sunday after Christmas.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

In the mystery of the Word made flesh
your glory fills the eyes of our mind
with a new and radiant vision,
so that, seeing God made visible in Christ,
we are caught up in the love of things we cannot see.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTMAS II

The incarnation makes creation whole again

This preface is used in Masses on the Birth of the Lord, on the feast of the Holy Family, and on the Second Sunday after Christmas.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

In the great mystery of his birth,
the God we cannot see

has now appeared in human form.

The one begotten before all ages
begins to live in time.

He has come to raise the fallen world,
to make creation whole again,
and to lead humanity from exile
back to your heavenly kingdom.

And so, with all the angels and saints,
we sing the joyful hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTMAS III

Divine and human exchange in the incarnation of the Word

This preface is used in Masses on the Birth of the Lord, on the feast of the Holy Family, and on the Second Sunday after Christmas.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Through him the marvellous exchange that brings our redemption
is revealed this day in all its splendour.

When your eternal Word assumes human frailty,
our mortal nature takes on immortal value.
More wonderfully still,
this union between God and ourselves
makes us sharers in eternal life.

And so we join the multitude of angels
in their joyful chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE EPIPHANY OF THE LORD

Christ, the light of the nations

This preface is used in Masses on the Epiphany of the Lord.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You have revealed this day
the mystery of our salvation in Christ,
the light to enlighten all nations.

Now that he has appeared in our mortal flesh,
you have refashioned us in the image of his immortal glory.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE BAPTISM OF THE LORD

The revelation of Christ's mission

This preface is used in Masses on the feast of the Baptism of the Lord.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

In the waters of the Jordan
you revealed a new baptism
through signs and wonders:
a voice came down from heaven
to waken our faith in your Word dwelling among us;
your Spirit descended as a dove
to make it known that Christ, your servant,
was anointed with the oil of gladness
and was sent to preach the good news to the poor.

With joyful hearts we echo on earth
the song of the angels in heaven
as they praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF LENT I

The spiritual meaning of Lent

This preface is used in Masses on the Sundays of Lent which have no preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,

through Jesus Christ our Lord.

Each year you bid your faithful people cleanse their hearts
and prepare with joy for the paschal feast.

By more faithful prayer and works of charity
and by celebrating the mysteries of our rebirth,
we are led to the fullness of grace as your sons and daughters.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF LENT II

Renewal through penance

This preface is used in Masses on the Sundays of Lent which have no preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You set aside this season of grace for your people
to renew and purify their hearts,
so that, freed from all harmful desires,
they may live in this passing world
with hearts set on the world that will never end.

Now, with all the angels and saints,
we praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF LENT III

The fruits of self-denial

This preface is used in Masses on Ash Wednesday.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You bid us show our thanks
through the practice of self-denial,
that we may curb our sinful pride
and, by sharing our bread with the hungry,
may imitate your generous love.

Now, with all the angels and saints,
we praise and magnify your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF LENT IV

The reward of fasting

This preface is used in Masses on Ash Wednesday.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

Through bodily fasting you control our sinful desires
and raise our minds to you;
you give us strength
and grant us the reward of eternal life
through Jesus Christ our Lord.

Through him the choirs of angels and all the powers of heaven
worship in awe before your presence.

May our voices blend with theirs
as they sing with joy the hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE FIRST SUNDAY OF LENT

The temptation of the Lord

This preface is used in Masses on the First Sunday of Lent.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

His fast of forty days established this season of self-denial.

By rejecting all the devil's temptations
he has taught us
to rid ourselves of the leaven of malice,
and so to celebrate the paschal mystery in sincerity and truth,
until we come at last to the eternal feast of heaven.

And so we join the throng of saints and angels
as they sing the unending hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE SECOND SUNDAY OF LENT

The transfiguration of the Lord

This preface is used in Masses on the Second Sunday of Lent.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Having told the disciples of his coming death,
Jesus made his glory known to them on the holy mountain.
With Moses and Elijah as witnesses,
he revealed that the Christ had first to suffer
and so come to the glory of the resurrection.

With joyful hearts we echo on earth
the song of the angels in heaven
as they praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE THIRD SUNDAY OF LENT

The faith of the woman of Samaria

This preface is used in Masses on the Third Sunday of Lent when the gospel of the Samaritan woman is read.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

When he asked the woman of Samaria for water to drink,
Jesus had already bestowed on her the gift of faith.

He thirsted for her faith,
that he might inflame her heart with the fire of divine love.

Together with the angels
we glorify your mighty deeds
and join in their chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE FOURTH SUNDAY OF LENT

The man born blind

This preface is used in Masses on the Fourth Sunday of Lent when the gospel of the man born blind is read.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

By the mystery of his incarnation
he has led the human race out of darkness
into the clear light of faith.

Through the fall of Adam we were born the slaves of sin,
but through the waters of baptism
Christ has raised us to new life as your adopted children.

And, therefore, earth unites with heaven
to sing a new song of praise;
we too join with the hosts of angels
as they proclaim your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE FIFTH SUNDAY OF LENT

The raising of Lazarus

This preface is used in Masses on the Fifth Sunday of Lent when the gospel of Lazarus is read.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

As a human being,
he wept for Lazarus, his friend;
as eternal God,
he called him forth from the tomb.
In his compassion for the human family,
Christ leads us by the Easter mysteries
from death to new life.

Through him the hosts of angels adore you
and rejoice in your presence for ever.

May our voices join with theirs
in the triumphant chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF PASSION SUNDAY (PALM SUNDAY)

The redeeming work of Christ

This preface is used in Masses on Passion Sunday (Palm Sunday).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Though he was sinless, he suffered willingly for sinners;
though innocent, he accepted condemnation to save the guilty.

By his dying he washed away our sins;
by rising again from the dead
he won justification for us all.

And so, with all the angels and saints,
we sing the joyful hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE CHRISM MASS I

The priesthood of Christ and the ministry of priests

This preface is used in the Chrism Mass.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

By the anointing of the Holy Spirit
you made your only-begotten Son
High Priest of the new and eternal covenant,
and with heavenly wisdom ordained
that his one priesthood should continue in the Church.

Christ accords the dignity of a royal priesthood
to the people he has made his own.
Some of these he chooses with a brother's care
to share his sacred ministry by the laying on of hands.

He appoints them to renew in his name
the sacrifice of our redemption
and to set before your family the paschal meal.
He calls them to lead your holy people in love,
nourish them with your word,
and strengthen them through the sacraments.

They are to offer their lives to your service
and for the salvation of all,
as they strive to grow in the likeness of Christ
and to honour you
by their courageous witness of faith and love.

And so we join the angels and saints
in the joyous hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

PREFACE OF THE CHRISM MASS I

The priesthood of Christ and the ministry of priests

♪ *Musical Setting of Preface*

 *Musical Setting of Preface*

PREFACE OF THE CHRISM MASS II

The anointing of Christ

This preface is used in the Chrism Mass.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks and praise,
Father most holy,
through Jesus Christ our Lord.

You anointed Jesus with the oil of gladness
to proclaim to all generations the gospel of salvation.
He is the divine physician who bears our infirmities
and heals within us the wounds of sin and death.
Christ is the new Adam from whose side
flow the life-giving waters in which we are reborn.
He is the exalted Lord who pours out upon the Church
the promised gift of the Holy Spirit.

By the power of the Spirit,
who fills the oils we bless and consecrate,
you continue this saving work within the Church
until Christ comes again in glory.

Through him the choirs of angels and all the powers of heaven
worship in awe before your presence.
May our voices blend with theirs
as they sing with joy the hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

PREFACE OF THE CHRISM MASS II

The anointing of Christ

♪ *Musical Setting of Preface*

 *Musical Setting of Preface*

PREFACE OF EASTER I

The paschal mystery

This preface is used in Masses of the Easter Vigil and Easter Sunday and throughout the octave of Easter. It may also be used on the Sundays of Easter.

At the Easter Vigil, the words **on this Easter night** are used; on Easter Sunday and throughout the octave of Easter, the words **on this Easter day** are used; on other days of the season of Easter, the words **in this Easter season** are used.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
on this Easter night/day [*or: in this Easter season*]
when Christ became our paschal sacrifice.

He is the true Lamb who took away the sins of the world.

By dying he destroyed our death;
by rising he restored our life.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF EASTER II

New life in Christ

This preface is used in Masses during the season of Easter.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

Through him the children of light rise to eternal life
and the gates of heaven are unlocked
to receive his faithful people.

For his death is our ransom from death
and in his resurrection all are raised to new life.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF EASTER III

Christ lives and intercedes for us for ever

This preface is used in Masses during the season of Easter.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

He continues to offer himself for us,
to plead our cause before your throne.
Christ is the victim who dies no more,
the Lamb, once slain, who lives for ever.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF EASTER IV

The restoration of the universe through the paschal mystery

This preface is used in Masses during the season of Easter.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

In him a new age has dawned:
the long reign of sin is ended,
a broken world has been restored,
and life for us is once again made whole.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF EASTER V

Christ is priest and victim

This preface is used in Masses during the season of Easter.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

By offering his body on the cross,
he brought to completion the sacrifices of old.

By commanding himself into your hands for our salvation,
he showed himself the priest, the altar, and the lamb of sacrifice.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE ASCENSION OF THE LORD I

Christ ascends into glory

This preface is used in Masses on the Ascension of the Lord. It may be used, as may the prefices of Easter, on the Sunday between the Ascension and Pentecost.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

[Today] the Lord Jesus,
the King of glory, who has conquered sin and death,
ascended to the highest heavens
while angels gazed in wonder.

He is the mediator between God and humankind,
judge of the world and Lord of heavenly powers.
He has not abandoned our human condition
but has filled us with hope
that where he, our head, has gone before us
we, his members, shall follow after.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE ASCENSION OF THE LORD II

Christ taken up into glory

This preface is used in Masses on the Ascension of the Lord. It may be used, as may the prefices of Easter, on the Sunday between the Ascension and Pentecost.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

In his risen body he plainly showed himself to his disciples
and was taken up to heaven in their sight
to claim for us a share in his divinity.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE ASCENSION OF THE LORD III

The promise of the Holy Spirit

This preface is used in Masses on the Ascension of the Lord. It may be used, as may the prefices of Easter, on the Sunday between the Ascension and Pentecost.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

Christ, the High Priest, has entered once for all
into the sanctuary of heaven.

There he invokes upon your Church
the perpetual outpouring of your Holy Spirit.

The shepherd and guardian of our souls,
Christ calls us to be united in prayer
as Mary and the disciples were united,
awaiting the fulfilment of his promise,
the life-giving Spirit of Pentecost.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF PENTECOST

The Spirit completes the paschal mystery

This preface is used in Masses on Pentecost Sunday.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

To bring the paschal mystery to completion,
you bestowed the Holy Spirit this day
on those you made your adopted children
by uniting them to your only-begotten Son.

At the Church's beginning
your Spirit imparted to all peoples
the knowledge of the living God
and gathered the many languages of the earth
into one voice to profess a single faith.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF SUNDAYS IN ORDINARY TIME I

The paschal mystery and the people of God

This preface is used in Masses on Sundays in Ordinary Time.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Through the mystery of his cross and resurrection
he freed us from the yoke of sin and death
and called us to the glory that has made us
a chosen race, a royal priesthood, a holy nation,
a people set apart to proclaim your mighty works,
for you have called us out of darkness
into your own wonderful light.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF SUNDAYS IN ORDINARY TIME II

The mystery of salvation

This preface is used in Masses on Sundays in Ordinary Time.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Out of compassion for us sinners
he humbled himself to be born of the Virgin.

By suffering on the cross, he freed us from unending death;
by rising from the dead, he gave us eternal life.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

 *Musical Setting of Preface*

PREFACE OF SUNDAYS IN ORDINARY TIME III

A human being saves the human race

This preface is used in Masses on Sundays in Ordinary Time.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

We know that your boundless glory is shown in this,
that you, the most high God,
came to the rescue of our mortal nature.

In our very weakness you found a remedy:
that nature which led to our downfall
became the means of our salvation,
through Jesus Christ our Lord.

Through him the hosts of angels adore you
and rejoice in your presence for ever.

May our voices join with theirs
in the triumphant chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF SUNDAYS IN ORDINARY TIME IV

The history of salvation

This preface is used in Masses on Sundays in Ordinary Time.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

His birth brought the human race a new beginning;
by his suffering he wiped away our sins;
by rising from the dead he opened the way to eternal life;
and by his ascension to you, Father, he unlocked the gates of heaven.

And so we join the throng of saints and angels
as they sing the unending hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF SUNDAYS IN ORDINARY TIME V

Creation

This preface is used in Masses on Sundays in Ordinary Time.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

All things are of your making,
all times and seasons obey your law.

But you fashioned the human family in your own image
and set us over the world in all its wonder,
that we might be stewards of your creation,
praising you day by day
for the marvels of your might and wisdom,
through Jesus Christ our Lord.

And so, with all the angels and saints,
we sing the joyful hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF SUNDAYS IN ORDINARY TIME VI

The pledge of an eternal Easter

This preface is used in Masses on Sundays in Ordinary Time.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

In you we live and move and have our being.

Each day we experience the wonders of your love,
and receive even now a pledge and foretaste of life eternal.

Possessing the firstfruits of the Spirit,
through whom you raised Jesus from the dead,
we hope to enjoy his paschal victory for ever.

And so, with all the angels and saints,
we sing the joyful hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF SUNDAYS IN ORDINARY TIME VII

Salvation through the obedience of Christ

This preface is used in Masses on Sundays in Ordinary Time.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You so loved the world
that you gave your only Son as our Redeemer.
You sent him as one like ourselves,
though free from sin,
that you might love in us what you love in Christ.
Your gifts of grace, lost when we disobeyed you,
are now restored by the obedience of your Son.

And so we join the angels and saints
in the joyous hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF SUNDAYS IN ORDINARY TIME VIII

The Church made one by the oneness of the Trinity

This preface is used in Masses on Sundays in Ordinary Time.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

When sin had scattered your children afar,
you chose to gather them back to yourself
through the blood of your Son and the power of the Spirit.
Thus a people made one by the oneness of the Trinity
shines forth as your Church,
the body of Christ and the temple of the Spirit,
to the praise of your manifold wisdom.

And so we join the multitude of angels
in their joyful chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF SUNDAYS IN ORDINARY TIME IX

The Day of the Lord

This preface is used in Masses on Sundays in Ordinary Time, but not in Masses celebrated on Saturday evening.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

From sunrise to sunset this day is holy,
for Christ has risen upon us today
and scattered the darkness of death
with light and life that will not fade.

This day the risen Lord assembles us,
unfolds for us your word,
and breaks for us the bread of life.

And though the night will bring this Sunday to a close,
you call us to live in endless light,
the never-ending Day of the Lord.

And so, with the choirs of angels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRIST THE KING

Christ, the king of all creation

This preface is used in Masses on the solemnity of Christ the King.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You anointed Christ the Lord, your only Son,
with the oil of gladness
as eternal priest and king of all creation.

As priest, he offered himself on the altar of the cross
and redeemed the human race
by this perfect sacrifice of peace.

As king, he claims dominion over all creatures,
that he may present to your infinite majesty
a kingdom of truth and life,
a kingdom of holiness and grace,
a kingdom of justice, love, and peace.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF MARY, MOTHER OF GOD

The motherhood of the blessed Virgin Mary

This preface is used in Masses on the solemnity of Mary, Mother of God 1 January).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
almighty Father, ever-living God,
to give you thanks, blessing, and praise
as we celebrate the motherhood of the blessed Virgin Mary.

By the overshadowing of the Holy Spirit
she conceived your only Son,
and, in the glory of her virginity,
she brought forth the eternal light of the world,
Jesus Christ our Lord.

Through him the choirs of angels and all the powers of heaven
worship in awe before your presence.

May our voices blend with theirs
as they sing with joy the hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE PRESENTATION OF THE LORD

The mystery of the presentation of the Lord

This preface is used in Masses on the feast of the Presentation of the Lord (2 February).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

On this day your Son, who is one with you from eternity,
was presented in the temple
and was revealed by the Spirit as the glory of Israel
and the light to enlighten all peoples.

We too go forth rejoicing to meet the Saviour
and join with the saints and angels
as they sing the unending hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF JOSEPH, HUSBAND OF THE VIRGIN MARY

The vocation of Saint Joseph

This preface is used in Masses on the solemnity of Joseph, Husband of the Virgin Mary (19 March).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
almighty Father, ever-living God,
to give you fitting thanks and praise
as we honour Saint Joseph.

He is the just man whom you gave as husband
to the virgin Mother of God,
the wise and faithful servant whom you placed over your household.
With a father's love he cared for Jesus, your only Son,
who was conceived by the overshadowing of the Spirit.

Through Christ the choirs of angels and all the powers of heaven
worship in awe before your presence.

May our voices blend with theirs
as they sing with joy the hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE ANNUNCIATION OF THE LORD

The mystery of the incarnation

This preface is used in Masses on the solemnity of the Annunciation of the Lord (25 March).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

The Virgin Mary received with faith the angel's message
that the power of the Holy Spirit would overshadow her
and that a child would be born among us for our salvation.
She bore him in her womb with purest love,
that your promises to Israel might be fulfilled
and the hope of nations realised beyond all telling.

Through Christ the hosts of angels adore you
and rejoice in your presence for ever.

May our voices join with theirs
in the triumphant chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE HOLY TRINITY

The mystery of the Holy Trinity

This preface is used in Masses on the solemnity of the Holy Trinity.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

With your only-begotten Son and the Holy Spirit
you are one God, one Lord,
not in the unity of a single person
but in a Trinity of one nature.

All that you reveal of your glory
we believe also of your Son and of the Holy Spirit.

In confessing the true and eternal Godhead
we adore three distinct Persons,
one in being and equal in majesty.

And so, with angels and archangels,
with cherubim and seraphim,
we sing the unending hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE HOLY EUCHARIST I

The sacrifice and sacrament of Christ

This preface is used in the Mass of the Lord's Supper on Holy Thursday. It may also be used in Masses on the solemnity of the Body and Blood of Christ.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

He is the true and eternal priest,
who founded this memorial of his unending sacrifice.
He gave himself to you as victim for our deliverance,
and commanded us to make this offering in his memory.
As we eat his body, given for us,
we grow in strength.
As we drink his blood, poured out for us,
we are washed clean.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE HOLY EUCHARIST II

The effects of the holy Eucharist

This preface is used in Masses on the solemnity of the Body and Blood of Christ.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

At the Last Supper, as he sat at table with his apostles,
Jesus offered himself to you as the Lamb without blemish,
the acceptable gift that gives you perfect praise.

He left this memorial of his passion
to continue its saving power until the end of time.

In this great sacrament you feed your people
and strengthen them in holiness,
so that the human family, which shares the same earth,
may be enlightened by one faith
and drawn together by one love.

We come then to this sacramental table
to be transformed by your grace
into the likeness of the risen Christ.

And, therefore, earth unites with heaven
to sing a new song of praise;
we too join with the hosts of angels
as they proclaim your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

PREFACE OF THE HOLY EUCHARIST II

The effects of the holy Eucharist

♪ *Musical Setting of Preface*

& Musical Setting of Preface

PREFACE OF THE SACRED HEART OF JESUS

The boundless love of Christ

This preface is used in Masses on the solemnity of the Sacred Heart of Jesus.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Lifted high on the cross,
Christ poured out his life for us,
so great was his love.

From his wounded side flowed blood and water,
the fountain of the Church's sacraments,
that all might be led to the heart of the Saviour
and joyfully draw from the springs of salvation.

Now, with all the angels and saints,
we praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF JOHN THE BAPTIST

John, herald of Christ

This preface is used in Masses on the solemnity of the Birth of John the Baptist (24 June).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

We praise your greatness as we honour the prophet
who prepared the way before your Son.

Among those born of woman
you marked John the Baptist with your special favour.
His birth brought great rejoicing;
even in the womb he leapt for joy, so near was our salvation.

Alone of all the prophets, John pointed to the Lamb
who would take away our sins.
He baptised Jesus, the giver of baptism,
in waters made holy by the one baptised.
By shedding his blood
he gave his last and greatest witness to your Son.

With joyful hearts we echo on earth
the song of the angels in heaven
as they praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF PETER AND PAUL, APOSTLES

The twofold mission of Peter and Paul in the Church

This preface is used in Masses on the solemnity of Peter and Paul (29 June).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

We are gladdened by the workings of your grace
in the apostles Peter and Paul:

Peter was the first to confess the faith,
while Paul proclaimed its deepest mysteries.

Peter gathered the earliest Church from among the flock of Israel,
Paul became the teacher and apostle of the Gentiles.

Each in his appointed way gathered into unity
the one family of Christ.

They shared a martyr's crown
and are venerated together throughout the world.

Now, with all the angels and saints,
we praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE TRANSFIGURATION OF THE LORD

Christ transfigured shows our glory

This preface is used in Masses on the feast of the Transfiguration of the Lord (6 August).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

He revealed his glory before Peter, James, and John
to strengthen his followers against the scandal of the cross.

His human body shone like the sun
to show that the whole Church, which is his body,
will one day shine with the glory of Christ, its head.

With joyful hearts we echo on earth
the song of the angels in heaven
as they praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE ASSUMPTION OF THE VIRGIN MARY INTO HEAVEN

Mary assumed into glory

This preface is used in Masses on the solemnity of the Assumption of the Virgin Mary into Heaven (15 August).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Today the virgin Mother of God was taken into heaven
to be the beginning and the image of the Church in glory
and a sign of hope and comfort for your pilgrim people.
You preserved her from the corruption of the grave,
for she had given birth to your Son,
the source of all life.

And so we join the multitude of angels
in their joyful chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE HOLY CROSS I

The triumph of the glorious cross

This preface is used in Masses on the feast of the Holy Cross (14 September).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You chose the wood of the cross for our redemption,
that where death had its beginning,
there life might arise in triumph;
and that Satan, who conquered through a tree,
might on a tree be overcome,
through Jesus Christ our Lord.

Through him the choirs of angels and all the powers of heaven
worship in awe before your presence.

May our voices blend with theirs
as they sing with joy the hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE HOLY CROSS II

(PASSION OF THE LORD I)

The power of the cross

This preface is used in Masses on the feast of the Holy Cross (14 September).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

Through the saving passion of your Son
the whole world is called to acknowledge your sacred majesty,
for the power of the cross
reveals the judgement that has come upon the world
and the triumph of Christ crucified.

And so we join the angels and saints
in the joyous hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF ALL SAINTS

One with the saints in glory

This preface is used in Masses on the solemnity of All Saints (1 November).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

Today we keep the festival of your holy city,
the heavenly Jerusalem, our mother,
where around your throne
the saints, our brothers and sisters,
sing your praise for ever.

Their glory fills us with joy,
and through their communion with us in the Church
you give us inspiration and strength
as we press forward on our pilgrimage of faith.

In company with them and with all the angels
we cry out with a single voice
in praise of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE IMMACULATE CONCEPTION OF THE VIRGIN MARY

The mystery of Mary and the Church

This preface is used in Masses on the solemnity of the Immaculate Conception of the Virgin Mary (8 December).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You allowed no trace of original sin to touch the Virgin Mary.

Full of grace, she was to be a worthy mother of your Son

and prefigure the beginning of the Church,

the fair Bride of Christ, without spot or wrinkle.

Purest of virgins, she was to bring forth your Son,

the innocent Lamb who takes away our sins.

You chose Mary before all others

to be our gracious advocate and our pattern of holiness.

And so we join the multitude of angels

in their joyful chorus of praise:

 *Musical Setting of Preface*

PREFACE OF THE DEDICATION OF A CHURCH I

The mystery of God's temple

This preface is an integral part of the rite of the dedication of a church and is used with Eucharistic Prayer I or III in the Mass of dedication.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks and praise,
Father most holy.

The whole world is your temple,
shaped to resound with your name.

Yet you also allow us to dedicate to your service
places designed for your worship.

With hearts full of joy
we consecrate to your glory
this work of our hands, this house of prayer.

Here is foreshadowed the mystery of your true temple,
here an earthly image of your heavenly city.
For you made the body of your Son,
born of the Virgin,
a temple consecrated to your glory,
the dwelling place of the Godhead in all its fullness.

You have established the Church as a holy city,
founded on the apostles,
with Jesus Christ its cornerstone.

You continue to build your Church with chosen stones,
made living by the Spirit
and cemented together by love.

In that holy city you will be all in all for endless ages,
and Christ will be its everlasting light.

Now, with all the angels and saints,
we proclaim your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

PREFACE OF THE DEDICATION OF A CHURCH I

The mystery of God's temple

♪ *Musical Setting of Preface*

 *Musical Setting of Preface*

PREFACE OF THE DEDICATION OF A CHURCH II

The mystery of God's temple, which is the Church

This preface is used in Masses on the anniversary of the dedication of a church when the celebration takes place within the dedicated church.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

You have allowed our human hands to build an earthly dwelling
where you never refuse to show your people favour
on their pilgrimage to you.

Here in sacramental signs
you manifest and accomplish
the mystery of your dwelling among us.
Here you shape us as your holy temple
and build up the whole Church,
which is the very body of Christ.
Thus you bring closer to fulfilment
the heavenly city Jerusalem,
the vision of your peace.

And so, with all the angels and saints,
we bless you in the temple of your glory
and join in their chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE DEDICATION OF A CHURCH III

The mystery of the Church, the Bride of Christ and the temple of the Spirit

This preface is used in Masses on the feast of the Dedication of the Lateran Basilica in Rome (9 November). It is also used in other Masses celebrating the anniversary of the dedication of a church when the celebration takes place outside the dedicated church.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You are pleased to dwell in every house of prayer,
that, by the constant working of your grace,
you may build us up as the temple of the Holy Spirit,
resplendent with life and holiness.

Every house of prayer
is a sign also of the Church on earth.
Day by day you make it holy,
preparing it for heavenly glory
as the spotless Bride of Christ
and the joyful Mother of a great company of saints.

Now, with all the angels and saints,
we praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE DEDICATION OF AN ALTAR

The table of Christ's sacrifice and banquet

This preface is an integral part of the rite of the dedication of an altar and is used with Eucharistic Prayer I or III in the Mass of dedication.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

True priest and true victim,
he offered himself to you
on the altar of the cross,
and commanded us to celebrate
the memorial of that sacrifice
until he comes again.

Therefore your people have built this altar
and dedicate it to your name
with grateful hearts.

This is a truly sacred place:
here the sacrifice of Christ is offered in mystery,
perfect praise is given to you,
and our redemption made continually present.

Here is prepared the Lord's table,
at which your children,
nourished by the body of Christ,
are gathered into the one holy Church.

Here your people drink of the Spirit,
from the stream of living water
flowing from the rock of Christ.
They will become in him
a worthy offering and a living altar.

Now, with all the angels and saints,
we proclaim your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

PREFACE OF THE DEDICATION OF AN ALTAR

The table of Christ's sacrifice and banquet

♪ *Musical Setting of Preface*

 *Musical Setting of Preface*

PREFACE OF CHRISTIAN DEATH I

Our hope of rising in Christ

This preface is used in Masses on the Commemoration of All the Faithful Departed (2 November).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

In him, who rose from the dead,
our hope of resurrection dawned.

The sadness of certain death
gives way to the bright promise of immortality.

Lord, for your faithful people
life is changed, not ended.
When the body of our earthly dwelling is laid aside,
we gain an everlasting dwelling place in heaven.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTIAN DEATH II

Christ died, that all might live

This preface is used in Masses on the Commemoration of All the Faithful Departed (2 November).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Jesus accepted death on the cross
to save us all from dying;
one man chose to die,
that all might live eternally in you.

And so we join the multitude of angels
in their joyful chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTIAN DEATH III

Christ, our life and resurrection

This preface is used in Masses on the Commemoration of All the Faithful Departed (2 November).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

He is the salvation of the world,
the life of the living,
and the resurrection of the dead.

Through him the hosts of angels adore you
and rejoice in your presence for ever.

May our voices join with theirs
in the triumphant chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTIAN DEATH IV

From earthly life to heavenly glory

This preface is used in Masses on the Commemoration of All the Faithful Departed (2 November).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

Your providence brings us to birth;
your governance rules our lives;
made subject to the law of sin,
we return by your command
to the dust from which we came.
Yet by your merciful touch
we have been saved through the death of your Son
and are raised to the glory of his resurrection.

And so we join the throng of saints and angels
as they sing the unending hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTIAN DEATH V

Our resurrection through Christ's victory

This preface is used in Masses on the Commemoration of All the Faithful Departed (2 November).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

We had deserved to perish because of our sins,
but through your loving-kindness
when we die we are called back to life with Christ,
whose victory is our redemption.

With joyful hearts we echo on earth
the song of the angels in heaven
as they praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*



The Sacramentary

Volume One
Part 2



EUCARISTIC PRAYERS I-IV

Let us give thanks to the Lord our God

PREFACE DIALOGUE

EUCARISTIC PRAYER I (THE ROMAN CANON)

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 707).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

A musical staff in G clef with four measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note.

The Lord—— be with you.

The people answer:

A musical staff in G clef with five measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a quarter note.

And al - so with you.

He lifts up his hands and continues:

A musical staff in G clef with six measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a quarter note. The sixth measure has a dotted half note followed by a quarter note.

Lift—— up your hearts.

The people answer:

A musical staff in G clef with six measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a quarter note. The sixth measure has a dotted half note followed by a quarter note.

We lift them up to the Lord.

With hands outstretched, he continues:

A musical staff in G clef with eight measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a quarter note. The sixth measure has a dotted half note followed by a quarter note. The seventh measure has a dotted half note followed by a quarter note. The eighth measure has a dotted half note followed by a quarter note.

Let us give thanks to the Lord—— our God.

The people answer:

A musical staff in G clef with eight measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a quarter note. The sixth measure has a dotted half note followed by a quarter note. The seventh measure has a dotted half note followed by a quarter note. The eighth measure has a dotted half note followed by a quarter note.

It is right to give thanks—— and praise.——

The priest continues the preface with hands outstretched.

Alternative openings for the prefaces may be found on pages 442-443.

At the end of the preface, the priest joins his hands and, together with the people, sings or says:

The musical notation consists of three staves of music in common time, treble clef, and G major. The lyrics are integrated into the music, with vertical lines indicating where the text begins and ends. The lyrics are:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched. The words in brackets may be omitted.

All-merciful Father,
we come before you with praise and thanksgiving
through Jesus Christ your Son.

P

He joins his hands and, making the sign of the cross once over both bread and cup, says:

Through him we ask you to accept and bless + these gifts
we offer you in sacrifice.

With hands outstretched, he continues:

We offer them for your holy catholic Church:
watch over it, Lord, and guide it,
grant it peace and unity throughout the world.

We offer them for N. our Pope,
for N. our Bishop,
and for all who hold and teach the catholic faith
that comes to us from the apostles.

BAPTISM

Remember, Lord, your faithful people,
who have guided your elect to holy baptism
[especially these godparents N. and N.]. ▷

THE SCRUTINIES

Remember, Lord, your faithful people,
who will present your elect for holy baptism
[especially these godparents N. and N.]. ▷

Remember, Lord, your faithful people,
especially those for whom we now pray [N. and N.].

1C

The priest joins his hands and prays briefly. Then he continues with hands outstretched:

- ▷ Remember all of us gathered here before you.
You know that we believe in you
and dedicate ourselves to you.
We offer you this sacrifice of praise
for ourselves and those who are dear to us;
we pray to you, our living and true God,
for our well-being and redemption.

CHRISTMAS AND DURING THE OCTAVE

As we celebrate that most holy day [night]
when blessed Mary, without loss of her virginity,
gave the world its Saviour,
we pray in communion with the whole Church, ▷

EASTER VIGIL TO THE SECOND SUNDAY OF EASTER

As we celebrate that most holy day [night]
when Jesus Christ our Lord
rose bodily from the dead,
we pray in communion with the whole Church, ▷

THE EPIPHANY OF THE LORD

As we celebrate that most holy day
when your only Son,
who is one with you in eternal glory,
revealed himself to the world in human flesh,
we pray in communion with the whole Church, ▷

THE ASCENSION OF THE LORD

As we celebrate that most holy day
when your only Son our Lord
lifted up to the glory of heaven our mortal nature,
which he had made his own,
we pray in communion with the whole Church, ▷

PENTECOST

As we celebrate the day of Pentecost,
when the Holy Spirit appeared to the apostles
in tongues of fire,
we pray in communion with the whole Church, ▷

▷ We pray in communion with the whole Church,

2C

with those whose memory we now honour:
especially with Mary,

the glorious and ever-virgin mother of Jesus Christ, our Lord and God,
with Joseph, her husband,
the apostles and martyrs,

Peter and Paul, Andrew,

[James, John,
Thomas, James, Philip,
Bartholomew, Matthew, Simon and Jude;
with Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian, Lawrence, Chrysogonus,
John and Paul, Cosmas and Damian,]

and with all the saints.

By their merits and prayers
grant us your constant help and protection.

[Through Christ our Lord. Amen.]

BAPTISM

Lord, accept this offering from your whole family.
We offer it especially for those to whom
you have given
new birth through water and the Holy Spirit
with pardon for all their sins.
Make them living members of the Body of Christ
and inscribe their names in the book of life.

He joins his hands.

[Through Christ our Lord. Amen.] ▷

THE SCRUTINIES

Lord, accept this offering from your whole family.
We offer it for the elect,
whom you have set apart and called
to receive eternal life and the gift of your grace
in the living waters of baptism.

He joins his hands.

[through Christ our Lord. Amen.] ▷

MARRIAGE

Lord, accept this offering from your whole family
and from N and N for whom we now pray.
You have brought them to their wedding day;
bless them with [the joy of children
and] a long and happy life together.

He joins his hands.

[Through Christ our Lord. Amen.] ▷

EASTER VIGIL TO THE SECOND SUNDAY OF EASTER

Lord, accept this offering from your whole family.
We offer it for those to whom you have given
new birth through water and the Holy Spirit
with pardon for all their sins.
Grant us your peace in this life,
save us from final damnation,
and count us among those you have chosen.

He joins his hands.

[Through Christ our Lord. Amen.] ▷

With hands outstretched, the priest continues:

Lord, accept this offering from your whole family.
Grant us your peace in this life,
save us from final damnation,
and count us among those you have chosen.

P

He joins his hands.

[Through Christ our Lord. Amen.]

With hands outstretched over the offerings, the priest says:

▷ Bless and approve our offering,
make it acceptable to you,
an offering in spirit and in truth:
let it become for us
the body and blood of your beloved Son,
our Lord Jesus Christ.

CC

He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

The day before he suffered

The priest takes the bread and, raising it a little above the altar, continues:
he took bread in his sacred hands,
He looks upward.

and looking up to heaven
to you, his almighty Father,
he gave you thanks and praise;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:
again he gave you thanks and praise,
gave the cup to his disciples, and said:

He bows slightly.

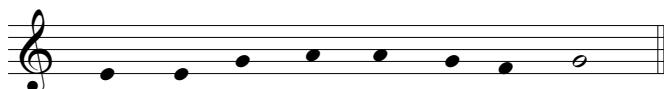
**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.**

DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A



Great is the mys - ter - y of faith.

And the people take up the acclamation:



Christ has died, Christ is ris - en, Christ will come a - gain.

B



Praise to you, Lord Je - sus.

And the people take up the acclamation:

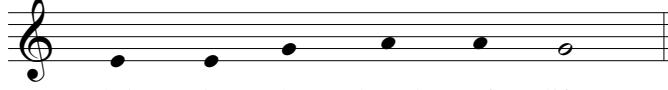


Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord Je - sus, come in glo - ry.

C

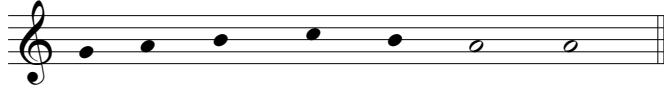


Christ is the bread of life.

And the people take up the acclamation:



When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



un - til you come in glo - ry.

D



Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

And so, Lord God,
we celebrate the memory of Christ, your Son:
we, your holy people and your ministers,
call to mind his passion,
his resurrection from the dead,
and his ascension into glory;
and from the many gifts you have given us
we offer to you, God of glory and majesty,
this holy and perfect sacrifice,
the bread of life and the cup of eternal salvation.

CC

Look with favour on these offerings
and accept them as once you accepted
the gifts of your just servant Abel,
the sacrifice of Abraham, our father in faith,
and the bread and wine offered by your priest Melchizedek.

Bowing profoundly and with his hands joined, he continues:

Almighty God,
command that your angel carry this sacrifice
to your altar in heaven.
Then, as we receive from this altar
the sacred body and blood of your Son,

He stands up straight and makes the sign of the cross, saying:

let us be filled with every grace and blessing.

He joins his hands.

[Through Christ our Lord. Amen.]

With hands outstretched, he says:

Remember, Lord, your servants who have died
and have gone before us marked with the sign of faith,
especially those for whom we now pray [N. and N.].

3C

The priest joins his hands and prays briefly. Then he continues with hands outstretched:

Grant them and all who sleep in Christ
a haven of light and peace.

He joins his hands.

[Through Christ our Lord. Amen.]

The priest strikes his breast with his right hand, saying:

For ourselves, too,
sinners who trust in your mercy and love,

4C

With hands outstretched, he continues:

we ask some share in the fellowship of your apostles and martyrs,
with John the Baptist, Stephen, Matthias, Barnabas,

[Ignatius, Alexander, Marcellinus, Peter,
Felicity, Perpetua, Agatha, Lucy,
Agnes, Cecilia, Anastasia,]

and all your saints.

Welcome us into their company,
not considering what we deserve,
but freely granting us your pardon.

He joins his hands and continues:

Through Christ our Lord you give us all these gifts,
you fill them with life and goodness,
you bless them and make them holy.

P

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

P/CC

Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men.—— A - men.—— A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER II

This eucharistic prayer has a proper preface which forms part of its structure. However, it may be used with other prefaces, especially those which present the mystery of salvation succinctly (see GIRM 322:2).

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 719).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

A musical staff in G clef with four measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a half note.

The Lord be with you.

The people answer:

A musical staff in G clef with four measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a half note.

And also with you.

He lifts up his hands and continues:

A musical staff in G clef with five measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a half note.

Lift up your hearts.

The people answer:

A musical staff in G clef with six measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a quarter note. The sixth measure has a dotted half note followed by a half note.

We lift them up to the Lord.

With hands outstretched, he continues:

A musical staff in G clef with eight measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a quarter note. The sixth measure has a dotted half note followed by a quarter note. The seventh measure has a dotted half note followed by a quarter note. The eighth measure has a dotted half note followed by a half note.

Let us give thanks to the Lord our God.

The people answer:

A musical staff in G clef with seven measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a quarter note. The sixth measure has a dotted half note followed by a quarter note. The seventh measure has a dotted half note followed by a half note.

It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

Father, it is our duty and our salvation,
always and everywhere
to give you thanks
through your beloved Son, Jesus Christ.

He is the Word through whom you made the universe,
the Saviour you sent to redeem us.

He took flesh by the Holy Spirit
and was born of the Virgin Mary.

To accomplish your will
and gain for you a holy people,
he stretched out his arms on the cross,
that he might break the chains of death
and make known the resurrection.

And so with one voice
we join the angels and saints in proclaiming your glory:

The priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Lord, you are holy indeed,
you are the fountain of all holiness.

P

SUNDAYS IN ORDINARY TIME

In communion with the whole Church,
we have assembled on this day which you have made holy,
and, rejoicing that you have made us a new creation in your risen Son,
we pray:

He joins his hands and, holding them outstretched over the offerings, says:

Send down your Spirit upon these gifts to make them holy, CC
that they may become for us

He joins his hands and, making the sign of the cross once over both bread and cup, says:

the body + and blood of our Lord, Jesus Christ.

He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

Before he was given up to death,
a death he freely accepted,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread and gave you thanks;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:
again he gave you thanks,
gave the cup to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A



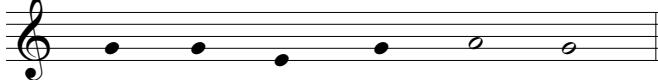
Great is the mys - ter - y of faith.

And the people take up the acclamation:



Christ has died, Christ is ris - en, Christ will come a - gain.

B

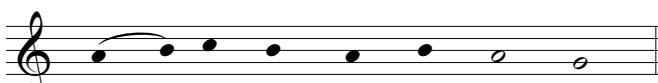


Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord Je - sus, come in glo - ry.

C



Christ is the bread of life.

And the people take up the acclamation:



When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



un - til you come in glo - ry.

D



Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

Remembering therefore his death and resurrection,
we offer you, Lord God, CC
this life-giving bread, this saving cup.
We thank you for counting us worthy
to stand in your presence and serve you.

We pray that all of us who share in the body and blood of Christ
may be gathered into one by the Holy Spirit.

Lord, remember your Church throughout the world:
perfect us in love
together with N. our Pope and N. our Bishop,
with all bishops, priests, and deacons,
and all who minister to your people.

1C

BAPTISM

Remember also, Lord,
those who through baptism [and confirmation]
have been joined to your Church today.
Grant that they may follow Christ your Son
with willing and generous hearts.
Remember our brothers and sisters ▷

MARRIAGE

Remember also, Lord, .N and N.,
whom you have brought to their wedding day,
that, by your grace,
they may always live in mutual love and peace.
Remember our brothers and sisters ▷

MASSES FOR THE DEAD

Remember our brother/sister N.,
whom you have called from this life.
In baptism he/she died with Christ:
may he/she also share his resurrection.
Remember all our brothers and sisters ▷

Remember our brothers and sisters

2C

- ▷ who have gone to their rest
in the sure hope of rising again;
bring them and all who have died in your mercy
into the light of your presence.

Have mercy on us all:
make us worthy to share eternal life,
with Mary, the virgin Mother of God,
with the apostles and with all the saints,
who have found favour with you throughout the ages;
in union with them
may we praise you and give you glory

He joins his hands.

through your Son, Jesus Christ.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

P/CC

Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men.—— A - men.—— A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER III

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 727).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

A musical staff in G clef with four measures. The notes are: quarter note, eighth note, eighth note, quarter note, eighth note.

The Lord be with you.

The people answer:

A musical staff in G clef with four measures. The notes are: quarter note, eighth note, eighth note, quarter note, eighth note.

And also with you.

He lifts up his hands and continues:

A musical staff in G clef with six measures. The notes are: quarter note, eighth note, eighth note, quarter note, eighth note, quarter note, eighth note.

Lift up your hearts.

The people answer:

A musical staff in G clef with six measures. The notes are: quarter note, eighth note, eighth note, quarter note, eighth note, quarter note, eighth note.

We lift them up to the Lord.

With hands outstretched, he continues:

A musical staff in G clef with eight measures. The notes are: quarter note, eighth note, eighth note, quarter note, eighth note, quarter note, eighth note, quarter note, eighth note.

Let us give thanks to the Lord our God.

The people answer:

A musical staff in G clef with eight measures. The notes are: quarter note, eighth note, eighth note, quarter note, eighth note, quarter note, eighth note, quarter note, eighth note.

It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

Alternative openings for the prefaces may be found on pages 442-443.

At the end of the preface, the priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.
After the *Sanctus* has been completed, the priest continues the eucharistic prayer
with hands outstretched.

Lord, you are holy indeed,
and all creation rightly gives you praise.
All life, all holiness comes from you
through your Son, Jesus Christ our Lord,
by the working of the Holy Spirit.
From age to age you gather a people to yourself,
so that from the rising of the sun to its setting
a pure offering may be made
to the glory of your name.

P

SEASON OF ADVENT

And so, Lord God, in joyful expectation
we celebrate the advent of your Christ;
and, raising up our heads to behold
the redemption that is near at hand
we humbly pray: ▷

CHRISTMAS AND DURING THE OCTAVE

And so, Lord God, on this day [night]
of glory and peace,
we celebrate the birth of your incarnate Word;
and, rejoicing that your loving kindness
has appeared among us,
we humbly pray: ▷

THE EPIPHANY OF THE LORD

And so, Lord God, we celebrate
the epiphany of your only-begotten Son;
and, rejoicing at the gift of salvation
and peace for all the nations,
we humbly pray: ▷

SEASON OF LENT

And so, Lord God, in this, the acceptable time,
we celebrate the lenten days of salvation;
turning back to you in repentance
and to one another in reconciliation,
we humbly pray: ▷

EASTER VIGIL TO THE SECOND SUNDAY OF EASTER

And so, Lord God, on this most sacred
day [night],
we celebrate the glorious resurrection
of your Son;
and, exulting in his mighty victory over death,
we humbly pray: ▷

THE ASCENSION OF THE LORD

And so, Lord God, we celebrate the day
on which your Son ascended to your right hand,
where he pleads on our behalf;
and, confidently approaching the throne of grace,
we humbly pray: ▷

PENTECOST

And so, Lord God, we celebrate the feast
on which your Holy Spirit came down
in wind and fire upon the first disciples;
and, rejoicing that you have made us your people,
we humbly pray: ▷

And so, Lord God, we humbly pray:

CC

He joins his hands and, holding them outstretched over the offerings, says:

▷ by the power of your Spirit sanctify these gifts
we have brought before you,

He joins his hands and, making the sign of the cross once over both bread and
cup, says:

that they may become the body + and blood
of your Son, our Lord Jesus Christ,
at whose command we celebrate this eucharist.

He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

On the night he was handed over to death,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread and gave you thanks and praise;

he broke the bread,

gave it to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT IT:

THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:

again he gave you thanks and praise,

gave the cup to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:

THIS IS THE CUP OF MY BLOOD,

THE BLOOD OF THE NEW AND EVERLASTING COVENANT.

IT WILL BE SHED FOR YOU AND FOR ALL,

SO THAT SINS MAY BE FORGIVEN.

DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A

Great is the mys - ter - y of faith.

And the people take up the acclamation:

Christ has died, Christ is ris - en, Christ will come a - gain.

B

Praise to you, Lord Je - sus.

And the people take up the acclamation:

Dy - ing you de - stroyed our death, ris - ing you re - stored our life.
Lord Je - sus, come in glo - ry.

C

Christ is the bread of life.

And the people take up the acclamation:

When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,
un - til you come in glo - ry.

D

Je - sus Christ is Lord.

And the people take up the acclamation:

Lord, by your cross and res-ur-rec - tion you have set us free. You are the
Sav - iour of the world.

Then, with hands outstretched, the priest says:

Calling to mind, Lord God,
the death your Son endured for our salvation,
his glorious resurrection and ascension into heaven,
and eagerly awaiting the day of his return,
we offer you in thanksgiving this holy and living sacrifice.

CC

Look with favour on your Church's offering
and see the Victim by whose sacrifice
you were pleased to reconcile us to yourself.

Grant that we who are nourished by the body and blood of your Son
may be filled with his Holy Spirit
and become one body, one spirit in Christ.

Let him make us an everlasting gift to you,
that we may share in the inheritance of your saints,
with Mary, the virgin Mother of God,
with the apostles, the martyrs,
[Saint N.], and all your saints,
on whose constant intercession we rely for help.

1C

Lord, may this sacrifice
which has made our peace with you
advance the peace and salvation of all the world.
Strengthen in faith and love your pilgrim Church on earth:
your servant Pope N., our Bishop N.,
all bishops, priests, and deacons,
all ministers of your Church,
and the entire people your Son has gained for you.

2C

BAPTISM

Merciful Father,
hear the prayers of the family
you have gathered here before you.
Strengthen in their holy resolve
those who today have been joined to your people
through the waters of rebirth
[and the gift of the Holy Spirit].
Grant that they may walk always in newness
of life.
Unite to yourself all your children
now scattered over the face of the earth. ▷

MARRIAGE

Merciful Father,
hear the prayers of the family
you have gathered here before you.
Strengthen in the grace of marriage N and N.,
whom you have brought to their wedding day;
keep them faithful throughout their lives
to the covenant they have sealed in your presence.
Unite to yourself all your children
now scattered over the face of the earth. ▷

THE SCRUTINIES

Merciful Father,
hear the prayers of the family you have gathered here before you.
Strengthen in their holy resolve these elect,
whom you have set apart and called
to receive eternal life and gift of your grace
in the living waters of baptism.
unite to yourself all your children
now scattered over the face of the earth. ▷

Merciful Father,
hear the prayers of the family you have gathered here before you,
and unite to yourself all your children
now scattered over the face of the earth. †

- ▷ Welcome into your kingdom our departed brothers and sisters
and all who have left this world in your friendship.

He joins his hands.

We hope to enjoy with them your everlasting glory,
through Christ our Lord,
through whom you give the world everything that is good.

† During **MASSES FOR THE DEAD**, the following intercessions may replace
Welcome into your kingdom...

Remember our brother/sister N.,
whom you have called from this life.
In baptism he/she died with Christ:
may he/she also share his resurrection,
when Christ will raise our mortal bodies
and make them like his own in glory.
Welcome into your kingdom all our departed brothers and sisters,
and all who have left this world in your friendship;
we hope to enjoy with them your everlasting glory,
when every tear will be wiped away.
on that day we shall see you, our God, as your are;

He joins his hands

we shall be like you and praise you for ever,
through Christ our Lord,
through whom you give the world everything that is good.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

P/CC

Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER IV

The preface is an integral part of this eucharistic prayer and is always used with it. For this reason, this eucharistic prayer may not be used on a day when a proper preface is prescribed. On all other days it may be used with its own preface, even on days when the rubrics prescribe a seasonal preface (see GIRM, no. 322:5).

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 737).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



The Lord be with you.

The people answer:



And also with you.

He lifts up his hands and continues:



Lift up your hearts.

The people answer:



We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord our God.

The people answer:

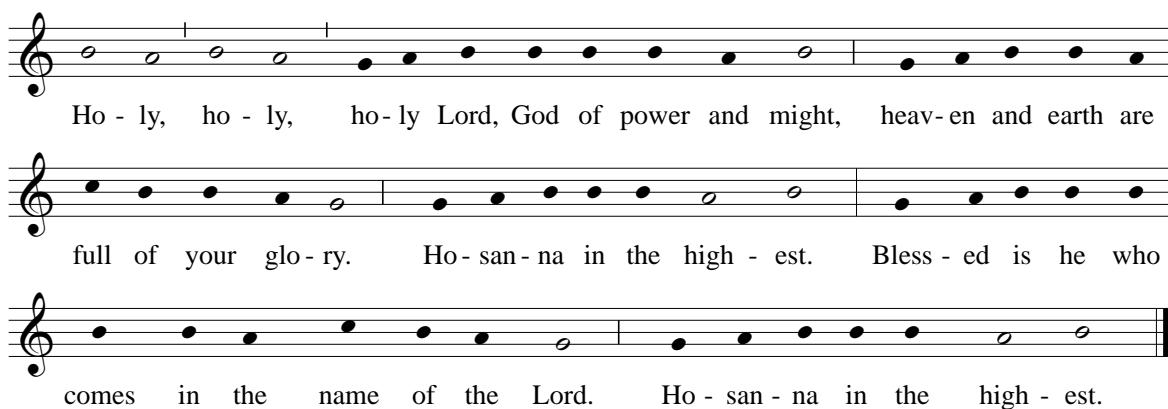


It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

Father most holy,
it is right for us to give you thanks,
it is right to give you glory,
for you are the one God, living and true.
Before time began and for all eternity
you dwell in unapproachable light.
Source of life and goodness, you have created all things,
that they may abound with every blessing
and rejoice in the radiance of your light.
Countless hosts of angels stand before you
and gaze upon your splendour;
night and day they serve you
and worship you without end.
We join with them
and, giving voice to every creature under heaven,
we acclaim you and glorify your name:

The priest joins his hands and, together with the people, sings or says:



The musical notation consists of three staves of music in common time, treble clef, and A major (no key signature). The lyrics are integrated into the music, appearing below each staff. The first staff begins with a dotted half note followed by a half note, then a quarter note, another quarter note, and a series of eighth notes. The second staff begins with a dotted half note followed by a half note, then a quarter note, another quarter note, and a series of eighth notes. The third staff begins with a dotted half note followed by a half note, then a quarter note, another quarter note, and a series of eighth notes.

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Father most holy, we proclaim your greatness:
all your works show forth your wisdom and love.
You formed man and woman in your own likeness
and entrusted the whole world to their care,
so that in serving you alone, their Creator,
they might be stewards of all creation.

P

Even when they disobeyed you and turned away from your friendship,
you did not abandon them to the power of death,
but extended your hand in mercy,
that all who search for you might find you.

Again and again you offered the human race a covenant
and through the prophets nurtured the hope of salvation.

Father, you so loved the world
that in the fullness of time
you sent your only Son to be our Saviour.

Made flesh by the Holy Spirit and born of the Virgin Mary,
he lived as one of us in all things but sin.

To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to those in sorrow, joy.

In order to fulfil your purpose
he gave himself up to death,
and by rising from the dead
he destroyed death and restored life.

And that we might live no longer for ourselves
but for him who died and rose for us,
he sent the Holy Spirit from you, Father,
as his first gift to those who believe,
to complete his work on earth
and renew the world in perfect holiness.

He joins his hands and, holding them outstretched over the offerings, says:

Lord God, CC
we pray that the same Holy Spirit may sanctify these gifts:

He joins his hands and, making the sign of the cross once over both bread and cup, says:

let them become the body + and blood of our Lord Jesus Christ,

He joins his hands.

that we may celebrate the great mystery
which he left us as an everlasting covenant.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

When the hour had come for him to be glorified by you,
Father most holy,
having loved his own who were in the world,
he loved them to the end.

While they were at supper,

The priest takes the bread and, raising it a little above the altar, continues:
he took bread and said the blessing;
he broke the bread and gave it to his disciples, saying:
He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

In the same way he took the cup filled with wine;
He takes the cup and, raising it a little above the altar, continues:
he gave you thanks and, giving the cup to his disciples, said:
He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.**

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

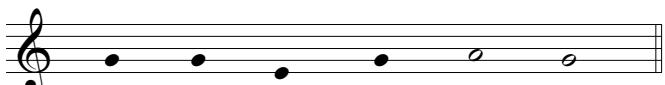


Great is the mys - ter - y of faith.

And the people take up the acclamation:



Christ has died, Christ is ris - en, Christ will come a - gain.



Praise to you, Lord Je - sus.

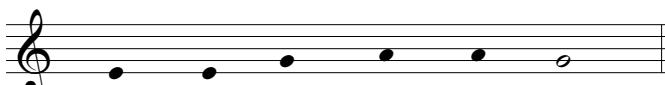
And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord Je - sus, come in glo - ry.



Christ is the bread of life.

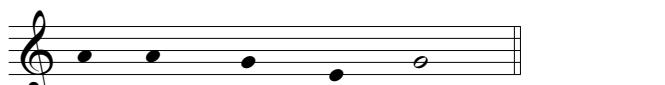
And the people take up the acclamation:



When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



un - til you come in glo - ry.

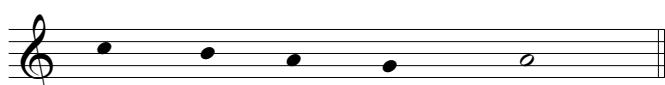


Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

And so, Lord God,
we celebrate the memorial of our redemption:
we recall Christ's death and his descent among the dead;
we proclaim his resurrection and his ascension to your right hand;
and, looking forward to his coming in glory,
we offer you the sacrifice of his body and blood,
an offering acceptable to you,
which brings salvation to all the world.

CC

Lord, look upon the sacrifice
which you yourself have prepared for your Church;
and by your Holy Spirit
gather all who share this one bread and one cup
into one body, a living sacrifice in Christ,
to the praise and glory of your name.

BAPTISM

Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N., and all bishops,
the priests, deacons, and other ministers of your Church;
remember those whom today you have given
new birth by water and the Holy Spirit;
remember those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart. ▷

1C

Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N., and all bishops,
the priests, deacons, and other ministers of your Church,
those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.

- ▷ Remember those who have died in the peace of Christ
and all the dead whose faith is known only to you.

Merciful Father, grant that we, your children,
may enjoy the inheritance of heaven
with Mary, the virgin Mother of God,
with the apostles and all your saints.

There, together with all creation,
set free from the corruption of sin and death,
we shall sing your glory
through Christ our Lord,

He joins his hands.

through whom you bless the world with all that is good.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

P/CC

Through him, with—him, in—him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.



EUCARISTIC PRAYERS IN PARTICULAR CIRCUMSTANCES

*Father, for them I pray,
for them to be one in us*

JOHN 17:20

EUCARISTIC PRAYER FOR MASSES OF RECONCILIATION I

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 748).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

A musical staff in G clef with five vertical lines and four spaces. There are six black dots representing notes: a quarter note on the first line, a eighth note on the second space, a quarter note on the third line, a eighth note on the fourth space, a quarter note on the fifth line, and a eighth note on the fourth space.

The Lord be with you.

The people answer:

A musical staff in G clef with five vertical lines and four spaces. There are five black dots representing notes: a quarter note on the first line, a eighth note on the second space, a quarter note on the third line, a eighth note on the fourth space, and a quarter note on the fifth line.

And also with you.

He lifts up his hands and continues:

A musical staff in G clef with five vertical lines and four spaces. There are six black dots representing notes: a quarter note on the first line, a eighth note on the second space, a quarter note on the third line, a eighth note on the fourth space, a quarter note on the fifth line, and a eighth note on the fourth space.

Lift up your hearts.

The people answer:

A musical staff in G clef with five vertical lines and four spaces. There are seven black dots representing notes: a quarter note on the first line, a eighth note on the second space, a quarter note on the third line, a eighth note on the fourth space, a quarter note on the fifth line, a eighth note on the second space, and a quarter note on the fifth line.

We lift them up to the Lord.

With hands outstretched, he continues:

A musical staff in G clef with five vertical lines and four spaces. There are nine black dots representing notes: a quarter note on the first line, a eighth note on the second space, a quarter note on the third line, a eighth note on the fourth space, a quarter note on the fifth line, a eighth note on the second space, a quarter note on the third line, a eighth note on the fourth space, and a quarter note on the fifth line.

Let us give thanks to the Lord our God.

The people answer:

A musical staff in G clef with five vertical lines and four spaces. There are ten black dots representing notes: a quarter note on the first line, a eighth note on the second space, a quarter note on the third line, a eighth note on the fourth space, a quarter note on the fifth line, a eighth note on the second space, a quarter note on the third line, a eighth note on the fourth space, a quarter note on the fifth line, and a eighth note on the fourth space.

It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

Holy Father,
compassionate and good,
it is right to give you thanks and praise,
for you never cease to call us
to a new and more abundant life.

Though we are sinners,
you constantly offer us pardon
and ask us to trust in your mercy alone.

Time after time, when we broke your covenants,
you did not cast us aside;
but through the incarnation of Jesus, your Son,
you bound the human family to yourself
with a new and unbreakable bond.

In Christ you give your people
a season of reconciliation and grace:
a time to draw new breath
for our journey back to you,
a time to open our hearts to your Spirit
and respond to the needs of all.

In wonder and gratitude
we join our voices with the choirs of heaven,
as we proclaim with joy the power of your love
and sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

From the beginning, O God,
all you have done for the human family
you have done for our good,
that we may be holy, as you yourself are holy.

P

Look with kindness, then,
on your people gathered before you.

CC

He joins his hands and, holding them outstretched over the offerings, says:

Send forth your Spirit in power,
that these gifts may become for us

He joins his hands and, making the sign of the cross once over both bread and cup, says:

the body + and blood of Jesus Christ, your beloved Son,
in whom we too are your children.

With hands joined, he continues:

When we were lost
and our hearts were far from you,
you showed the depth of your love:
your Son, who alone is the Just One,
gave himself into our hands
and was nailed to the wood of the cross.

Before he stretched out his arms between heaven and earth
as the lasting sign of your covenant,
he desired to celebrate the Passover
in the company of his disciples.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

While they were at table,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread and gave you thanks and praise;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

At the end of the meal,
knowing he would reconcile all things in himself
by his blood poured out on the cross,

He takes the cup and, raising it a little above the altar, continues:

he took the cup filled with wine;
again he gave you thanks,
and, handing the cup to his friends, he said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.

DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A



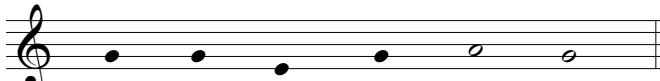
Great is the mys - ter - y of faith.

And the people take up the acclamation:



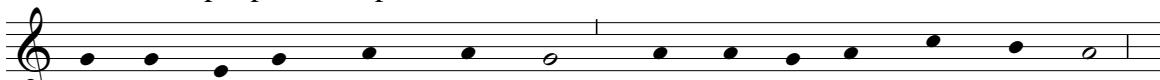
Christ has died, Christ is ris - en, Christ will come a - gain.

B

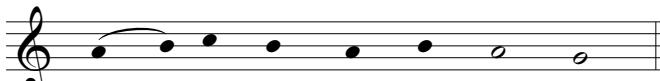


Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord Je - sus, come in glo - ry.

C

Christ is the bread of life.

And the people take up the acclamation:

When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,

un - til you come in glo - ry.

D

Je - sus Christ is Lord.

And the people take up the acclamation:

Lord, by your cross and res-ur-rec-tion you have set us free. You are the

Sav - iour of the world.

Then, with hands outstretched, the priest says:

We remember Jesus Christ, our Passover and our lasting peace,
we celebrate his death and resurrection,
we await the blessed day of his return.

CC

And so we present to you, God ever faithful and true,
the offering that restores the world to your grace.

Merciful Father,

look with love on those you draw to yourself through their sharing in the sacrifice of Christ.

By the power of your Spirit,

may they become the body of your risen Son,
in whom all divisions are healed.

Keep us in communion of mind and heart

Keep as in communion of mind and
together with N. our Pope and N.

together with N. our Pope and N. our Bishop.

1C

Help us to work for the coming of your kingdom,
until at last we stand in your presence
and take our place among the saints,
with the Virgin Mary and the apostles,
and with our departed brothers and sisters,
whom we commend to your mercy.

Then, in the glory of your new creation,
freed from the sting of death,
we shall sing to you the hymn of thanksgiving
which rises from Christ the living Lord.

He joins his hands.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER FOR MASSES OF RECONCILIATION II

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 758).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



The Lord be with you.

The people answer:



And also with you.

He lifts up his hands and continues:



Lift up your hearts.

The people answer:



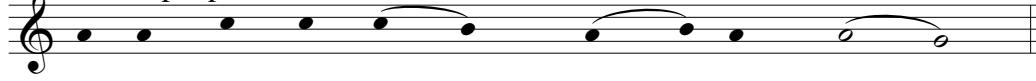
We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord our God.

The people answer:



It is right to give thanks and praise.

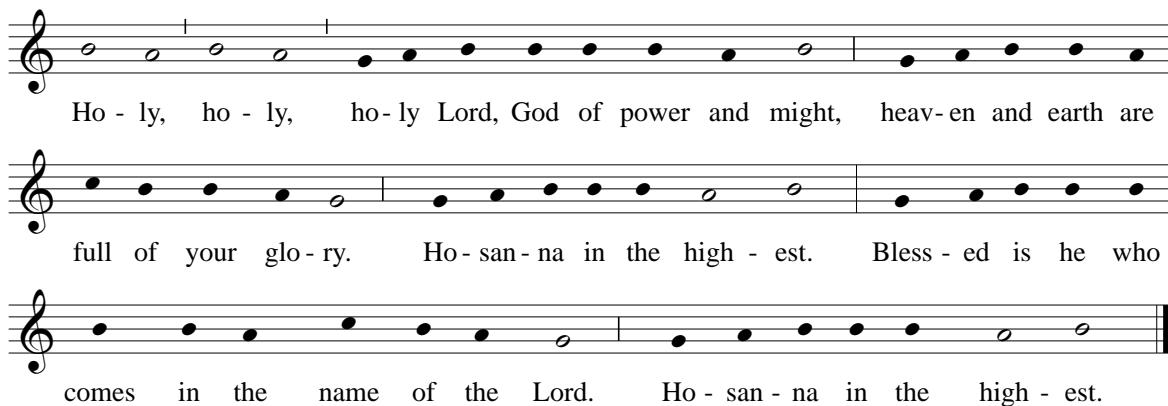
The priest continues the preface with hands outstretched.

Merciful God and Father,
it is truly right to give you thanks
through Christ our Lord
for the working of your grace in the world.

In the midst of human conflict
you turn our minds to thoughts of peace.
Your Spirit stirs our hearts,
so that enemies speak again to each other,
adversaries join hands in friendship,
and nations seek to live in harmony.
Through your healing power
the love of peace quells violence,
mercy conquers hatred,
and vengeance yields to forgiveness.

For this we praise you without end
and join with the choirs of heaven
as they sing the hymn of your glory:

The priest joins his hands and, together with the people, sings or says:



Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Lord of power and might,
we bless you through Jesus Christ, your Son,
who comes in your name.
He is the word that brings salvation,
the hand you stretch out to sinners,
the way that leads to your peace.

P

God our Father,
when we had wandered far from you,
you called us back through your Son.
You gave him over to death,
that we might turn to you again
and find our way to one another.

We now celebrate the reconciliation
gained for us by Christ.

CC

He joins his hands and, holding them outstretched over the offerings, says:

We ask you to sanctify these gifts
by the coming of your Spirit,

He joins his hands and, making the sign of the cross once over both bread and cup, says:

as we fulfil your Son's + command.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

With hands joined, he continues:

Before he laid down his life for our deliverance,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread in his hands and gave you thanks;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

So too, on that last evening,

He takes the cup and, raising it a little above the altar, continues:

he took into his hands the cup of blessing;
he praised your mercy,
gave the cup to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

A

Then the priest or deacon sings or says one of the following invitations.



Great is the mys - ter - y of faith.

And the people take up the acclamation:



Christ has died, Christ is ris - en, Christ will come a - gain.

B

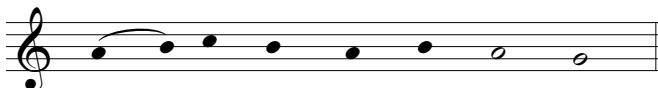


Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord Je - sus, come in glo - ry.

C



Christ is the bread of life.

And the people take up the acclamation:

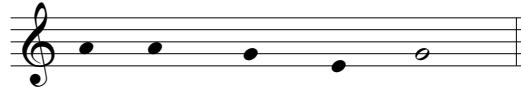


When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



un - til you come in glo - ry.

D



Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

Lord our God,

CC

your Son has left us this pledge of his love.

We celebrate, therefore, the memorial of his death and resurrection,
offering you the very gift you have given us,
the sacrifice of perfect reconciliation.

Father most holy,

accept us together with your own beloved Son,
and, through our partaking of this banquet,
fill us with his Spirit,
who heals every wound and division.

May that Holy Spirit preserve us in unity,
together with N. our Pope, N. our Bishop,
all the bishops and your entire people.
Make your Church throughout the world
a sign of unity and an instrument of peace.

1C

Lord,
as you have welcomed us here to the table of your Son
in fellowship with Mary, the virgin Mother of God,
and all the saints,
so gather at the one eternal banquet
people of every race, nation, and tongue,
in that new world
where the fullness of peace will reign

He joins his hands.

through Jesus Christ the Lord.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with—him, in—him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER FOR MASSES WITH CHILDREN I

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



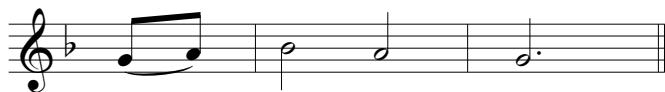
The Lord be with you.

The people answer:



And also with you.

He lifts up his hands and continues:



Lift up your hearts.

The people answer:



We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord our God.

The people answer:



It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

It is right to thank you, God our Father,
for you are wonderful.

You have gathered us together
and we are here to sing your praise:

The cantor sings the following acclamation, and the people repeat it.



Ho - san - na, ho - san - na, ho - san - na in—— the high - est.

You are wonderful because you made the whole world.

We bless you for all the people who live in it,
and for the fields, the mountains, and the seas.

You give life to us and to all living things,
and you give us joy.

So we are here to sing your praise:

The people take up the acclamation:



Ho - san - na, ho - san - na, ho - san - na in—— the high - est.

You are wonderful, God our Father.

You keep us always in your heart
and are never far from us.

You have sent your own Son,
the Son you love so much,
to watch over us and care for us.

And so we sing your praise:

The people take up the acclamation:



Ho - san - na, ho - san - na, ho - san - na in—— the high - est.

Jesus came to save us

and showed us that you love us:

he took children in his arms and blessed them;

he made sick people better

and forgave those who had sinned.

And so we sing your praise:

The people take up the acclamation:



Ho - san - na, ho - san - na, ho - san - na in—— the high - est.

Wonderful God,
 earth and heaven sing your praise:
 all your people on earth sing;
 Mary the mother of Jesus sings;
 your saints and your apostles sing;
 angels who fill the heavens sing;
 together we all sing your praise:

The priest joins his hands. The people take up the acclamation. The acclamation is also repeated after the verses of the *Sanctus* are sung by the cantor.

The musical score consists of five staves of music in common time, key signature one flat. The first staff shows the beginning of the Sanctus acclamation. The second staff is labeled "Cantor:" and shows the cantor's part. The third staff is labeled "People:" and shows the people's response. The fourth staff is labeled "Cantor:" again. The fifth staff is labeled "People:" and shows the final repetition of the Sanctus acclamation.

Ho - san - na, ho - san - na, ho - san - na in - the high - est.
 Cantor:
 Ho - ly, ho - ly, ho - ly Lord, God of pow'r - and might,
 heav'n and earth, heav'n and earth are full of your glo - ry.
 People:
 Ho - san - na, ho - san - na, ho - san - na in - the high - est.
 Cantor:
 Blest is he who comes, blest is he who comes,
 blest is he who comes in the name of the Lord.
 People:
 Ho - san - na, ho - san - na, ho - san - na in - the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

To show our thanks to you, God our Father,
we bring this bread and wine.

He joins his hands and, holding them outstretched over the offerings, says:

Send down your Holy Spirit

He joins his hands and, making the sign of the cross once over both bread and cup, says:

to make them into the body + and blood
of Jesus Christ, your Son,
the Son you love so much.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

With hands joined, he continues:

On the night before he died,
when Jesus had supper with his apostles,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread and gave you thanks,
he broke the bread,
gave it to them and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration as the cantor sings the following acclamation, and the people repeat it.

Je - sus has giv'n his life for us.

Then he continues:

In the same way, when supper was over,

He takes the cup and, raising it a little above the altar, continues:

he took the cup filled with wine;

he gave you thanks,

gave the cup to his friends, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration, as the people take up the acclamation:

Musical notation in common time (C) and G clef. The melody consists of quarter notes and eighth notes. The lyrics are: Je - sus has giv'n his life for us.

With hands joined, the priest says:

Then he said to them:

DO THIS IN MEMORY OF ME.

Then, with hands outstretched, the priest says:

God our Father,

we do what Jesus told us to do.

We offer to you your best gift to us:

the bread that gives us life,

the cup that saves us.

We give ourselves, too.

Accept us together with Jesus,

who is our way to you,

as we proclaim his death

and the victory of his rising.

The cantor sings the following acclamation, and the people repeat it.

Musical notation in common time (C) and G clef. The melody consists of quarter notes and eighth notes. The lyrics are: Christ has died, Christ is ris - en, Christ will come a - gain.

Father, you love us so much.
You welcome us to your table
where, united in the joy of the Holy Spirit,
we share in the body and blood of Jesus your Son.

The cantor sings the following acclamation, and the people repeat it.

Musical notation in C minor, common time. The melody consists of quarter notes and eighth notes. The lyrics are: God of won - ders, God of won - ders, God of peace.

Wonderful God,
you keep everyone in your heart.
That is why we pray for those we love
[especially for N. and N.]
and all those who serve you:
N. our Pope and N. our Bishop
and all who help us to love you better.

The people take up the acclamation:

Musical notation in C minor, common time. The melody consists of quarter notes and eighth notes. The lyrics are: God of won - ders, God of won - ders, God of peace.

We pray for all your people,
especially for those who are sad and afraid,
the poor, the sick, the lonely,
and those who need our help.
Be close to them,
and in your love
give peace to all who have died.

The people take up the acclamation:

Musical notation in C minor, common time. The melody consists of quarter notes and eighth notes. The lyrics are: God of won - ders, God of won - ders, God of peace.

And so we bless you, God of wonders;
God of peace, we sing your praise
He joins his hands.
through Jesus Christ.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with him, in him, in the u - ni - ty of the Ho - ly
Spir - it, all glo - ry and hon - our is yours, al - might - y
Fa - ther, for ev - er and ev - er.

The cantor sings the **Amen**, and the people repeat it.

A - men. A - men. A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER FOR MASSES WITH CHILDREN II

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



The Lord be with you.

The people answer:



And also with you.

He lifts up his hands and continues:



Lift up your hearts.

The people answer:



We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord our God.

The people answer:



It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

God our loving Father,
you have gathered us for this joyful feast.
We are happy to be here as your children
with Jesus Christ our brother:
to bless you,
to thank you,
and to sing your glory.

The cantor sings the following acclamation, and the people repeat it.

Musical notation for the acclamation 'You love us so much. Glory to you, O God.' The music is in common time, key signature one flat (B-flat), and consists of two measures. The first measure contains four notes: a quarter note on 'You', an eighth note on 'love', another eighth note on 'us', and a quarter note on 'so'. The second measure contains five notes: an eighth note on 'much.', a quarter note on 'Glo-ry', an eighth note on 'to', another eighth note on 'you,', and a quarter note on 'O'. The lyrics are written below the notes.

You love us so much
that you have made this world great and beautiful,
and put it in our care.

The people take up the acclamation:

Musical notation for the acclamation 'You love us so much. Glory to you, O God.' The music is in common time, key signature one flat (B-flat), and consists of two measures. The first measure contains four notes: a quarter note on 'You', an eighth note on 'love', another eighth note on 'us', and a quarter note on 'so'. The second measure contains five notes: an eighth note on 'much.', a quarter note on 'Glo-ry', an eighth note on 'to', another eighth note on 'you,', and a quarter note on 'O'. The lyrics are written below the notes.

You love us so much
that you have sent Jesus your Son
to show us the way to you.

The people take up the acclamation:

Musical notation for the acclamation 'You love us so much. Glory to you, O God.' The music is in common time, key signature one flat (B-flat), and consists of two measures. The first measure contains four notes: a quarter note on 'You', an eighth note on 'love', another eighth note on 'us', and a quarter note on 'so'. The second measure contains five notes: an eighth note on 'much.', a quarter note on 'Glo-ry', an eighth note on 'to', another eighth note on 'you,', and a quarter note on 'O'. The lyrics are written below the notes.

You love us so much
that you give us your Spirit
to make us one family in Christ.

The people take up the acclamation:

Musical notation for the acclamation 'You love us so much. Glory to you, O God.' The music is in common time, key signature one flat (B-flat), and consists of two measures. The first measure contains four notes: a quarter note on 'You', an eighth note on 'love', another eighth note on 'us', and a quarter note on 'so'. The second measure contains five notes: an eighth note on 'much.', a quarter note on 'Glo-ry', an eighth note on 'to', another eighth note on 'you,', and a quarter note on 'O'. The lyrics are written below the notes.

For these gifts of love, we thank you;
and with the angels and saints in heaven
we join in singing your praise:

The priest joins his hands. The cantor sings the acclamation, and the people repeat it. The acclamation is also repeated after the verses of the *Sanctus* are sung by the cantor.

The musical notation consists of six staves of music in common time and G major. The first staff shows the beginning of the Sanctus acclamation. The second staff begins with 'Cantor:' followed by the lyrics 'Ho - ly, ho - ly, ho - ly Lord, God of pow'r_ and might,'. The third staff begins with 'heav'n and earth, heav'n and earth are full of your glo - ry.' The fourth staff begins with 'People:' followed by the response 'Ho - san-na, ho - san-na, ho - san-na in - the high - est.'. The fifth staff begins with 'Blest is he who comes, blest is he who comes,'. The sixth staff begins with 'blest is he who comes in the name of the Lord.' The lyrics are repeated in a descending sequence from top to bottom.

Ho - san - na, ho - san - na, ho - san - na in - the high - est.

Cantor:
Ho - ly, ho - ly, ho - ly Lord, God of pow'r_ and might,

heav'n and earth, heav'n and earth are full of your glo - ry.

People:
Ho - san-na, ho - san-na, ho - san-na in - the high - est.

Cantor:
Blest is he who comes, blest is he who comes,

blest is he who comes in the name of the Lord.

People:
Ho - san - na, ho - san - na, ho - san - na in - the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Blessed is Jesus who comes in your name.
He is the friend of children,
the friend of the poor.

The cantor sings the following acclamation, and the people repeat it.

Musical notation for the acclamation. The music is in common time (C) with a treble clef (G). The melody consists of quarter notes and eighth notes. The lyrics are: "Blest is he who comes, blest is he who comes, blest is he who comes in the name of the Lord."

Jesus came to show us how to love you
by loving one another.
He came to remove from our hearts
the evil that divides us.

The people take up the acclamation:

Musical notation for the acclamation. The music is in common time (C) with a treble clef (G). The melody consists of quarter notes and eighth notes. The lyrics are: "Blest is he who comes, blest is he who comes, blest is he who comes in the name of the Lord."

Jesus promised us the Holy Spirit
to share your life with us
and to be with us all our days.

The people take up the acclamation:

Musical notation for the acclamation. The music is in common time (C) with a treble clef (G). The melody consists of quarter notes and eighth notes. The lyrics are: "Blest is he who comes, blest is he who comes, blest is he who comes in the name of the Lord."

The priest joins his hands and, holding them outstretched over the offerings, says:

God our Father,
send us your Holy Spirit,
so that these gifts of bread and wine

He joins his hands and, making the sign of the cross once over both bread and cup, says:

may become the body + and blood of your Son,
our Lord Jesus Christ.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

With hands joined, he continues:

On the day before he suffered
he proved that your love has no end.
While eating supper with his disciples,

The priest takes the bread and, raising it a little above the altar, continues:
Jesus took bread and gave you thanks;
he broke the bread and gave it to them, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration as the cantor sings the following acclamation, and the people repeat it.



He takes the cup and, raising it a little above the altar, continues:
And then, taking the cup filled with wine,
he prayed to you giving thanks,
and gave the cup to his disciples, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.**

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration, as the people take up the acclamation:

Musical notation in C major, common time. The melody consists of quarter notes and eighth notes. The lyrics are: Je - sus has giv'n his life for us.

With hands joined, the priest says:

Then he said to them:
DO THIS IN MEMORY OF ME.

Then, with hands outstretched, the priest says:

And so, loving Father,
we keep the memory of Jesus, our Saviour,
who died and rose again
for the life of the world.
He gave himself into our hands;
he is the sacrifice we offer
which makes our peace with you.

The people take up the acclamation:

Musical notation in C major, common time. The melody consists of quarter notes and eighth notes. The lyrics are: Je - sus has giv'n his life for us.

Hear us, Lord God,
and give the Spirit of your love
to all who take part in this meal.
Unite us more and more as your Church
with N. our Pope,
with N. our Bishop, and all the bishops,
and with everyone who serves your people.

The cantor sings the following acclamation, and the people repeat it.

Musical notation in C major, common time. The melody consists of quarter notes and eighth notes. The lyrics are: U - nite us in love, ho - ly and faith - ful God.

Remember those we love
 [especially N. and N.]
 and those we do not love enough.
 Remember also those who have died
 [especially N. and N.]
 and welcome them into your home.

The people take up the acclamation:

A musical score in common time with a treble clef. The lyrics are written below the notes: "U - nite us in love, ho - ly and faith - ful God."

Welcome us, too, one day
 into the feast of your kingdom,
 with the Virgin Mary, the Mother of God and our mother,
 and all the friends of Jesus our Lord.
 There we shall rejoice with Jesus for ever
 and sing you a song without end.

He joins his hands.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

A musical score in common time with a treble clef. The lyrics are written below the notes: "Through him, with him, in him, in the u - ni - ty of the Ho - ly Spir - it, all glo - ry and hon - our is yours, al - might - y Fa - ther, for ev - er and ev - er."

The cantor sings the **Amen**, and the people repeat it.

A musical score in common time with a treble clef. The lyrics are written below the notes: "A - men. A - men. A - men. A - men. A - men."

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER FOR MASSES WITH CHILDREN III

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.:

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

Musical notation for the priest's greeting. It consists of a treble clef, a common time signature, and a key signature of one flat. The melody starts with a quarter note, followed by a eighth note, another eighth note, and a quarter note. Below the staff, the text "The Lord be with you." is written in a simple font.

The people answer:

Musical notation for the people's response. It consists of a treble clef, a common time signature, and a key signature of one flat. The melody starts with a quarter note, followed by a eighth note, another eighth note, and a quarter note. Below the staff, the text "And also with you." is written in a simple font.

He lifts up his hands and continues:

Musical notation for the priest continuing. It consists of a treble clef, a common time signature, and a key signature of one flat. The melody starts with a quarter note, followed by a eighth note, another eighth note, and a quarter note. Below the staff, the text "Lift up your hearts." is written in a simple font.

The people answer:

Musical notation for the people's response. It consists of a treble clef, a common time signature, and a key signature of one flat. The melody starts with a quarter note, followed by a eighth note, another eighth note, and a quarter note. Below the staff, the text "We lift them up to the Lord." is written in a simple font.

With hands outstretched, he continues:

Musical notation for the priest continuing. It consists of a treble clef, a common time signature, and a key signature of one flat. The melody starts with a quarter note, followed by a eighth note, another eighth note, and a quarter note. Below the staff, the text "Let us give thanks to the Lord our God." is written in a simple font.

The people answer:

Musical notation for the people's response. It consists of a treble clef, a common time signature, and a key signature of one flat. The melody starts with a quarter note, followed by a eighth note, another eighth note, and a quarter note. Below the staff, the text "It is right to give thanks and praise." is written in a simple font.

The priest continues the preface with hands outstretched.

We thank you, God our Creator:
in your great care
you have made our hearts like your own,
able to delight in another's joy
and to feel another's pain.

During the Season of Easter

We thank you, God of the living,
for you have brought us to life
and you call us to be happy with you for ever.
You raised up Jesus,
the first among us to rise from the dead,
and gave him new life.
You have promised us that same new life,
a life that will never end,
a life with no more anxiety or suffering.

For all your love we gladly thank you.
Together with the angels and saints in heaven
and all on earth who believe in you
we praise you and sing to your glory:

The priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of pow'r_ and might,
heav'n and earth, heav'n and earth are full of your glo - ry.
Ho - - san-na, ho - - san-na, ho - - san-na in - the high - est.
Blest is he who comes, blest is he who comes,
blest is he who comes in the name of the Lord.
Ho - - san - na, ho - - san - na, ho - - san - na in - the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

God, you are holy indeed,
full of kindness toward us,
compassionate to all.
For this we thank you.
But more than anything else,
we thank you for your Son, Jesus Christ.

The cantor sings the following:

Musical notation for the hymn tune "Blest is he who comes". The notation consists of two staves of music. The first staff begins with a treble clef, a key signature of one flat, and a common time signature. It contains six measures of music, each consisting of a quarter note followed by a dotted half note. The lyrics "Blest is he who comes," are written below the notes. The second staff continues the melody with a treble clef, a key signature of one flat, and a common time signature. It contains five measures of music, each consisting of a quarter note followed by a dotted half note. The lyrics "in the name of the Lord." are written below the notes.

The people take up the acclamation:

A musical score in common time (C) with a treble clef. The melody consists of eighth and sixteenth notes. The lyrics "Ho - san - na, ho - san - na, ho - san - na in____ the high - est." are written below the notes.

Jesus came to heal a divided world,
where people reject you
and turn their backs on one another.
He opens our eyes to see
and our ears to listen;
he opens our hearts to understand
that we are brothers and sisters
and that you are Father to us all.

During the Season of Easter

Jesus brought us the good news
that we can live with you for ever in heaven.
He showed us the way to that life,
the way of love.
he himself has walked that way before us.

The cantor sings the following:

A musical score for two voices. The top line starts with a treble clef, a key signature of one flat, and a common time signature. It consists of two measures of text: "Blest is he who comes," followed by a repeat sign and another measure of the same text. The bottom line starts with a bass clef, a key signature of one flat, and a common time signature. It consists of one measure of text: "blest is he who comes," followed by a repeat sign and another measure of text: "blest is he who comes in the name of the Lord." The music uses quarter notes and eighth notes.

The people take up the acclamation:

A musical score in common time (C) with a treble clef. The melody consists of eighth and sixteenth notes. The lyrics "Ho - san - na, ho - san - na, ho - san - na in____ the high - est." are written below the notes.

And now he brings us together at this table
that we may do what he once did.

He joins his hands and, holding them outstretched over the offerings, says:

Gracious Father,
by the power of your Spirit
make holy these gifts of bread and wine,
that they may become for us

He joins his hands and, making the sign of the cross once over both bread and cup, says:

the body + and blood of your Son, Jesus Christ.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

With hands joined, he continues:

On the night before he died for us,
while sharing the last meal with his disciples,

The priest takes the bread and, raising it a little above the altar, continues:

he took the bread and gave you thanks;
he broke the bread and gave it to them, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration, as the cantor sings the following acclamation and the people repeat it.

Je - sus has giv'n his life for us.

He takes the cup and, raising it a little above the altar, continues:
After supper, he took the cup filled with wine;
he gave you thanks and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration, as the people take up the acclamation:

Musical notation for the acclamation "Jesus has given his life for us." The music is in common time, key signature of one flat (F#), and consists of two measures. The first measure contains four notes: a quarter note (F#), a eighth note (E), a eighth note (D), and a eighth note (C). The second measure contains five notes: a eighth note (B), a eighth note (A), a eighth note (G), a eighth note (F#), and a eighth note (E). Below the staff, the lyrics are written: Je - sus has giv'n his life for us.

With hands joined, the priest says:
Then he said to them:
DO THIS IN MEMORY OF ME.

Then, with hands outstretched, the priest says:
Gathered here in your presence, Father,
we remember with joy all that Jesus has done to save us.
In this sacrifice, which he entrusted to his Church,
we celebrate the memory of his dying and rising.
Father in heaven,
accept us together with your beloved Son.

The cantor sings the following acclamation, and the people repeat it.

Musical notation for the acclamation "We praise you and thank you, O God, great is your love for us." The music is in common time, key signature of one flat (F#), and consists of three measures. The first measure contains four notes: a quarter note (F#), a eighth note (E), a eighth note (D), and a eighth note (C). The second measure contains four notes: a quarter note (B), a eighth note (A), a eighth note (G), and a eighth note (F#). The third measure contains four notes: a quarter note (B), a eighth note (A), a eighth note (G), and a eighth note (F#). Below the staff, the lyrics are written: We praise you and thank you, O God, great is your love for us.

Priest:



He went free - ly to death for us, but you raised him from death to life.

The people take up the acclamation:



We praise you and thank you, O God, great is your love for us.

Priest:



Now ris - en, he lives with you, yet re - mains with us for ev - er.

The people take up the acclamation:



We praise you and thank you, O God, great is your love for us.

Priest:



He will come a - gain in glo - ry to heal all pain and sor - row.

The people take up the acclamation:



We praise you and thank you, O God, great is your love for us.

The priest continues:

Holy Father,
you have invited us
to share the body and blood of Christ.
As we eat and drink at this table,
unite us in the joy of the Holy Spirit
and strengthen us to serve you all our days.

Lord God,
keep in your care
N. our Pope, N. our Bishop, all bishops,
and all who minister to your people.

Help us and all the followers of Jesus
to work for peace in the world
and to bring joy into the lives of others.

DURING THE SEASON OF EASTER:

Fill all Christians with the gladness of Easter.
Help us to bring this joy
to all who are sorrowful.

Grant that all of us
may one day be with Christ in heaven
together with Mary, the Mother of God,
and all the saints,

He joins his hands.

and with him dwell in your presence for ever.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with him, in him, in the u - ni - ty of the Ho - ly
Spir - it, all glo - ry and hon - our is yours, al - might - y
Fa - ther, for ev - er and ev - er.

The cantor sings the **Amen**, and the people repeat it.

A - men. A - men. A - men. A - men. A - men.

The people take up the acclamation:

We praise you and thank you, O God, great is your love for us.
A - men. A - men. A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER FOR MASSES FOR VARIOUS NEEDS AND OCCASIONS

This eucharistic prayer may not be used on a day when a proper preface is prescribed. When permitted, it may be used for the celebration of Mass during Ordinary Time. The priest chooses one of the following prefaces and then, at the appropriate time, uses the corresponding intercession.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 767).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

A musical staff in G clef with five vertical lines. There are six black dots representing notes: a quarter note followed by a eighth note, a quarter note, a eighth note, a quarter note, and a half note. A vertical bar line follows the half note.

The Lord be with you.

The people answer:

A musical staff in G clef with five vertical lines. There are six black dots representing notes: a quarter note followed by a eighth note, a quarter note, a eighth note, a quarter note, and a half note. A vertical bar line follows the half note.

And also with you.

He lifts up his hands and continues:

A musical staff in G clef with five vertical lines. There are six black dots representing notes: a quarter note followed by a eighth note, a quarter note, a eighth note, a quarter note, and a half note. A vertical bar line follows the half note.

Lift up your hearts.

The people answer:

A musical staff in G clef with five vertical lines. There are seven black dots representing notes: a quarter note followed by a eighth note, a quarter note, a eighth note, a quarter note, a eighth note, a quarter note, and a half note. A vertical bar line follows the half note.

We lift them up to the Lord.

With hands outstretched, he continues:

A musical staff in G clef with five vertical lines. There are eight black dots representing notes: a quarter note followed by a eighth note, a quarter note, a eighth note, a quarter note, a eighth note, a quarter note, a eighth note, and a half note. A vertical bar line follows the half note.

Let us give thanks to the Lord our God.

The people answer:

A musical staff in G clef with five vertical lines. There are eight black dots representing notes: a quarter note followed by a eighth note, a quarter note, a eighth note, a quarter note, a eighth note, a quarter note, a eighth note, and a half note. A vertical bar line follows the half note.

It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

A. THE CHURCH ON THE WAY TO UNITY

It is truly right to give you thanks,
Father of infinite goodness,
it is fitting that we sing of your glory.
Through the gospel proclaimed by your Son
you have brought together in one Church
people of every nation, culture, and tongue.
Into it you breathe the power of your Spirit,
that in every age
your children may be gathered as one.
Your Church bears steadfast witness to your love.
It nourishes our hope for the coming of your kingdom
and is a radiant sign of the lasting covenant
you promised us in Christ Jesus our Lord.
Therefore heaven and earth sing forth your praise
while we, with all the Church,
proclaim your glory without end:

B. GOD GUIDES THE CHURCH ON THE WAY OF SALVATION

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father,
Creator of the world and fount of all life.
You never abandon the creatures formed by your wisdom,
but remain with us always, working for our good.
With mighty hand and outstretched arm
you led your people Israel through the desert.
Today by the power of the Holy Spirit
you guide your pilgrim Church
as it journeys along the paths of time
to the eternal joy of your kingdom,
through Jesus Christ our Lord.
Now, with all the angels and saints,
we sing a hymn to your glory:

C. JESUS, WAY TO THE FATHER

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
Father most holy, Lord of heaven and earth.

Through your eternal Word you created all things
and govern their course with infinite wisdom.

In the Word made flesh
you have given us a mediator
who has spoken your words to us
and called us to be his disciples.
He is the way that leads to you,
the truth that sets us free,
the life that makes our joy complete.

Through your Son
you gather into one family
men and women created for the glory of your name,
redeemed by the blood of the cross,
and sealed with the Holy Spirit.

And so we praise your mighty deeds
and join with the hosts of angels,
as they proclaim your glory without end:

D. JESUS, THE COMPASSION OF GOD

It is truly right to give you thanks,
Father of mercy, faithful God,
it is fitting that we offer you praise.

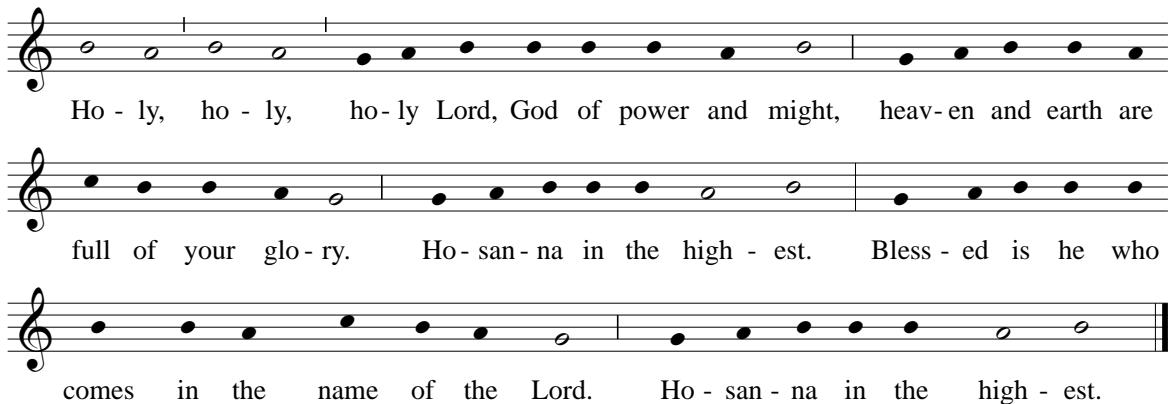
You sent Jesus Christ your Son among us
as redeemer and Lord.

He was moved with compassion
for the poor and the powerless,
for the sick and the sinner;
he made himself a neighbour to the oppressed.

By his words and actions
he proclaimed to the world
that you are a father
and care for all your children.

And so, with all the angels and saints,
we sing the joyful hymn of your praise:

The priest joins his hands and, together with the people, sings or says:



Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Holy indeed are you, Lord God,
and greatly to be praised:
your faithful love attends us
as we journey through life.
Blessed is your Son, Jesus Christ,
who is present among us
when his love gathers us together.
As once he did for his disciples,
Christ now opens the scriptures for us
and breaks the bread.

P

He joins his hands and, holding them outstretched over the offerings, says:

Therefore we ask you, merciful Father:
send down your Holy Spirit
to hallow these gifts of bread and wine,
that they may become for us

CC

He joins his hands and, making the sign of the cross once over both bread and cup, says:

the body + and blood of our Lord, Jesus Christ.

He joins his hands

.In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

On the eve of his passion and death,
while at table with those he loved,

The priest takes the bread and, raising it a little above the altar, continues:
he took bread and gave you thanks;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:
again he gave you thanks
and, handing the cup to his disciples, he said:

He bows slightly.

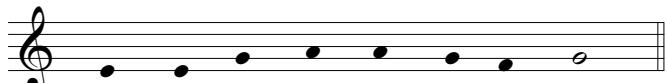
**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.**

DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A



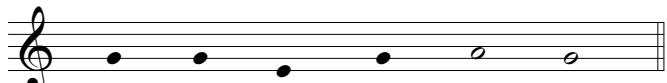
Great is the mys - ter - y of faith.

And the people take up the acclamation:



Christ has died, Christ is ris - en, Christ will come a - gain.

B



Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord Je - sus, come in glo - ry.

C



Christ is the bread of life.

And the people take up the acclamation:

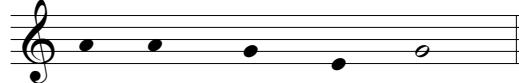


When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



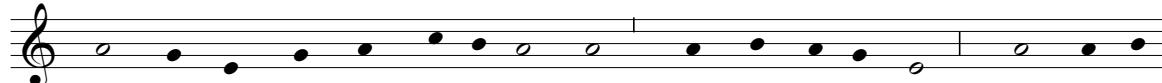
un - til you come in glo - ry.

D

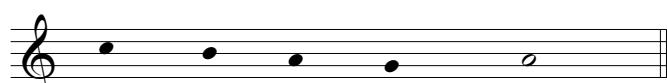


Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

And so, Father most holy,
we celebrate the memory of Christ, your Son,
whom you led through suffering and death on the cross
to the glory of the resurrection
and a place at your right hand.
Until Jesus, our Saviour, comes again,
we proclaim the work of your love,
offering you the bread of life and the cup of blessing.

CC

Look with favour on the offering of your Church
in which we show forth the paschal sacrifice of Christ
that was handed on to us.
Through the power of your Spirit of love
count us both now and for ever
among the members of your Son,
whose body and blood we share.

With hands outstretched, the priest continues, using one of the following intercessions corresponding to the preface that was chosen at the beginning of this prayer.

1C

A. THE CHURCH ON THE WAY TO UNITY

Renew by the light of the gospel
the Church of N.
Strengthen the bonds of unity between
the faithful and their pastors,
that together with N. our Pope, N. our Bishop,
and the whole college of bishops,
your people may stand forth
as a sign of oneness and peace
in a world torn by conflict and strife.

B. GOD GUIDES THE CHURCH

Strengthen in unity
those you have called to this table.
Together with N. our Pope, N. our Bishop,
with all bishops, priests, and deacons,
and all your holy people,
may we follow your paths in faith and hope,
spreading joy and trust throughout the world.

C. JESUS, WAY TO THE FATHER

Almighty Father,
by our sharing in this mystery
enliven us with your Spirit
and conform us to the image of your Son.
Strengthen the bonds of our communion
with N. our Pope, N. our Bishop,
with all bishops, priests, and deacons,
and all your holy people.
Keep your Church alert in faith to the signs
of the times
and eager to accept the challenge
of the gospel.
Open our hearts to the needs of all people,
so that, sharing their grief and anguish,
their joy and hope,
we may faithfully bring them the good news
of salvation
and advance together on the way
to your kingdom.

D. JESUS, THE COMPASSION OF GOD

Lord,
perfect your Church in faith and love
together with N. our Pope, N. our Bishop,
with all bishops, priests, and deacons,
and all those your Son has gained for you.
Open our eyes to the needs of all;
inspire in us words and deeds
to comfort those who labour and are burdened;
keep our service of others
faithful to the example and command
of Christ.
Let your Church be a living witness
to truth and freedom, to justice and peace,
that all people may be lifted up
by the hope of a world made new.

With hands outstretched, the priest continues:

Be mindful of our brothers and sisters [N. and N.],
who have fallen asleep in the peace of Christ,
and all the dead whose faith is known only to you.
Lead them to the fullness of the resurrection
and gladden them with the light of your face.

When our pilgrimage on earth is ended,
welcome us into your heavenly home
to dwell with you for ever.
There, with Mary, the virgin Mother of God,
with the apostles, the martyrs,
[Saint N.,] and all the saints,
we shall glorify your name and give you praise

He joins his hands.
through Jesus Christ, your Son.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with him, in him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

COMMUNION RITE

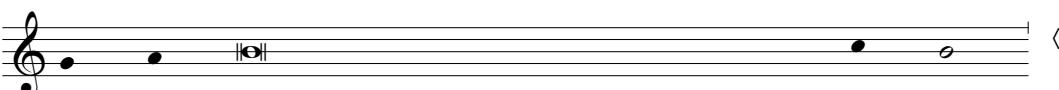
THE LORD'S PRAYER

INVITATION

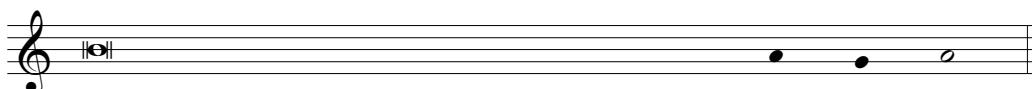
With hands joined, the priest then sings or says one of the following invitations to the Lord's Prayer or similar words.

A 

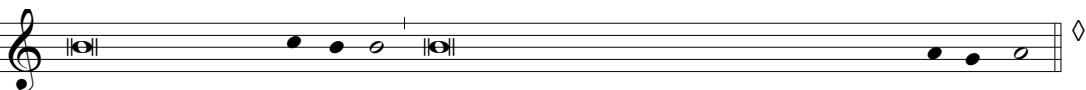
Taught by the Saviour's com-mand and formed by the Word of God, we dare to say:

B 

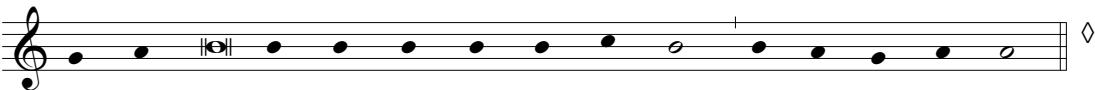
In Christ we have received the Spirit of adoption.



Now, as sons and daughters of God, we dare to say:

C 

The Father has for-giv-en us; let us forgive our neighbour from the heart, as we say:

D 

Let us pray for the coming of the king-dom as Je-sus taught us:

E 

With trust in God, who nourishes us in the hour of need,



let us pray as Je-sus taught us:

THE LORD'S PRAYER

With hands outstretched, the priest sings or says one of the following, together with the people:

A

Our Fa - ther, who art in heaven, hal - lowed be thy name. Thy king - dom come,

Thy will be done on earth, as it is in heaven. Give us this day

our dai - ly bread, and for - give us our tres - pas - ses,

as we for - give those who tres - pass a - gainst us,

and lead us not in - to temp - ta - tion, but de - liv - er us from e - vil.

B

Our Fa - ther in heav - en, hal - lowed be your name, your king - dom come,

your will be done, on earth as in heav - en. Give us to - day our dai - ly bread.

For - give us our sins as we for - give those who sin a - gainst us.

Save us from the time of trial and de - liv - er us from e - vil.

With hands still outstretched, the priest continues alone:

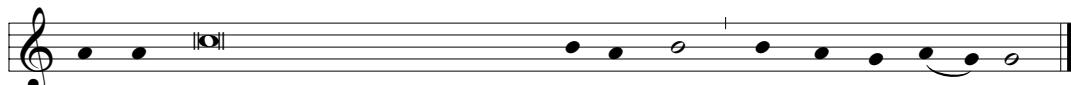
De - liver us, Lord, from ev - ery evil, and grant us peace in our day.

In your mercy keep us free from sin and pro - tect us in time of trial,

as we wait in joyful hope for the coming of our Saviour, Je - sus Christ.

He joins his hands.

The people end the prayer with the acclamation:



For the kingdom, the power and the glo - ry are yours now and for ev - er

SIGN OF PEACE

With hands outstretched, the priest then says aloud:

Lord Jesus Christ, you said to your apostles:
Peace I leave with you, my peace I give to you.
Look not on our sins, but on the faith of your Church,
and grant us the peace and unity of your kingdom,

He joins his hands.

where you live for ever and ever.

The people answer:

Amen.

The priest, extending his hands to the people, gives the greeting of peace:
The peace of the Lord be with you always.

The people answer:

And also with you.

Then the deacon (or the priest) may invite the people to exchange a sign of peace, using one of the following invitations or similar words.

A Let us offer one another a sign of peace.

B As children of the God of peace,
let us offer one another
a sign of reconciliation and peace.

C Brothers and sisters,
let us offer one another
the peace of the risen Christ.

All exchange a sign of peace, according to local custom. The priest gives the sign of peace to the deacon and the ministers.

BREAKING OF THE BREAD

The priest takes the consecrated bread and breaks it over the plate into several parts for the communion of the faithful and, as necessary, prepares any additional cups with the consecrated wine, so that in sharing the one bread and the cup of salvation, the many are made one body in Christ. As this is done, one of the following forms of the *Agnus Dei* is sung or said.

- A Other invocations of Jesus (see page 1100) followed by the phrase **have mercy on us** may be added during the breaking of the bread, but the last phrase is always **grant us peace**. If other invocations of Jesus are not added, **Lamb of God... have mercy on us** is sung two times.

Cantor: The people answer:

Lamb of God, you take a - way the sin of the world, have mer- cy on us.

One or several of the following melodies may be used by the cantor for additional invocations

Cantor: The people answer:

Bread of life, you take a-way the sin of the world, have mer-cy on us.

Cantor: The people answer:

Prince of peace you take a way the sin of the world have mercy on us

The musical notation consists of a single staff in common time with a treble clef. It features a series of eighth and sixteenth note patterns. The first section ends with a double bar line and repeat dots, followed by another section of eighth notes.

Musical notation for the verse "Bis en Lord". The notation consists of two staves. The first staff is for the Cantor, starting with a treble clef and a common time signature. The second staff is for the people, starting with a bass clef and a common time signature. The lyrics "Bis en Lord" are written below the bass staff.

At the end of the Litany the cantor sings the following Invocation:

The image shows musical notation for the hymn "Lamb of God". The notation is in common time with a treble clef. The lyrics are written below the notes. The first line starts with "Cantor:" followed by "The people answer:". The second line starts with "Lamb of God" followed by the lyrics "you take a-way the sin of the world grant us peace". The music consists of a series of quarter and eighth notes.

B

Other invocations of Jesus (see page 1101) followed by the phrase **have mercy on us** may be added during the breaking of the bread, but the last phrase is always **Jesus, redeemer... grant us peace.**

The image shows musical notation for a hymn. The top line is a treble clef staff with four notes: a dotted half note, a quarter note, a half note, and a whole note. The bottom line is a bass clef staff with three notes: a half note, a whole note, and a half note. The lyrics are: "Je - sus, Lamb of God, have mer - cy on us. Je - sus, bearer of our sins, have mer - cy on us." The word "mercy" is split into two parts: "- cy" on the first staff and "mer - cy" on the second staff.

One or both of the following melodies may be used by the cantor for additional invocations.

Cantor: The people answer:

Je - sus, firstborn from the dead,
have mer - cy on us.

Cantor: The people answer:

Je - sus, fountain of all love, have mer - cy on us.

At the end of the litany the cantor sings the following invocation.

The image shows a musical score for a hymn. The left side features a treble clef staff with a dotted half note followed by a dotted quarter note, a double bar line with repeat dots, another dotted quarter note, and a dotted eighth note. The right side shows a bass clef staff with a dotted half note followed by a dotted quarter note. Below the staff, the lyrics are written in a cursive font: "Jesus, redeemer of the world, grant us peace." The word "grant" is underlined.

After the breaking of the bread, the priest places a small piece in the cup, saying inaudibly:

May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it.

COMMUNION

PRIVATE PREPARATION

Then the priest joins his hands and says one of the following prayers inaudibly.

Lord Jesus Christ, Son of the living God, by the will of the Father and the work of the Holy Spirit your death brought life to the world. By your holy body and blood free me from all my sins, and from every evil. Keep me faithful to your commands, and never let me be parted from you.

or:

Lord Jesus Christ, with faith in your love and mercy I eat your body and drink your blood. Let it not bring me condemnation, but health of mind and body.

INVITATION

The priest genuflects and takes some of the consecrated bread and the cup and, extending them toward the people, says one of the following invitations.

- A Behold the Lamb of God,
who takes away the sin of the world.
Blessed are those called to the banquet of the Lamb.
- B This is the bread come down from heaven:
whoever eats of it will never die.
This is the cup of eternal life:
whoever drinks of it will live for ever.
- C God's holy gifts for God's holy people:
draw near to receive them with praise and thanksgiving.

The priest and people say together:

Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

COMMUNION SONG

While the priest is receiving the body of Christ, the communion song is begun.

The priest says inaudibly:

May the body of Christ bring me to everlasting life.

He reverently consumes the body of Christ. Then he takes the cup and says inaudibly:

May the blood of Christ bring me to everlasting life.

He reverently consumes the blood of Christ.

After the priest has received communion, the deacon receives the consecrated bread and then assists the priest in giving communion to the people. He ministers the cup to the communicants and is the last to drink from it.

COMMUNION PROCESSION

The priest takes the plate or other vessel and goes to the communicants. For each one he takes a piece of the consecrated bread, raises it a little, and shows it, saying:

The body of Christ.

The communicant receives communion after answering:

Amen.

Others who minister the consecrated bread do so in the same way.

In presenting the cup to the communicant, the deacon (or priest) says:

The blood of Christ.

The communicant receives communion after answering:

Amen.

Others who minister the cup do so in the same way.

After the completion of communion or after Mass, the deacon or another minister, or, if there is no other minister, the priest, cleanses the plate over the cup and then the cup itself, either at the side table or at the side of the altar.

During the cleansing of the vessels, the following is said inaudibly:

Lord, may the food we have received in our bodies purify our inmost hearts; and may this earthly gift sustain us for life eternal.

The priest may return to the chair.

PERIOD OF SILENCE OR SONG OF PRAISE

A period of silence may now follow, or a hymn, psalm, or song of praise may be sung.

PRAYER AFTER COMMUNION

Standing at the chair or the altar, the priest, with hands joined, invites the people to pray, singing or saying:

Let us pray.

All pray silently for a while, unless a period of silence has already been observed.

Then the priest, with hands outstretched, sings or says the prayer after communion.

At the end of the prayer the people give their assent by the acclamation:

Amen.

CONCLUDING RITE

ANNOUNCEMENTS

If there are any announcements, they are made briefly at this time.

The greeting, blessing, and the dismissal follow. However, if any additional rite follows immediately, they are omitted.

GREETING

The priest, extending his hands, sings or says:

The Lord be with you.

The people answer:

And also with you.

BLESSING

The blessing is then given. On certain days or occasions a solemn blessing or the prayer over the people may be used.

I. SIMPLE BLESSING

The priest blesses the people with the sign of the cross, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

The people answer:

Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

The people answer:

Amen.

II. SOLEMN BLESSING

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says the solemn blessing (see page 796) with hands outstretched over the people. The people answer **Amen** to each invocation. The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

The people answer:

Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

The people answer:

Amen.

III. PRAYER OVER THE PEOPLE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says the prayer over the people (see page 796) with hands outstretched over them. At the end of the prayer the people answer **Amen**. The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

The people answer:

Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

The people answer:

Amen.

DISMISSAL

The deacon, or, if there is no deacon, the priest, with hands joined, sings or says one of the following dismissals.

A Go in peace to love and serve the Lord.

B Go in the peace of Christ.

C The Mass is ended, go in peace.

The people answer:

Thanks be to God.

As a rule, the priest and the deacon kiss the altar as at the beginning. Then the priest and deacon make the customary reverence with the ministers and leave.



MUSICAL SETTING OF THE ORDER OF MASS

*Be filled with the Spirit
and make music from the heart to the Lord*
SEE EPHESIANS 5:18-19

OUTLINE OF THE ORDER OF MASS

INTRODUCTORY RITES

Entrance Procession

Greeting

Opening Rite

Rite of Blessing and Sprinkling of Water
or

Penitential Rite

or

Litany of Praise

or

Kyrie

or

Gloria

or

Other Opening Rite

Opening Prayer

LITURGY OF THE WORD

First Reading

Responsorial Psalm

Second Reading

Gospel Acclamation

Gospel

Homily

Profession of Faith

General Intercessions

LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

Prayer over the Gifts

EUCCHARISTIC PRAYER

COMMUNION RITE

The Lord's Prayer

Sign of Peace

Breaking of the Bread

Communion

Period of Silence or Song of Praise

Prayer after Communion

CONCLUDING RITE

[Announcements]

Greeting

Blessing

Dismissal

Pages 678–706, 719–726 & 737–794 are omitted.

707–718 Eucharistic Prayer I (The Roman Canon) &
727–736 Eucharistic Prayer III are included.

EUCARISTIC PRAYER I (THE ROMAN CANON)

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.

The priest begins the eucharistic prayer. Extending his hands, he sings:

A musical staff in G clef with four measures. The first measure has a dotted half note followed by a quarter note. The second measure has a quarter note followed by a eighth note. The third measure has a quarter note followed by a eighth note. The fourth measure has a quarter note followed by a half note. Below the staff, the text "The Lord be with you." is written in a cursive font.

The people answer:

A musical staff in G clef with four measures. The first measure has a dotted half note followed by a quarter note. The second measure has a quarter note followed by a eighth note. The third measure has a quarter note followed by a eighth note. The fourth measure has a quarter note followed by a half note. Below the staff, the text "And also with you." is written in a cursive font.

He lifts up his hands and continues:

A musical staff in G clef with five measures. The first measure has a dotted half note followed by a quarter note. The second measure has a quarter note followed by a eighth note. The third measure has a quarter note followed by a eighth note. The fourth measure has a quarter note followed by a eighth note. The fifth measure has a quarter note followed by a half note. Below the staff, the text "Lift up your hearts." is written in a cursive font.

The people answer:

A musical staff in G clef with five measures. The first measure has a dotted half note followed by a quarter note. The second measure has a quarter note followed by a eighth note. The third measure has a quarter note followed by a eighth note. The fourth measure has a quarter note followed by a eighth note. The fifth measure has a quarter note followed by a half note. Below the staff, the text "We lift them up to the Lord." is written in a cursive font.

With hands outstretched, he continues:

A musical staff in G clef with seven measures. The first measure has a dotted half note followed by a quarter note. The second measure has a quarter note followed by a eighth note. The third measure has a quarter note followed by a eighth note. The fourth measure has a quarter note followed by a eighth note. The fifth measure has a quarter note followed by a eighth note. The sixth measure has a quarter note followed by a eighth note. The seventh measure has a quarter note followed by a half note. Below the staff, the text "Let us give thanks to the Lord our God." is written in a cursive font.

The people answer:

A musical staff in G clef with six measures. The first measure has a dotted half note followed by a quarter note. The second measure has a quarter note followed by a eighth note. The third measure has a quarter note followed by a eighth note. The fourth measure has a quarter note followed by a eighth note. The fifth measure has a quarter note followed by a eighth note. The sixth measure has a quarter note followed by a half note. Below the staff, the text "It is right to give thanks and praise." is written in a cursive font.

The priest continues the preface (see pages 000–000) with hands outstretched. Alternative openings for the preface may be found on pages 000–000.

At the end of the preface, the priest joins his hands and, together with the people, sings:

Ho-ly, ho-ly, ho-ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san-na in the high-est. Bless-ed is he who
comes in the name— of the Lord. Ho - san-na in the high - est.

Another setting of the *Sanctus* may be found on page 000

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched. The words and music that are shaded may be omitted.

All - merciful Father, we come before you with praise and thanks - giving
through Jesus Christ your Son.

He joins his hands and, making the sign of the cross once over both bread and cup, sings:

Through him we ask you to accept and bless + these gifts we offer you in sacrifice.

With hands outstretched, he continues:

We offer them for your holy catholic Church: watch over it, Lord, and guide it,
grant it peace and unity through - out the world.

We offer them for N. our Pope, for N. our Bishop,

and for all who hold and teach the catholic faith

that comes to us from the apostles.

Remember, Lord, your faithful people, especially those for whom

The priest joins his hands and prays briefly.

we now pray N. and N.

Then he continues with hands outstretched:

Remember all of us gathered here before you. You know that we believe in you and

dedicate ourselves to you. We offer you this sacrifice of praise

for our selves and those who are dear to us;

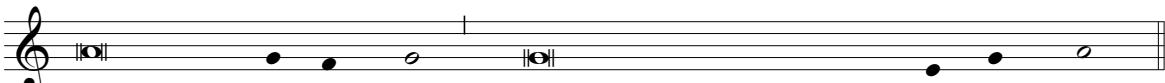
we pray to you, our living and true God, for our well-being and redemption.

The cantor sings the following acclamation, and the people repeat it:

Musical notation for the acclamation. The melody consists of a single line of music in G clef, common time. The lyrics are: "Re - mem - ber your peo - ple, ho - ly and faith - ful God." The music features quarter notes and eighth notes, with a fermata over the word "God".

Musical notation for the prayer to the saints. The lyrics are as follows:

We pray in communion with the whole Church,
with those whose memory we now honour:
especially with Mary, the glorious and ever-virgin
mother of Jesus Christ, our Lord and God, with Joseph, her husband,
the apostles and martyrs, Peter and Paul, Andrew, James, John,
Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude;
with Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus,
John and Paul, Cosmas and Damian, and with all the saints.



By their mer-its and prayers grant us your constant help and pro-tection.

A musical staff in G clef with three measures. The first measure has a half note followed by a quarter note. The second measure has a half note followed by a quarter note. The third measure has a half note followed by a quarter note.

Through Christ our Lord. A - men.

The people take up the acclamation:

A musical staff in G clef with six measures. The first measure has a half note followed by a quarter note. The second measure has a half note followed by a quarter note. The third measure has a half note followed by a quarter note. The fourth measure has a half note followed by a quarter note. The fifth measure has a half note followed by a quarter note. The sixth measure has a half note followed by a quarter note.

Re - mem - ber your peo - ple, ho - ly and faith - ful God.

With hands oustretched, the priest continues:

A musical staff in G clef with three measures. The first measure has a half note followed by a quarter note. The second measure has a half note followed by a quarter note. The third measure has a half note followed by a quarter note.

Lord, accept this offering from your wholefamily. Grant us yourpeace in this life,

A musical staff in G clef with three measures. The first measure has a half note followed by a quarter note. The second measure has a half note followed by a quarter note. The third measure has a half note followed by a quarter note.

save us from final dam-nation, and count us among those you have cho-sen.

He joins his hands

A musical staff in G clef with three measures. The first measure has a half note followed by a quarter note. The second measure has a half note followed by a quarter note. The third measure has a half note followed by a quarter note.

Through Christ our Lord. A - men.

With hands outstretched over the offerings, the priest sings:

A musical staff in G clef with three measures. The first measure has a half note followed by a quarter note. The second measure has a half note followed by a quarter note. The third measure has a half note followed by a quarter note.

Bless and approve our offering, make it ac - ceptable to you,

A musical staff in G clef with three measures. The first measure has a half note followed by a quarter note. The second measure has a half note followed by a quarter note. The third measure has a half note followed by a quarter note.

an offering in spirit and in truth: let it become for us

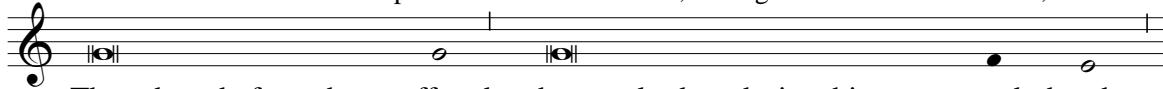
A musical staff in G clef with three measures. The first measure has a half note followed by a quarter note. The second measure has a half note followed by a quarter note. The third measure has a half note followed by a quarter note.

the body and blood of your belov - ed Son, our Lord Je - sus Christ.

He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

The priest takes the bread and, raising it a little above the altar, continues:



The day before he suffered he took bread in his sa - cred hands,

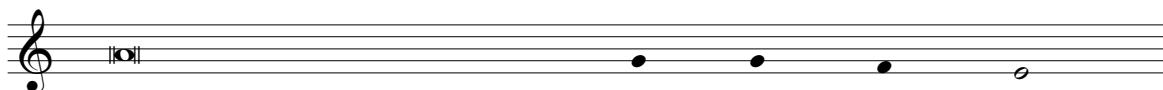
He looks upward.



and looking up to heaven to you, his al - might - y Fa - ther,

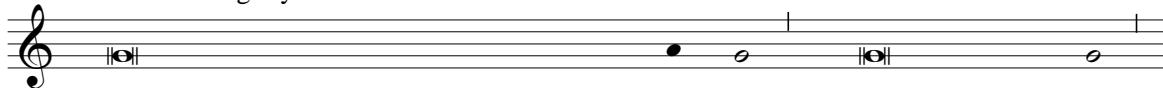


he gave you thanks and praise; he broke the bread,



gave it to his dis - ci - ples, and said:

He bows slightly



TAKE THIS, ALL OF YOU, AND EAT IT: THIS IS MY BODY,



WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration

Then he continues: He takes the cup and, raising it a little above the altar, continues:



When supper was ended, he took the cup; a - gain he gave you thanks



and praise, gave the cup to his dis - ci - ples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD, THE BLOOD OF THE NEW AND
EVERLAST - ING COVENANT. IT WILL BE SHED FOR YOU
AND FOR ALL, SO THAT SINS MAY BE FOR - GIV - EN.
DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings one of the following invitations.

A

Great is the mys - ter - y of faith.

And the people take up the acclamation:

Christ has died, Christ is ris-en, Christ will come a - gain.

B

Praise to you, Lord Je - sus.

And the people take up the acclamation:

Dy - ing you de - stroyed our death, ris - ing you re -
stored our life. Lord Je-sus, come in glo - ry.

C

Christ is the bread of life.

And the people take up the acclamation:

When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.

D

Jesus Christ is Lord.

And the people take up the acclamation:

Lord, by your cross and resurrection you have set us free.
You are the Saviour of the world.

Then, with hands outstretched, the priest sings:

And so, Lord God, we celebrate the memory of Christ, your Son:
we, your holy people and your ministers, call to mind his passion,

his resurrection from the dead, and his ascension in - to glory;

and from the many gifts you have giv - en us

we offer to you, God of glo - ry and ma - jes - ty,

this holy and per - fect sacrifice, the bread of life

and the cup of e - ter - nal sal - va - tion.

Look with favour on these offerings and ac - cept them as once you

accepted the gifts of your just ser-vant Abel, the sacrifice of Abraham, our

fa - ther in faith, and the bread and wine offered by

your priest Mel - chi - ze - dek.

Bowing profoundly and with hands joined, he continues:

Almighty God, command that your angel carry this sacrifice to your altar in heaven.

Then, as we receive from this altar the sacred body and blood of your Son,

He stands up straight and makes the sign of the cross, singing:

let us be filled with every grace and blessing.

He joins his hands.

Through Christ our Lord. Amen.

The people take up the acclamation:

Re - mem - ber your peo - ple, ho - ly and faith - ful God.

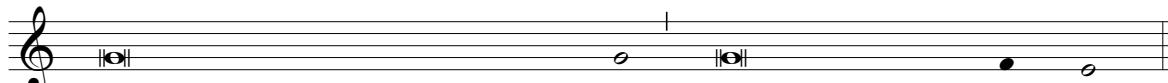
With hands outstretched, he sings:

Remember, Lord, your servants who have died and have gone before us marked with

the sign of faith, especially those for whom we now pray

N. and N.

The priest joins his hands and prays briefly. Then he continues with hands outstretched.

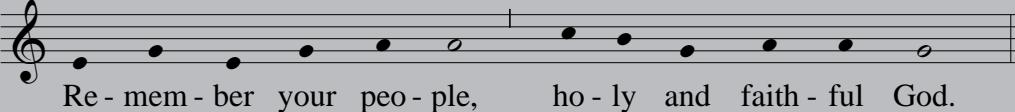


Grant them and all who sleep in Christ a haven of light and peace.
He joins his hands.

A musical staff in G major with a treble clef. It consists of two measures. The first measure has a half note followed by a whole note. The second measure has a half note followed by a whole note.

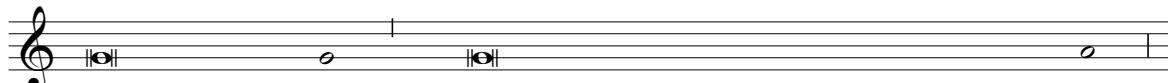
Through Christ our Lord. A - men.

The people take up the acclamation:



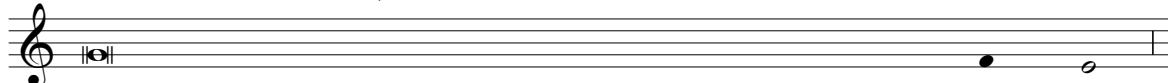
Re - mem - ber your peo - ple, ho - ly and faith - ful God.

The priest strikes his breast with his right hand, singing:

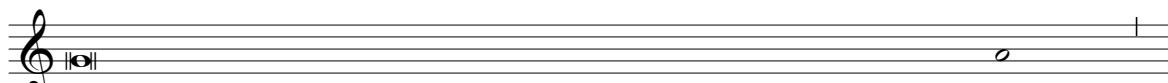


For ourselves, too, sinners who trust in your mercy and love,

With hands outstretched, he continues:



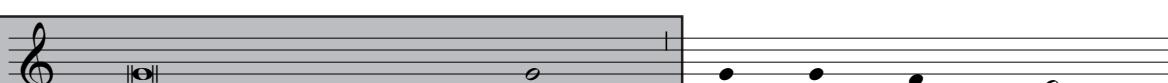
we ask some share in the fellowship of your apostles and martyrs,



with John the Baptist, Stephen, Matthias, Barnabas,



Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy,

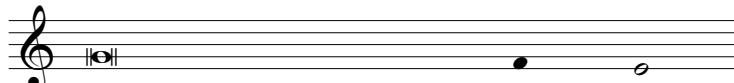


Agnes, Cecilia, Anastasia,

and all your saints.



Welcome us into their company, not considering what we de - serve,



but freely granting us your pardon.

He joins his hands and continues:

Through Christ our Lord you give us all these gifts,
you fill them with life and good - ness, you bless them and make them holy.

The deacon standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings the doxology. If there is no deacon, the priest himself lifts up both the plate and cup.

Through him, with him, in him, in the u - ni - ty of the
Ho - ly Spir - it, all glo - ry and hon - our is yours, al - might - y
Fa - ther, for ev - er and ev - er.

The people answer:

A - men.

Or, in place of a single **Amen**, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER III

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.

The priest begins the eucharistic prayer. Extending his hands, he sings:

A musical staff in G clef and common time. It consists of six notes: a dotted half note, a quarter note, a eighth note, a quarter note, a quarter note, and a half note. Below the staff, the text "The Lord be with you." is written in a simple font.

The people answer:

A musical staff in G clef and common time. It consists of five notes: a dotted half note, a quarter note, a eighth note, a quarter note, and a half note. Below the staff, the text "And also with you." is written in a simple font.

He lifts up his hands and continues:

A musical staff in G clef and common time. It consists of six notes: a dotted half note, a quarter note, a eighth note, a quarter note, a quarter note, and a half note. Below the staff, the text "Lift up your hearts." is written in a simple font.

The people answer:

A musical staff in G clef and common time. It consists of seven notes: a dotted half note, a quarter note, a eighth note, a quarter note, a quarter note, a eighth note, and a half note. Below the staff, the text "We lift them up to the Lord." is written in a simple font.

With hands outstretched, he continues:

A musical staff in G clef and common time. It consists of ten notes: a dotted half note, a quarter note, a eighth note, a quarter note, a quarter note, a eighth note, a quarter note, a eighth note, a quarter note, and a half note. Below the staff, the text "Let us give thanks to the Lord our God." is written in a simple font.

The people answer:

A musical staff in G clef and common time. It consists of nine notes: a dotted half note, a quarter note, a eighth note, a quarter note, a eighth note, a quarter note, a eighth note, a quarter note, and a half note. Below the staff, the text "It is right to give thanks and praise." is written in a simple font.

The priest continues the preface (see pages 000–000) with hands outstretched.
Alternative openings for the prefaces may be found on pages 000–000.

At the end of the preface, the priest joins his hands and, together with the people, sings:

Ho-ly, ho-ly, ho-ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san-na in the high- est. Bless-ed is he who
comes in the name— of the Lord. Ho - san-na in the high - est.

Another setting of the Sanctus may be found on page 000

After the Sanctus has been completed, the priest continues the eucharistic prayer with hands outstretched. The words and music that are shaded may be omitted.

Lord, you are holy in-deed, and all creationrightly gives you praise.
All life, all holiness comes from you through your Son, Jesus Christour Lord,
by the working of the Ho - ly Spirit.

The cantor sings the following acclamation, and the people repeat it:

Bless - ed are you, ho - ly and faith - ful God.

From age to ageyou gather a people to your-self, so that from the rising of the sun
to its setting a pure offering may be made to the glory of your name.

The people take up the acclamation:

Musical notation for the acclamation. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "Bless - ed are you, ho - ly and faith - ful God." The music features quarter notes and eighth notes.

Musical notation for the prayer. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "And so, Lord God, we hum - bly pray:". The music features quarter notes and eighth notes.

He joins his hands and, holding them outstretched over the offerings, sings:

Musical notation for the offering prayer. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "by the power of your Spirit sanctify these gifts we have brought be - fore you,". The music features quarter notes and eighth notes.

He joins his hands and, making the sign of the cross over both bread and cup, sings:

Musical notation for the consecration prayer. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "that they may become the body + and blood of your Son, our Lord Je-susChrist,". The music features quarter notes and eighth notes.

He joins his hands.

Musical notation for the eucharistic prayer. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "at whose com - mand we cel - e - brate this eu - char - ist.". The music features quarter notes and eighth notes.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

Musical notation for the Lord's words. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "On the night he was handed over to death,". The music features quarter notes and eighth notes.

The priest takes the bread and, raising it a little above the altar, continues:

Musical notation for the priest's continuation. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "he took bread and gave you thanks and praise; he broke the bread,". The music features quarter notes and eighth notes.

He bows slightly

gave it to his dis - ci - ples, and said:
TAKE THIS, ALL OF YOU, AND EAT IT: THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:

a- gain he gave you thanks and praise, gave the cup to his dis - ci - ples, and said:

He bows slightly

TAKE THIS, ALL OF YOU, AND DRINK FROM IT: THIS IS THE CUP
OF MY BLOOD, THE BLOOD OF THE NEW ANDEVERLAST-
ING COVENANT. IT WILL BE SHEDFOR YOU AND FOR ALL,

SO THAT SINS MAY BE FOR - GIV - EN.
DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings one of the following invitations.

A

Great is the mys - ter - y of faith.

And the people take up the acclamation:

Christ has died, Christ is ris-en, Christ will come a - gain.

B

Praise to you, Lord Je - sus.

And the people take up the acclamation:

Dy-ing you de - stroyed our death, ris-ing you re - stored our life,

Lord Je-sus, come in glo - ry.

C

Christ is the bread of life.

And the people take up the acclamation:

When we eat this bread and drink this cup, we pro-claim your

death, Lord Je - sus, un - til you come in glo - ry.

D

Je - sus Christ is Lord.

And the people take up the acclamation:

Lord, by your cross and res-ur-rec - tion you have set us free.

You are the Sav - iour of the world.

Then, with hands outstretched, the priest sings:

Calling to mind, Lord God, the death your Son endured for our salvation,
his glorious resurrection and ascension into heaven, and eagerly awaiting the
day of his return, we offer you in thanksgiving this holy and living
sac - ri - fice. Look with favour on your Church's of - fer - ing
and see the Victim by whose sacrifice you were pleased to reconcile us to yourself.
Grant that we who are nourished by the body and blood of your Son
may be filled with his Ho - ly Spirit and become one bod - y, one spir - it in Christ.

The cantor sings the following acclamation, and the people repeat it:

U - nite us in love, ho - ly and faith - ful God.

Let him make us an everlasting gift to you, that we may share in the inheritance
of your saints, with Mary, the virgin Mother of God,
with the apostles, the martyrs, [Saint N.], and all your saints,
on whose constant intercession we rely for help.

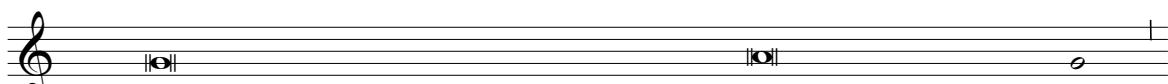
The people take up the acclamation:

U - nite us in love, ho - ly and faith - ful God.

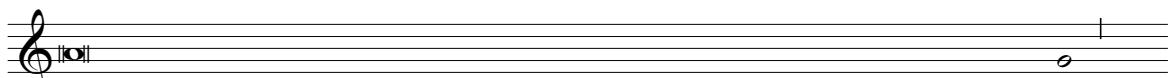
Lord, may this sacrifice which has made our peace with you
advance the peace and salvation of all the world.

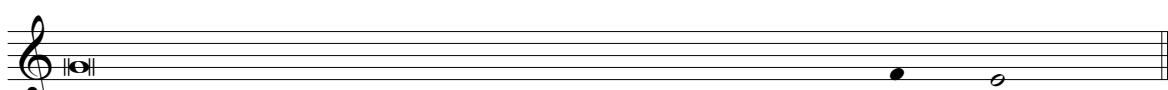
The people take up the acclamation:

U - nite us in love, ho - ly and faith - ful God.

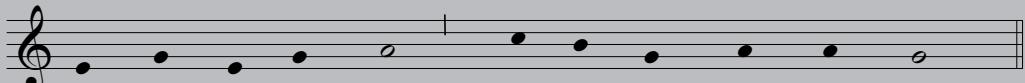

 Strengthen in faith and love your pilgrim Church on earth:


 your servant Pope N., our Bishop N.,

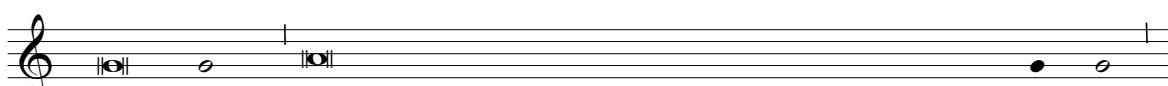

 all bishops, priests, and deacons, all ministers of your Church,


 and the entire people your Son has gained for you.

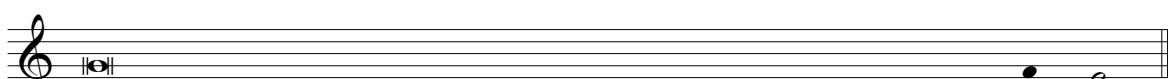
The people take up the acclamation:



 U - nite us in love, ho - ly and faith - ful God.



 Merciful Father, hear the prayers of the family you have gathered here before you,


 and unite to yourself all your children now scattered over the face of the earth.

The people take up the acclamation:



 U - nite us in love, ho - ly and faith - ful God.

Welcome into your kingdom our de - parted brothers and sisters

and all who have left this world in your friendship.

He joins his hands

We hope to enjoy with them your everlasting glory, through Christ our Lord,

through whom you give the world eve - ry - thing that is good.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings the doxology. If there is no deacon, the priest himself lifts up both the plate and cup.

Through him, with him, in him, in the u-ni-ty of the Ho - ly Spir - it,

all glo - ry and hon - or is yours, al - might - y Fa - ther,

for ev - er and ev - er.

The people answer:

A - men.

Or, in place of a single Amen, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.



BLESSINGS

May the Lord bless you and keep you
NUMBERS 6:24

The following blessings and prayers over the people may be used, at the discretion of the priest, at the end of the Mass, or after other liturgical celebrations.

SOLEMN BLESSINGS

CELEBRATIONS DURING THE PROPER OF SEASONS

- Season of Advent
 - page 797; music, page 1105
- Season of Christmas
 - page 798; music, page 1106
- Beginning of the New Year
 - page 799; music, page 1107
- The Epiphany of the Lord
 - page 800; music, page 1108
- The Passion of the Lord
 - page 801; music, page 1109
- The Easter Vigil and Easter Sunday
 - page 802; music, page 1110
- Season of Easter
 - page 803; music, page 1111
- The Ascension of the Lord
 - page 804; music, page 1112
- The Holy Spirit
 - page 805; music, page 1113
- Ordinary Time
 - I, page 806; music, page 1114
 - II, page 807; music, page 1114
 - III, page 808; music, page 1115
 - IV, page 809; music, page 1116
 - V, page 810; music, page 1117
 - VI, page 811; music, page 1118
 - VII, page 812; music, page 1118
 - VIII, page 813; music, page 1118
 - IX, page 814; music, page 1119

CELEBRATIONS OF THE SAINTS

- The Blessed Virgin Mary
 - page 815; music, page 1120
- Peter and Paul, Apostles
 - page 816; music, page 1121
- Apostles
 - page 817; music, page 1122
- A Saint
 - page 818; music, page 1123
- All Saints
 - page 819; music, page 1124

OTHER CELEBRATIONS

- Baptism of Children
 - I, page 820; music, page 1125
 - II, page 822; music, page 1126
 - III, page 823; music, page 1128

IV, page 824; music, page 1129

Confirmation

page 825; music, page 1130

Pastoral Care of the Sick

I, page 826; music, page 1131
II, page 827; music, page 1132
III, page 828; music, page 1132

Marriage

I, page 829; music, page 1133
II, page 830; music, page 1134
III, page 831; music, page 1135

Ordination of a Bishop

I, page 832; music, page 1136
II, page 833; music, page 1138

Ordination of Presbyters

page 834; music, page 1139

Ordination of Deacons

page 835; music, page 1140

Ordination of Deacons and Presbyters

page 836; music, page 1141

Religious Profession

I, page 837; music, page 1142
II, page 838; music, page 1143
III, page 839; music, page 1144
IV, page 840; music, page 1145

Consecration to a Life of Virginity

page 841; music, page 1146

Dedication of a Church

page 842; music, page 1147

Dedication of an Altar

page 843; music, page 1148

Masses for the Dead

page 844; music, page 1149

PRAYERS OVER THE PEOPLE

General Use (nos. 1-24)

pages 845-851

Season of Lent (no. 25)

page 852

Chrism Mass (no. 26)

page 853

Feasts of Saints (nos. 27-28)

page 854

Confirmation (no. 29)

page 855

Sample musical setting, page 1150

FORMS OF BLESSING FOR USE BY A BISHOP

page 856

SOLEMN BLESSINGS

CELEBRATIONS DURING THE PROPER OF SEASONS

SEASON OF ADVENT

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

We rejoice at the coming of the Saviour in our flesh,
and we await his return again in glory.

May God the almighty and merciful
bless you by the light of Christ's coming,
and enrich your lives with every grace.

R. Amen.

May God make you steadfast in faith,
joyful in hope,
and untiring in love all the days of your life.

R. Amen.

May God reward you with eternal life
when our Redeemer comes again in glory.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

SEASON OF CHRISTMAS

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

Through the incarnation of his Son
God has scattered the darkness of the world,
and by Christ's glorious birth,
which angels announced to the shepherds,
has brightened this most holy day [night].

May the God of infinite goodness banish the darkness
of sin from your hearts

and make them radiant with the light of goodness.

R. Amen.

May God fill you with the joy of the shepherds
and make you heralds of the gospel.

R. Amen.

May the God who joins heaven and earth
fill you with peace and goodwill
and unite you in fellowship with the Church in heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

BEGINNING OF THE NEW YEAR

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the source of every blessing,
grant you the fullness of grace
and keep you safe throughout the coming year.
R. Amen.

May God safeguard the purity of your faith,
give you an unwavering hope
and a love that patiently endures to the end.
R. Amen.

May God order your works and days in peace,
listen to your every prayer,
and lead you safely to eternal life.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE EPIPHANY OF THE LORD

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God who called you from darkness
into his marvellous light
shower you with his blessings
and strengthen you in faith, hope, and love.
R. Amen.

May the God whose only-begotten Son
enlightened the world on this day
make you also a light
to your brothers and sisters.
R. Amen.

May the God who guided the Magi with a star
lead you to find Christ the light
when your earthly journey is done.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE PASSION OF THE LORD

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

In the passion of his only Son,
God, the Father of mercies,
has given you the supreme example of love.

May he bless you beyond measure
for your service of God and neighbour.
R. Amen.

May God grant you eternal life
through the death of Jesus Christ,
which has freed you from eternal death.
R. Amen.

May God inspire you to imitate the humility of Christ
and bring you to the glory of his resurrection.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE EASTER VIGIL AND EASTER SUNDAY

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

On this solemn feast of Easter,
having followed the Lord Jesus in his suffering,
we celebrate the joy of his resurrection.

May God the almighty bless you
and mercifully protect you from the peril of sin.
R. Amen.

May the God who restores you to eternal life
in the resurrection of Christ
complete in you the gift of immortality.
R. Amen.

Through the grace of Christ
may God lead you
to the banquet of lasting joy.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

SEASON OF EASTER

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God who has redeemed you and made you adopted children through the resurrection of his only Son
bless you and fill you with joy.

R. Amen.

May the God who has bestowed on you
the gifts of redemption and lasting freedom
make you heirs of eternal life.

R. Amen.

May the God who joined you to Christ's resurrection
by faith and baptism
lead you to live justly
and so bring you to your home in heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE ASCENSION OF THE LORD

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

On this day Christ, the only Son,
passed into the highest heaven
to take his place with the Father in majesty
and to open the way for us.

May almighty God grant
that, where Christ is, you also may be.
R. Amen.

May God grant
that when Christ comes to judge the world
his face may shine upon you in lasting mercy.
R. Amen.

May God grant you the joyous fulfilment of Christ's promise
to remain with you even to the end of time.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE HOLY SPIRIT

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

[On this day] God, the Father of lights,
poured out the Holy Spirit upon the disciples
to enlighten their minds and hearts.

May God fill you with the joy of heaven's blessing
and the gifts of the Holy Spirit for ever.

R. Amen.

May the fire that hovered over the disciples
as tongues of flame
purge your hearts of every evil
and make them radiant with the light of the Spirit.
R. Amen.

May God who has gathered people of many tongues
to profess a single faith
keep you true to that faith
and lead you to the glorious vision of heaven.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME I

Blessing of Aaron (See Numbers 6:24-26)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the Lord bless you and keep you.

R. Amen.

May the face of the Lord shine upon you
and be gracious to you.

R. Amen.

May the Lord look kindly on you
and give you peace.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME II

(See Philippians 4:7)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the peace of God,
which surpasses all understanding,
keep your hearts and minds
in the knowledge and love of God
and of his Son, our Lord Jesus Christ.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God the almighty and merciful bless you
and instil in your hearts the wisdom that leads to salvation.
R. Amen.

May God nourish you always with the teachings of faith
and make you steadfast in works of love.
R. Amen.

May God direct your steps along right paths
and show you the way of charity and peace.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME IV

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God of all consolation
grant you the gifts of divine grace
and dispose your days in peace.
R. Amen.

May God free you from all distress
and confirm your hearts in love.
R. Amen.

May God enrich you with faith, hope, and charity,
that after a life of good works
you may come at last to the joy of life eternal.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME V

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May almighty God protect you from all harm
and bless you with every good gift.

R. Amen.

May God fix your hearts on the words of eternal life
and lead you to joy everlasting.

R. Amen.

May God grant you knowledge of what is right and good,
that you may walk in the way of the commandments
and become heirs with the saints in the heavenly city.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME VI

(See 2 Thessalonians 2:16-17)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God our Father,
who has loved us in Christ Jesus our Lord,
comfort and strengthen you
in every good word and work.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME VII
(See 1 Thessalonians 5:23)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God of peace
sanctify you completely
and keep you sound and blameless
in spirit, soul, and body,
at the coming of our Lord Jesus Christ.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME VIII

(See 1 Peter 5:10)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the source of every good gift,
who calls us to eternal glory in Christ Jesus,
confirm, strengthen, and support you in the faith.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME IX

(See Philippians 1:6)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God who has begun this good work in you
bring it to completion on the Day of Christ Jesus.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE BLESSED VIRGIN MARY

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who through the child born of the Virgin Mary graciously redeemed the human race, enrich you with every blessing.

R. Amen.

May you always rejoice in the loving protection of Mary, through whom you have received the author of life.

R. Amen.

May you who are gathered to honour the feast of our Lady take from this celebration

the joys of the spirit and the gifts of heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

PETER AND PAUL, APOSTLES

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May almighty God,
who founded the Church on the rock of Peter,
bless you with a faith that never falters.
R. Amen.

May you who were taught by the tireless preaching of Paul
learn also from his example
to win brothers and sisters to Christ.

R. Amen.

May the keys of Peter, the words of Paul,
and their prayers of intercession
gain for you the reward
that Peter won by the cross
and Paul by the sword of martyrdom.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

APOSTLES

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who built the Church on the foundation
of the apostles,
bless you through the merits and intercession of Saint N.
R. Amen.

May God, who has enriched you by the guidance and example
of the apostles,
give you their strength
to bear witness before the world to the truth of Christ.
R. Amen.

May God, who has confirmed your faith through the teaching
of the apostles,
lead you by their prayers
to your true and eternal home.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

A SAINT

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God the Father,
who called us together
to celebrate the feast of Saint N.,
bless you, protect you,
and keep you in peace.

R. Amen.

May Christ the Lord,
who revealed in the saints
the power of the paschal mystery,
make you faithful in witnessing
to his risen and glorious life.

R. Amen.

May the Spirit,
who is the source of all holiness,
make of you a true communion
of faith and love.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ALL SAINTS

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

Today God's holy Church rejoices
that her sons and daughters
have joined the company of heaven and are at peace.

May God, the glory and delight of all the saints,
bless and keep you through endless days.

R. Amen.

May God deliver you from present evils
through the prayers of the saints
and by their example of holy living
turn your thoughts to the service of God and neighbour.
R. Amen.

May you enter one day your true inheritance
and with all the saints
live in the heavenly city.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

BAPTISM OF CHILDREN I

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

God, the giver of all life human and divine,
through his Son, born of the Virgin Mary,
brings joy to all Christian parents,
who see the hope of eternal life shining in their children.

May God bless these mothers,
who give thanks for the gift of their children,
that, together with them,
they may offer unceasing thanks and praise,
in Christ Jesus our Lord.

R. Amen.

May God bless these fathers,
who, with their wives,
will be their children's first teachers in the faith,
that, by word and example,
they may bear faithful witness,
in Christ Jesus our Lord.

R. Amen.

May God bless all those born to eternal life
through water and the Holy Spirit,
that always and everywhere
they may be faithful members of his people;
and may God bestow peace
upon all here present,
in Christ Jesus our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

BAPTISM OF CHILDREN II

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

Almighty God, the giver of all life human and divine,
has filled the world with joy
through the birth of his Son in time.

May God bless these newly baptised children,
that they may be fully conformed to the image of Christ.
R. Amen.

May God bless these parents,
who give thanks for the gift of their children,
that, together with them,
they may offer unceasing thanks and praise.
R. Amen.

May God bless all those born to eternal life
through water and the Holy Spirit,
that always and everywhere
they may be faithful members of his people;
and may God bestow peace
upon all here present.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

BAPTISM OF CHILDREN III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the source of all life,
who makes the hearts of mothers overflow with love,
bless these grateful mothers,
that they may see their children grow in wisdom and virtue.
R. Amen.

May God, the source and model of all fatherhood,
bless the fathers of these children
and surround them with loving-kindness,
that by their example
they may guide their children to maturity in Christ.
R. Amen.

May God, the lover of humankind,
bless the friends and relatives gathered here,
that they may be shielded from evil
and granted abundant peace.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,

the Father, and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God,

the Father, and the Son, + and the Holy Spirit,

come upon you all and remain with you for ever.

R. Amen.

BAPTISM OF CHILDREN IV

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

Brothers and sisters,
we entrust you to the mercy and grace
of God the almighty Father,
of his only-begotten Son,
and of the Holy Spirit.

May God watch over your lives,
that, walking in the light of faith,
we may together come at last
to the good things God has promised.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

CONFIRMATION

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the almighty Father,
who gave you new birth by water and the Holy Spirit
and adopted you as his children,
bless and protect you with a father's love.
R. Amen.

May God's only Son,
who promised that the Spirit of truth
would remain in the Church for ever,
bless and strengthen you
to profess the true faith.
R. Amen.

May the Holy Spirit,
who kindled the fire of love in the hearts of the disciples,
bless you, gather you into one,
and lead you safely to the joy of God's kingdom.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,

the Father, and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God,

the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.

R. Amen.

PASTORAL CARE OF THE SICK I

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God of all consolation
bless you in every way
and grant you hope all the days of your life.
R. Amen.

May God restore you to health
and grant you salvation.
R. Amen.

May God fill your heart with peace
and lead you to eternal life.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A And may almighty God bless you and all here present,
 the Father, and the Son, + and the Holy Spirit.
 R. Amen.

- B And may the blessing of almighty God,
 the Father, and the Son, + and the Holy Spirit,
 come upon you all and remain with you for ever.
 R. Amen.

PASTORAL CARE OF THE SICK II

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the Lord be with you to protect you.

R. Amen.

May he guide you and give you strength.

R. Amen.

May he watch over you, keep you in his care,
and bless you with his peace.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

PASTORAL CARE OF THE SICK III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God the Father bless you.

R. Amen.

May God the Son heal/comfort you.

R. Amen.

May God the Holy Spirit enlighten you.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

MARRIAGE I

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the eternal Father,
keep you in mutual love,
that the peace of Christ may dwell always
in your hearts and in your home.

R. Amen.

May your children be a blessing to you,
and your friends a comfort,
and may you live in peace with everyone.

R. Amen.

May you bear witness to God's love in this world,
so that the poor and the suffering may find in you
generous friends,
and one day welcome you to an eternal home.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

MARRIAGE II

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God the Father
bestow joy upon you
and bless you in your children.
R. Amen.

May God's only Son have mercy on you
and stand by you in good times and in bad.
R. Amen.

May the Holy Spirit of God
fill your hearts with love
now and for evermore.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

MARRIAGE III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the Lord Jesus, who was a guest at the wedding in Cana,
bless you, your families, and your friends.

R. Amen.

May the same Lord, who loved his Church even to the end,
pour his love into your hearts without ceasing.

R. Amen.

May he grant that, as you believe in his resurrection,
you may await his blessed return with joyful hope.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.

R. Amen.

ORDINATION OF A BISHOP I

BLESSING GIVEN BY THE NEWLY ORDAINED BISHOP

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

Lord God,
you care for your people with kindness,
you rule them with love.
Give your Spirit of wisdom
to the bishops you have made teachers and pastors.
By advancing in holiness
may the flock become the eternal joy of the shepherds.
R. Amen.

Lord God,
by your power you allot us
the number of our days and the measure of our years.
Look favourably upon the service we perform for you,
and give true, lasting peace in our time.
R. Amen.

Lord God,
now that you have raised me to the order of bishops,
may I please you in the performance of my office.
Unite the hearts of people and bishop,
so that the shepherd may not be without the loyalty
of his flock,
or the flock without the loving concern of its shepherd.
R. Amen.

The bishop concludes, using one of the following forms of blessing.

- A And may almighty God bless you all,
 + the Father, + and the Son, + and the Holy Spirit.
 R. Amen.

- B And may the blessing of almighty God,
 + the Father, + and the Son, + and the Holy Spirit,
 come upon you all and remain with you for ever.
 R. Amen.

ORDINATION OF A BISHOP II

BLESSING GIVEN BY THE PRINCIPAL ORDAINING BISHOP

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May the Lord bless and keep you.
He chose to make you a bishop for his people:
may you know happiness in this present life
and share unending joy.

R. Amen.

The Lord has gathered his people and clergy in unity.
By his care and your stewardship
may they be governed happily for many years.

R. Amen.

May they be obedient to God's law,
unshaken by adversity,
rich in every blessing,
and loyally assist you in your ministry.
May they be blessed with peace and calm in this life
and come to share with you
the fellowship of the citizens of heaven.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

ORDINATION OF PRESBYTERS

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May God, who founded the Church and guides it still,
protect you with unfailing help,
that you may faithfully discharge the office of presbyter.
R. Amen.

May the Lord make you servants and witnesses
of divine love and truth,
and faithful ministers of reconciliation.
R. Amen.

May God make you true pastors
who nourish the faithful with living bread and the word of life,
that they may grow into the one body of Christ.
R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

ORDINATION OF DEACONS

After the greeting of the bishop, the deacon may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May God, who has called you to service in the Church,
fill you with zealous care for all people,
especially the poor and the oppressed.

R. Amen.

May God, who has charged you to preach the gospel,
help you to live by his word
and bear witness to Christ with all your heart.

R. Amen.

May God, who made you stewards of his mysteries,
make you imitators of his Son Jesus Christ
and servants of unity and peace in the world.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

ORDINATION OF DEACONS AND PRESBYTERS

After the greeting of the bishop, the deacon may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May God, who founded the Church and guides it still,
protect you with unfailing help,
that you may faithfully discharge your office.

R. Amen.

May God, who has charged you as deacons
to preach the gospel, to minister at the altar, and to serve others,
make you fervent witnesses of Christ to the world
and faithful ministers of love.

R. Amen.

May God, who has called you to serve as presbyters,
make you true pastors
who nourish the faithful with living bread and the word of life,
that they may grow into the one body of Christ.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

RELIGIOUS PROFESSION I

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who inspires every holy resolve,
confirm your intention and strengthen your hearts
to accomplish faithfully all that you have promised.
R. Amen.

May God grant that in the joy of Christ
you may walk the narrow way you have chosen
and gladly bear one another's burdens.
R. Amen.

May the love of God gather you into a single family
that will reflect to the world the image of Christ's love.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

RELIGIOUS PROFESSION II

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who inspires every good resolve
and brings it to fulfilment,
protect you always by his grace,
that you may carry out faithfully
the duties of your calling.

R. Amen.

May God make you a sign and witness of divine love
before all the world.

R. Amen.

May God grant that the bonds
which unite you to Christ here on earth
may endure for ever in heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

RELIGIOUS PROFESSION III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who accomplishes every holy endeavour,
fill you with heavenly grace,
that, by your actions and holiness of life,
you may build up his people.

R. Amen.

May God make you a witness to divine love
and its living sign among all people.

R. Amen.

May God, who has called you
to the perfect following of Christ,
welcome you one day to the joy of heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

RELIGIOUS PROFESSION IV

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the almighty Father make you firm in faith,
single-hearted in the face of evil,
and wise in the pursuit of goodness.

R. Amen.

May the Lord Jesus, whose steps you follow,
enable you to manifest in your own lives
the mystery of his death and resurrection.

R. Amen.

May the fire of the Holy Spirit
cleanse your hearts from all sin
and set them on fire with divine love.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

CONSECRATION TO A LIFE OF VIRGINITY

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

God the Father has placed within your hearts
the desire to live a life of virginity.

May God's protection keep you true to this holy resolve.

R. Amen.

The Lord Jesus is the bridegroom
who binds the hearts of consecrated virgins to himself.

May his divine word bear abundant fruit in your lives.

R. Amen.

The Holy Spirit, who overshadowed the Virgin Mary,
has come upon you this day
to consecrate your hearts to God.

May the same Spirit enkindle in you an ardent longing
to serve God and the Church.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

DEDICATION OF A CHURCH

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May the God of heaven and earth,
who today has brought you together
to dedicate this house of prayer,
[to recall the dedication of this house of prayer,]
fill you with the blessings of heaven.

R. Amen.

May God, who wills that all who are scattered
be united again in Christ,
make you the temple and dwelling place of the Holy Spirit.
R. Amen.

May God free you at last from the bonds of sin,
take possession of your hearts,
and lead you with all the saints
to the inheritance of heaven.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

- A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.
- B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

DEDICATION OF AN ALTAR

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May God, who has adorned you with a royal priesthood,
enable you to carry out your office in holiness,
and so to share worthily in the sacrifice of Christ.

R. Amen.

May God, who invites you to the one table
and feeds you with the one bread,
make you one in mind and heart.

R. Amen.

May all to whom you proclaim the Christ
be drawn to him by the example of your love.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

MASSES FOR THE DEAD

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

With surpassing love God has created us
and in the resurrection of Jesus Christ
given us the hope of rising again.

May the God of all consolation
send down upon you every grace and blessing.
R. Amen.

To us who are living may God grant forgiveness of sins
and to the dead a place of light and peace.

R. Amen.

May all of us live eternally with Christ,
who has truly risen from the dead.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

PRAYERS OVER THE PEOPLE

GENERAL USE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 1 Have mercy, O Lord, on your people,
and do not withhold your help in this life
from those whom you call to life everlasting.

We ask this through Jesus Christ our Lord.

R. Amen.

- 2 Lord,
grant your people grace and protection:
give them health of mind and body,
make perfect their love for one another,
and keep them always faithful to you.

We ask this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

GENERAL USE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 3 Grant, O Lord, that your Christian people
may understand the truths they profess
and cherish the heavenly mysteries they have celebrated.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 4 Lord,
bless your people and make them holy,
that they may avoid all that is harmful
and find in you the fulfilment of their longing.

We ask this through Jesus Christ our Lord.

R. Amen.

- 5 Let your blessing, O Lord, strengthen your faithful people,
that they may never turn from your will,
but always rejoice in your grace and favour.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 6 Lord,
you care for your people even when they stray.
Turn our hearts entirely to you
and under your loving protection
keep us steadfast in your service.

Grant this through Jesus Christ our Lord.

R. Amen.

- 7 Let the light of your countenance
shine upon your people, O God,
that, faithful to your commandments,
they may always do what is right and good.

We ask this through Jesus Christ our Lord.

R. Amen.

8 Lord,
be present to your servants who call upon you,
and bless them with your unfailing kindness.
Since they glory to have you as their maker and ruler,
restore in them the beauty of your creation
and keep intact the gifts you have restored.

Grant this through Jesus Christ our Lord.
R. Amen.

9 Lord,
look with kindness on your people
who implore your mercy;
trusting in your care,
may they carry the gift of your love to all the world.

We ask this in the name of Jesus, the Lord.
R. Amen.

10 Lord,
bless your people who await the gift of your mercy,
and grant that the longings you instil in them
may be satisfied through your goodness.

Grant this through Jesus Christ our Lord.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

GENERAL USE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 11 Lord,
in your compassion
give growth and strength to this people committed to your service,
and keep them always faithful to your commandments.

We ask this through Jesus Christ our Lord.

R. Amen.

- 12 Show mercy, Lord God, to your people,
that, delivered from every evil,
they may serve you with all their heart
and live securely under your protection.

We ask this through Jesus Christ our Lord.

R. Amen.

- 13 Stretch forth your strong right hand, O God,
and shield your faithful people,
that they may seek you with all their heart
and receive those things for which they rightly pray.

Grant this through Jesus Christ our Lord.

R. Amen.

- 14 Grant, Lord God,
that your family may always rejoice in this saving mystery
and continue to receive the gifts it bestows.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 15 Have pity, O Lord, on your people,
that they may reject each day the things that displease you
and find delight and peace in doing your will.

We ask this through Jesus Christ our Lord.

R. Amen.

- 16 Stretch forth your right hand, O God,

to protect your suppliant people.
Instruct and purify their hearts,
and prepare them now for the blessed life to come.

We ask this in the name of Jesus, the Lord.
R. Amen.

- 17 Look with favour, O God, on this your family,
for whose sake our Lord Jesus Christ
did not hesitate to be delivered
into the hands of the wicked
and suffer the torment of the cross.

He lives and reigns for ever and ever.
R. Amen.

- 18 Lord,
may your people hold fast to the paschal mysteries
and await with longing your gifts yet to come.
Keep them faithful to the sacraments
which have given them rebirth,
and lead them to a new and everlasting life.

We ask this through Jesus Christ our Lord.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

GENERAL USE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 19 Lord God,
from your abundant mercies
enrich your people and keep them safe,
so that, made strong by your blessings,
they may always abound in thanksgiving
and joyfully praise you for ever.

Grant this through Jesus Christ our Lord.

R. Amen.

- 20 Lord God,
bless your people with every good gift from on high.
Keep them holy and blameless in your sight,
and bestow upon them the riches of your grace.
Ground their faith in your word of truth,
form them in the gospel of salvation,
and fill their hearts with love of neighbour.

We ask this through Jesus Christ our Lord.

R. Amen.

- 21 Lord God,
purify your faithful people in mind and body,
and fire their hearts with your Spirit,
that they may shun all harmful pleasures
and delight for ever in your goodness.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 22 Lord,
fill the lives of your people with blessings
and give them growth in the spirit,
so that in all they do
they may be strengthened by the power of your love.

We ask this through Jesus Christ our Lord.

R. Amen.

23 By the power of your grace, O Lord,
give your people new energy and strength,
that they may be faithful to you in prayer
and devoted to one another in works of charity.

Grant this through Jesus Christ our Lord.
R. Amen.

24 O God,
protector of all who hope in you,
bless your people.
Preserve, defend, and care for them,
that they may be free from sin,
safe from the power of evil,
and constant in their love for you.

We ask this through Jesus Christ our Lord.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

SEASON OF LENT

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 25 God of salvation,
let your Son's passion and death
be for your people
protection from evil in this life
and the sure hope of glory
in the life to come.

Grant this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

CHRISM MASS

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 26 Lord God,
you sent the Holy Spirit, the inward light,
to wake our spirits to life eternal.
Now send your Church,
filled with strength, health, and courage,
to proclaim the good news to every land and nation.

Grant this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

FEASTS OF SAINTS

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

FEASTS OF SAINTS

- 27 Lord God,
let the Christian people rejoice as they celebrate the saints,
the glorious members of Christ's Body.
May those who honour you today
share also in the eternal triumph of your saints,
and with them sing your endless glory.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 28 Turn the hearts of your people back to you, O Lord.
Bless them through the intercession of your saints
and direct their lives with your unfailing help.

Grant this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

CONFIRMATION

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says the following prayer with hands outstretched over the people.

- 29 Confirm, O God, the work you have wrought in us,
and preserve in the hearts of your faithful
the gifts of the Holy Spirit,
that they may never be ashamed
to confess before the world Christ crucified,
but may carry out his commandments
with unfailing love.

Grant this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

FORMS OF BLESSING FOR USE BY A BISHOP

At the end of a stational Mass, the bishop gives the blessing. When, in keeping with the provisions of the law, the bishop imparts the apostolic blessing (see *Ceremonial of Bishops*, nos. 1122-1126), this replaces the usual blessing. On other occasions the bishops may use a solemn blessing, a prayer over the people, or one of the following blessings.

GREETING

If the bishop is using the mitre, he puts it on and, extending his hands, greets the people, singing or saying:

The Lord be with you.

The people answer:

And also with you.

BLESSING

With hands outstretched over the people, the bishop sings or says one of the following forms of blessing:

- A May the peace of God,
which surpasses all understanding,
keep your hearts and minds
in the knowledge and love of God
and of his Son, our Lord Jesus Christ.

The people answer:

Amen.

- B Blessed be the name of the Lord.

The people answer:

Now and for ever.

The bishop then sings or says:

Our help is in the name of the Lord.

The people answer:

Who made heaven and earth.

The bishop concludes:

May almighty God bless you,
+ the Father, + and the Son, + and the Holy Spirit.

The people answer:

Amen.



THE ORDER OF MASS IN PARTICULAR CIRCUMSTANCES

THE ORDER OF MASS IN PARTICULAR CIRCUMSTANCES

The preceding Order of Mass is for the usual circumstances in a parish or other community. There are, however, particular circumstances which, of their nature, require adaptation of the Order of Mass: Mass with the participation of concelebrating priests, Mass celebrated at an altar facing away from the people, and Mass celebrated in the absence of the people. The instructions which follow are based on the General Instruction of the Roman Missal, nos. 77-231, and indicate the changes that are to be made when Mass is celebrated in each of these circumstances.

MASS WITH THE PARTICIPATION OF CONCELEBRATING PRIESTS

1 If no deacon or other ministers assist in a concelebrated Mass, their functions are carried out by some of the concelebrants.

2 When everything is ready, there is the usual procession through the church to the altar. The concelebrants go ahead of the presiding celebrant. On reaching the altar, the concelebrants and the presiding celebrant make the prescribed reverence, kiss the altar, then go to their designated seats. During the introductory rites and the liturgy of the word, the concelebrants remain at their places, standing or sitting as the presiding celebrant does.

3 After the prayer over the gifts, the concelebrants take their places near the altar. The presiding celebrant then begins the dialogue of the eucharistic prayer. During the prayer the concelebrants stand around the altar in such a way that they do not interfere with the actions of the rite and the people have a clear view. They should not impede the deacon's performance of his ministry at the altar.

4 After the *Sanctus*, the concelebrants continue the eucharistic prayer in the way described below. Unless otherwise indicated, only the presiding celebrant makes the gestures. During the invocation or epiclesis, the concelebrants extend their hands toward the offerings. While saying the words of the Lord, they extend their right hands toward the bread and the cup, if this seems appropriate; they look at the eucharistic bread and the cup as those are shown and afterward bow low. During the anamnesis and epiclesis, they hold their hands outstretched.

5 Except as noted in the rubrics, the eucharistic prayer is said or sung by the presiding celebrant alone. The parts said by all the concelebrants together are to be spoken in such a way that the concelebrants say them in a very low voice and the presiding celebrant's voice is heard clearly. In this way the people should be able to understand the text without difficulty. The intercessions may be assigned to one or other of the concelebrants, who alone says them aloud with hands outstretched. The doxology is sung or said by the presiding celebrant, alone or with the concelebrants.

6 During the communion rite the concelebrants sing or say the Lord's Prayer with the presiding celebrant and the people, with hands outstretched. The embo-

lism is said by the presiding celebrant alone. During the *Agnus Dei*, some of the concelebrants may help the presiding celebrant break the eucharistic bread for communion, both for the concelebrants and for the people. After receiving communion under both kinds, the concelebrants return to their places unless they assist the presiding celebrant in giving communion to the people.

7 During the concluding rite, the concelebrants remain at their seats. Before leaving, they make the proper reverence to the altar; as a rule, the presiding celebrant kisses the altar.

8 In view of the psychology of children, as noted in the introduction to the Eucharistic Prayers for Masses with Children,¹ it seems better to refrain from concelebration when Mass is celebrated with them.

MASS CELEBRATED FACING AWAY FROM THE PEOPLE

9 On an occasion when the location of the altar requires the priest to celebrate the liturgy of the eucharist facing away from the people, nevertheless he presides over the introductory rites and the liturgy of the word at the chair. The readings are proclaimed facing the people at the ambo.

10 During the eucharistic liturgy, the priest celebrant turns to the people for the invitation to prayer before the prayer over the gifts, the greeting of peace and (in the absence of a deacon) the invitation to extend the sign of peace, and the invitation to communion.

11 After communion, the priest goes to the chair for the prayer after communion. If, however, he remains at the altar, he turns to face the people for the concluding rite.

12 The deacon faces the people when he addresses them.

ORDER OF MASS IN THE ABSENCE OF THE PEOPLE

13 This section gives the norms for Mass celebrated by a priest with only one minister to assist him and to make the responses. In general this form of Mass follows the rite of Mass with a congregation except as noted below. The minister takes the people's part to the extent possible.

14 The cup is prepared before Mass, either on a side table near the altar or on the altar itself; the Sacramentary is placed on the left side of the altar.

15 The priest and minister make the proper reverence to the altar. The priest then makes the sign of the cross, saying: *In the name of the Father*. He turns and greets the minister, using one of the formulas of greeting. For the penitential rite the priest stands before the altar. The priest then goes to the altar and venerates it with a kiss, goes to the book at the left side of the altar, and remains there until the end of the general intercessions. He reads the opening antiphon and says the *Kyrie* and the *Gloria*, in keeping with the rubrics. The opening prayer is recited in the usual manner.

¹See Congregation for Divine Worship, *Eucharistic Prayers for Masses with Children and for Masses of Reconciliation*, 1 November 1974, Introduction, no. 22.

16 The minister or the priest himself reads the first reading and psalm, the second reading, when it is to be said, and the *Alleluia* verse or other chant.

17 The priest says the profession of faith with the minister if the rubrics call for it. The general intercessions may be said even in this form of Mass; the priest gives the intentions and the minister makes the response.

18 The liturgy of the eucharist takes place in the usual manner. In the communion rite, the priest may give the sign of peace to the minister, then, while he says the *Agnus Dei* with the minister, the priest breaks the eucharistic bread over the plate. After the *Agnus Dei*, he places a particle in the cup, saying inaudibly: *May this mingling*.

19 If the minister is not to receive communion, the priest, after making a genuflection, takes the eucharistic bread and, facing the altar, says once inaudibly: *Lord, I am not worthy*, and receives the body of Christ. The blood of Christ is received as usual. The priest, after receiving communion, says the communion antiphon.

20 The cup is cleansed at the side of the altar and then may be carried by the minister to a side table or left on the altar, as at the beginning.

21 The concluding rites are carried out as at Mass with a congregation, but the dismissal formula is omitted.



ORDINARY TIME

*To make known with boldness
the mystery of the gospel of Christ Jesus*
SEE EPHESIANS 6:19

ORDINARY TIME

1 The Church celebrates the mystery of Christ according to the rhythm of a yearly cycle whose climax is the Easter Triduum. The seasons of Lent and Easter and, to a somewhat lesser extent, the seasons of Advent and Christmas are the most solemn times of the year. The yearly cycle is completed by the thirty-three or thirty-four weeks which comprise Ordinary Time.

2 Ordinary Time begins on the Monday after the Sunday following 6 January and continues until the Tuesday before Ash Wednesday inclusive. It begins again on the Monday after Pentecost and ends before Evening Prayer I of the First Sunday of Advent.¹

- The numbering of Sundays in Ordinary Time is computed in this way: The first week in Ordinary Time follows the feast of the Baptism of the Lord. The other Sundays and weeks are numbered in order until the beginning of Lent. If there are thirty-four weeks in Ordinary Time, the numbering of the weeks resumes after Pentecost, even though the solemnities of the Holy Trinity and of the Body and Blood of Christ (transferred to the Sunday after Trinity Sunday where it is not observed as a holy day) will be celebrated on the first Sundays after the Easter season. If there are thirty-three weeks in Ordinary Time, the first week that would otherwise follow Pentecost is omitted.
- The transitions between seasons deserve special attention in order to enhance the rhythm of the liturgical year. After the feasts of the Epiphany and the Baptism of the Lord, the Sunday gospels concentrate on the beginnings of the Lord's preaching. As the liturgical year draws to a close and Advent approaches, eschatological themes predominate.² After the Easter season, the solemnities of the Holy Trinity and of the Body and Blood of Christ provide a kind of transition to Ordinary Time.

3 While the other liturgical seasons have their own distinctive character and celebrate a specific aspect of the mystery of Christ, the weeks of Ordinary Time, especially the Sundays, are devoted rather to the mystery of Christ in all its aspects.³

4 Ordinary Time enables the Church to appreciate more fully the ministry and message of Christ. The *Lectionary for Mass* provides a semi-continuous reading of the Synoptic Gospels on the Sundays in Ordinary Time in such a way that, as the Lord's life and preaching unfold, the teaching proper to each of these Gospels is presented.⁴

¹Congregation of Rites, General Norms for the Liturgical Year and Calendar, 21 March 1969 (hereafter, GNLYC), no. 44.

²See The Roman Missal, *Lectionary for Mass*, 2nd English edition, 1981 (hereafter, LM), Introduction, no. 105.

³See GNLYC, no. 43.

⁴See LM, Introduction, no. 105.

- For this reason the integrity of the Lectionary is respected, and the homily at the Sunday eucharist normally draws upon the Scriptures to open up for the assembly the mysteries of the faith and the guiding principles of the Christian life. In this way, the celebration of the mystery of Christ is connected with the everyday life and commitments of the Christian people who make up the assembly.⁵
- Thanks to the continuity of the scriptural texts used on Sundays, the liturgy sometimes commemorates a certain aspect of Christ's life and ministry over a period of several weeks, for example, the five weeks in year B of the Lectionary when the reading of chapter six of the Gospel of John is inserted into the cycle of Mark's Gospel.⁶ It can be helpful in planning the Sunday liturgy to take notice of these elements of unity.
- Sensitive selection from among the variety of texts and alternative ritual elements can assist the assembly to celebrate the various aspects of the mystery of Christ. For instance, different forms of the rite may be chosen. The Mass formulary for each Sunday includes prayers inspired by the readings of the three-year lectionary cycle. The prefaces and solemn blessings for Ordinary Time may be chosen to complement the readings. The second eucharistic prayer has an interpolation for Ordinary Time that may be used. The variety of texts available for the weekdays of Ordinary Time is even greater. These are all found in Volume II of this edition of the Sacramentary.
- General intercessions are ordinarily included.⁷

5 When a solemnity, or a feast of the Lord, or the Commemoration of All the Faithful Departed falls on a Sunday in Ordinary Time, this celebration normally takes precedence over the Sunday liturgy. Some special feasts are normally celebrated on a Sunday in Ordinary Time (the Holy Trinity, Christ the King, and the Body and Blood of Christ where it is not observed as a holy day).⁸

6 By its nature, however, Sunday excludes the permanent assignment of any other celebration to the day.⁹ While on rare occasions it may be appropriate to celebrate a Ritual, Votive, or other special Mass on a Sunday in Ordinary Time, this should only occur when a serious need or pastoral advantage is present and at the direction of the local Ordinary or with his permission.¹⁰

⁵ See Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 52; see General Instruction of the Roman Missal (hereafter, GIRM), nos. 41-42; see LM, Introduction, no. 25.

⁶ See LM, Introduction, no. 105.

⁷ See SC, art. 53; see GIRM, no. 45.

⁸ See GNLYC, nos. 58-59.

⁹ See GNLYC, no. 6.

¹⁰ See GIRM, no. 332.

- It may happen that special themes are proposed for the Sunday eucharist, for example, peace, Christian unity, vocations, the missions, Christian education, and social justice. These themes may be referred to in the homily when appropriate to the prayers and readings of the day's liturgy. They may be expressed in the general intercessions, mentioned at the time for announcements, and reflected in the decoration of the church. But these observances do not change the liturgical calendar or displace the regular Sunday liturgy.
- Out of respect for the nature of the liturgy and in order to avoid the possibility of its being perceived as a means for promoting various worthwhile causes, it may be better to rely mostly on other means of education or exhortation concerning special themes. These could include the distribution of printed matter, the use of the church notice board or special displays, separate talks, discussions, films, and the like.
- The collection of money for any special need could likewise take place outside the liturgy, for example, as the people leave the church. If money gifts are to be received during the liturgy, they should be collected at the time of the preparation of the gifts.¹¹

7 Ordinary Time provides the Church with an opportunity to bring out more clearly the importance of Sunday as the first feast day of all, the weekly celebration of the paschal mystery.¹²

- Good quality in liturgical celebration should be maintained throughout Ordinary Time, as in all the seasons of the liturgical year. The planning and preparation of the liturgy should seek to develop consistent patterns for both ministers and the assembly as they fulfil their respective roles in the celebration of the eucharist. Such patterns can be achieved without the loss of appropriate variety in the choice of texts and ritual elements for particular celebrations. In this way liturgical ministers will be well prepared for their tasks, and the actions and objects used will have the strength and clarity of symbols that are effective.
- Vestments are green in colour for Sundays and weekdays.¹³ Decorations may appropriately reflect the beauty of nature and the changes in the local natural environment.

¹¹ See GIRM, nos. 49 and 101.

¹² See GNLYC, no. 4.

¹³ See GIRM, no. 308.

FIRST SUNDAY IN ORDINARY TIME

The feast of the Baptism of the Lord, page 210, takes the place of the First Sunday in Ordinary Time.

SECOND SUNDAY IN ORDINARY TIME

OPENING PRAYER

Almighty God,
whose unfailing providence rules all things
both in heaven and on earth,
listen to the cry of your people
and guide in your peace the course of our days.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Merciful God,
you sent your Son, the spotless Lamb,
to take upon himself the sin of the world.

Make our lives holy,
that your Church may bear witness to your purpose
of reconciling all things in Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B From our earliest days, O God,
you call us by name.

Make our ears attentive to your voice,
our spirits eager to respond,
that, having heard you in Jesus your anointed one,
we may draw others to be his disciples.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of wonders,
at Cana in Galilee
you revealed your glory in Jesus Christ
and summoned all humanity
to life in him.

Show to your people gathered on this day
your transforming power
and give us a foretaste
of the wine you keep
for the age to come.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
make us worthy to celebrate this holy eucharist,
for as often as this sacrifice is offered
in remembrance of your Son,
the work of our redemption is accomplished.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

God of mercy,
pour forth upon us the Spirit of your love,
that we who have been nourished
by the one bread from heaven
may be one in mind and heart.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

THIRD SUNDAY IN ORDINARY TIME

OPENING PRAYER

Almighty and eternal God,
direct all our actions to accord with your holy will,
that our lives may be rich in good works
done in the name of your beloved Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

God of salvation,
the splendour of your glory
dispels the darkness of earth,
for in Christ we behold
the nearness of your kingdom.

Now make us quick to follow where he beckons,
eager to embrace the tasks of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Your sovereign rule, O God,
draws near to us
in the person of Jesus your Son.
Your word summons us to faith,
your power transforms our lives.

Free us to follow in Christ's footsteps,
so that neither human loyalty
nor earthly attachment
may hold us back from answering your call.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Lord God,
whose compassion embraces all peoples,
whose law is wisdom, freedom, and joy for the poor,
fulfil in our midst your promise of favour,
that we may receive the gospel of salvation with faith
and, anointed by the Spirit, freely proclaim it.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

In your kindness, Lord,
accept our gifts and make them holy,
that they may become the sacrament of our salvation.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Grant, all-powerful God,
that we who receive in this eucharist
your life-giving grace
may always delight in your blessings.

We make our prayer in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

FOURTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Teach us, Lord God,
to worship you with undivided hearts
and to cherish all people with true and faithful love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

O God,
teach us the hidden wisdom of the gospel,
so that we may hunger and thirst for holiness,
work tirelessly for peace,
and be counted among those
who seek first the blessedness of your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Faithful God,
your Holy One, Jesus of Nazareth,
spoke the truth with authority,
and you confirmed his teaching by wondrous deeds.

Through his healing presence,
drive far from us all that is unholy,
so that by word and deed
we may proclaim him Messiah and Lord
and bear witness to your power to heal and save.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of salvation,
in your Prophet, Jesus the Christ,
you announce freedom
and summon us to conversion.

As we marvel at the grace and power of your word,
enlighten us to see the beauty of the gospel
and strengthen us to embrace its demands.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
in reverent service
we place these gifts upon your altar;
receive them into your sight
and make them the sacrament of our redemption.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

Nourished with the sacrament of our redemption,
We ask you, Lord, that by its saving power
true faith may always grow and prosper.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

FIFTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Watch over your household, Lord, with unfailing care,
that we who rely solely on the hope of your grace
may always be sheltered by your protection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Heavenly Father,
you have called your Church
to be the salt of the earth and the light of the world.

Give us vigorous faith and a love that is genuine,
so that all may see our works
and give you the glory.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Out of your power and compassion, O God,
you sent your Son into our afflicted world
to proclaim the day of salvation.

Heal the brokenhearted,
bind up our wounds.
Bring us health of body and spirit
and raise us to new life in your service.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Most holy God,
the earth is filled with your glory,
and in your presence angels stand in awe.

Enlarge our vision,
that we may recognise your power at work in your Son
and join the apostles and prophets
as heralds of your saving word.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord God,
you have provided food and drink
to sustain our earthly life;
grant, we pray, that this bread and wine
may become the sacrament that gives eternal life.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

Merciful God,
you have invited us to share
in the one bread and the one cup.
Enable us to live as one in Christ
and to labour gladly for the salvation of all.

Grant this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

SIXTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

O God,
you promise to remain with those
whose hearts are faithful and just.
By the gift of your grace
make our lives worthy of your abiding presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING

YEAR A

PRAYER

All-seeing God,
you alone judge rightly our inmost thoughts.

Teach us to observe your law from the heart
even as we keep it outwardly.
Purify our desires,
calm every anger,
and reconcile us to one another.
Then will our worship at your altar
render you perfect praise.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B We come before you, O God,
confident in Christ's victory over sickness and death.

Heal us again
from sin, which divides us,
and from prejudice, which isolates us.
Bring us to wholeness of life
through the pardon you grant your people.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
who alone can satisfy our deepest hungers,
protect us from the lure of wealth and power;
move our hearts to seek first your kingdom,
that ours may be the security and joy
of those who place their trust in you.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
may this holy sacrifice cleanse us from sin,
renew us in spirit,
and gain for us the eternal reward
promised to those who do your will.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Having feasted with delight at your heavenly table,
we beg you, Lord,
that we may always hunger for that food
by which we truly live.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

SEVENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Almighty God,
fix our hearts on what is right and true,
that we may please you always
by observing your will in both word and deed.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Heavenly Father,
in Christ Jesus
you challenge us to renounce violence
and to forsake revenge.

Teach us to recognise as your children
even our enemies and persecutors
and to love them without measure or discrimination.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of pardon and deliverance,
your forgiving love, revealed in Christ,
has brought to birth a new creation.

Raise us up from our sins
to walk in your ways,
that we may witness to your power,
which makes all things new.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Compassionate God and Father,
you are kind to the ungrateful,
merciful even to the wicked.

Pour out your love upon us,
that with good and generous hearts
we may keep from judging others
and learn your way of compassion.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
as we celebrate these mysteries
with fitting reverence,
grant that the offering We make
to the glory of your name
may lead us to salvation.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

All-powerful God,
grant that we may come to the fullness of salvation,
which is pledged to us through this eucharistic mystery.

We make our prayer through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

EIGHTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Direct the course of this world, Lord God,
and order it in your peace,
that your Church may serve you
in serenity and quiet joy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A Lord God,
PRAYER your care for us surpasses
 even a mother's tender love.

Through this word and sacrament
renew our trust in your provident care,
that we may abandon all anxiety
and seek first your kingdom.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of tenderness,
 desire of the human heart,
 you led your people into the desert
 and made them your own in love and fidelity.

By this word and sacrament
renew with us your covenant of love,
so that, forsaking the ways of the past,
we may embrace the new life of the kingdom.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God, our teacher and judge,
hear our prayer
as we gather at the table of your word.

Enrich our hearts with the goodness of your wisdom
and renew us from within,
that all our actions, all our words,
may bear the fruit of your transforming grace.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

O God,
you provide us with gifts
to be offered to your name
and you accept them as a sign of our loving service.
In your mercy
grant that the offering you enable us to make
may obtain for us an enduring reward.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

Merciful Lord,
we have feasted at your banquet of salvation.
Through this sacrament,
which nourishes our lives on earth,
make us sharers in eternal life.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

NINTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

O God,
you order the course of our lives
with unfailing providence.
Remove from our path whatever is harmful
and grant us those things that work to our good.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

God of justice,
rock of our salvation,
open our minds and hearts to Jesus, your Son.

Let us hold fast to his words
and express them in deeds,
that our faith may be built on a sure foundation
and our lives be judged worthy of you.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Holy God,
you sanctified this day
as a time for rest and worship.

As its blessed hours unfold,
place on our lips canticles of praise
and in our hearts the charity of Christ,
that this day may be a pledge and foretaste
of the eternal kingdom yet to come.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of the nations,
whose will it is that all be saved
and come to knowledge of the truth,
grant that your gift of faith
may be alive in every heart,
so that, unworthy as we are,
we may welcome your Son
and find healing in his word.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

With confidence in your mercy, Lord God,
we hasten to place these gifts on your holy altar,
that your grace may cleanse us from sin
through the very sacrament
by which we offer you true worship.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord God,
you nourish us with the body and blood of your Son.
Rule our lives by your Holy Spirit,
that we may commit ourselves to you
not only in word
but in action and in truth,
and so enter the kingdom of heaven.

We make our prayer through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

TENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Almighty God,
from whom every good gift proceeds,
grant that by your inspiration
we may discern those things that are right
and, by your merciful guidance, do them.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

O God,
whose judgement shines like the light of day,
you invite sinners and outcasts
to the banquet of salvation.

Heal our pride and self-righteousness
as you send down upon us
the gentle rain of your mercy.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God our Redeemer,
in Jesus, your promised Messiah,
you crushed the power of Satan.

Sustain your Church in the struggle against evil,
that, hearing your word and doing your will,
we may be fashioned into a household of true disciples
who share in the victory of the cross.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
our very breath, our only hope,
in every age you take pity on us
and bring forth life from death.

Visit your people
and raise your Church to new life,
that we may join with all generations
in voicing our wonder and praise.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Look kindly, Lord, upon our worship and praise,
that our offering may be acceptable to you
and cause us to grow in your love.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Grant in your mercy, Lord,
that your healing power in the eucharist
may rid us of waywardness and sin
and lead us to all that is right and good.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

ELEVENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

O God,
the strength of all who hope in you,
accept our earnest prayer.
And since without you we are weak and certain to fall,
grant us always the help of your grace,
that in following your commands
we may please you in desire and in deed.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Compassionate God,
your word calls labourers to the harvest.

Send us who are blest with the gift of your kingdom
to announce its coming with gladness
and to manifest its healing power.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B O God,
at whose bidding the seed will sprout
and the shoot grow toward full stature,
hear the prayer of your assembled people.

Make us trust in your hidden ways,
that we may pray with confidence
and wait for your kingdom now growing in our midst.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Compassionate God,
you gather your people in prayer
and lavish your gifts upon us anew.

Sinners that we are,
you have forgiven us much.
Grant that our experience of your pardon
may increase our love
until it reflects your own immeasurable forgiveness.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

In these gifts, O Lord,
you provide humankind
with the food that nourishes
and the sacrament that gives us life.
Grant, we pray, that our minds and bodies
may never lack this strength and support.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

Lord,
as the communion we have received
prefigures the union of all the faithful in you,
so may its power
bring unity and peace to your Church.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWELFTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Lord God,
teach us to hold your holy name
both in awe and in lasting affection,
for you never fail to help and govern
those whom you establish in your steadfast love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

True and faithful God,
you give courage to the fearful
and endurance to martyrs.

Sustain us as followers of your Son Jesus,
that with boldness and conviction
we may acknowledge him before the world.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B In the beginning, O God,
your Word subdued the chaos;
in the fullness of time
you sent Jesus, your Son,
to rebuke the forces of evil
and bring forth a new creation.

By that same power,
transform all our fear
into faith and awe in your saving presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
whose Son, our Messiah and Lord,
did not turn aside from the path of suffering
nor spare his disciples the prospect of rejection,
pour out your Spirit upon this assembly,
that we may abandon the security of the easy way
and follow in Christ's footsteps
toward the cross and true life.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Accept, O Lord,
this sacrifice of reconciliation and praise,
that its working may cleanse us from sin
and make our hearts a gift pleasing to you.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER : Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
we are nourished and made whole
by the sacred body and blood of your Son.
Grant in your kindness
that the mystery we devoutly celebrate
may bring us to the fullness of redemption.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

THIRTEENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Merciful God,
you willed that by the grace of adoption
we should become children of light;
grant that we not be cloaked in the darkness of error
but rather stand forth in the splendour of truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

All-powerful God,
your incarnate Word commands our obedience
and offers us true life.

Make our ears attentive to the voice of your Son
and our hearts generous in answering his call,
that we may take up the cross with trust in his promises.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of the living,
in whose image we have been formed
with imperishable life as our destiny,
dispel from your people the fear of death
and awaken within us the faith that saves.
Bid us rise from the death of sin
to take our place in the new creation.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Sovereign God, ruler of our hearts,
you call us to obedience
and sustain us in freedom.

Keep us true to the way of your Son,
that we may leave behind all that hinders us
and, with eyes fixed on him,
walk surely in the path of the kingdom,
where he lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

O God,
by means of sacramental signs
you bring about the work of redemption.
Grant that our worship at this altar
may be worthy of the mysteries we celebrate.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

Give us new life, Lord God,
through the divine gift we have offered and received,
so that, bound to you in unfailing love,
we may bring forth fruit that remains.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

FOURTEENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

God of power,
who raised up a fallen world
through the lowliness of your Son,
grant to your faithful people a holy joy,
so that those whom you have rescued from the slavery of sin
may delight in the happiness that never ends.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Father, Lord of heaven and earth,
by whose gracious will
the mysteries of the kingdom are revealed to the childlike,
make us learn from your Son humility of heart,
that in shouldering his yoke
we may find refreshment and rest.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of the prophets,
in every age you send the word of truth,
familiar yet new,
a sign of contradiction.

Let us not be counted among those who lack faith,
but give us the vision
to see Christ in our midst
and to welcome your saving word.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Boundless, O God, is your saving power;
your harvest reaches to the ends of the earth.

Fill our hearts with zeal for your kingdom
and place on our lips the tidings of peace.
Grant us perseverance as heralds of the gospel
and joy as disciples of your Son, Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord God,
let the offering we dedicate to your name
cleanse us and reshape us day by day
with the new life of your kingdom.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

In this eucharist, Lord,
you have filled us with every blessing.
Grant that we may hold fast to your saving gifts
and never cease to sing your praise.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

FIFTEENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

O God,
you show the light of your truth to those who stray,
that they may return to the right path.
Grant that all who profess the Christian faith
may reject whatever is contrary to the gospel
and follow the way that leads to you.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING YEAR A PRAYER

God of the heavens,
God of the earth,
all creation awaits your gift of new life.

Prepare our hearts
to receive the word of your Son,
that his gospel may grow within us
and yield a harvest that is a hundredfold.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of justice, God of salvation,
from every land you call a people to yourself.
Yours is the work we do,
yours the message we carry.

Keep your Church single-minded and faithful to you.
Let failure not discourage us
nor success beguile our hearts,
as you send us to proclaim the gospel.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C In Christ you draw near to us,
God of mercy and compassion,
lifting us out of death,
binding up our wounds,
and nursing our spirits back to health.

Let such a tenderness as yours compel us
to go and do likewise.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
look kindly on the gifts of your Church gathered in prayer,
and grant to the faithful who will receive them
an increase in holiness and grace.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

Nourished by these holy gifts,
we pray to you, Lord,
that each time we celebrate this mystery
your work of salvation may grow within us.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

SIXTEENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Show favour to your servants, O Lord,
and shower upon us the gifts of your grace,
that, eager in faith, in hope, and in love,
we may always be watchful in keeping your commandments.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

O God, patient and forbearing,
you alone know fully
the goodness of what you have made.

Strengthen our spirit when we are slow
and temper our zeal when we are rash,
that in your own good time
you may produce in us a rich harvest
from the seed you have sown and tended.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Compassionate God,
from far and near you gather your Church into one.

Safeguard the unity of your flock
through the teaching of Christ the Shepherd,
that all your scattered children may find in him
the guidance and nourishment they seek.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Eternal God,
you draw near to us in Christ
and make yourself our guest.

Amid the cares of our daily lives,
make us attentive to your voice
and alert to your presence,
that we may treasure your word above all else.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O God,
you have fulfilled the many offerings of the Old Law
in the one, perfect sacrifice of the New.
Receive the gifts of your servants
and bless them as you blessed the sacrifice of Abel,
so that what each of us has offered to your honour and glory
may advance the salvation of all.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
remain close to the people
you have enriched with these heavenly mysteries,
and grant that we may pass from our former ways
to new life in the risen Christ.

We make our prayer in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

SEVENTEENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

O God,
protector of those who hope in you,
without whom nothing is strong, nothing is holy,
enfold us in your gracious care and mercy,
that with you as our ruler and guide,
we may use wisely the gifts of this passing world
and fix our hearts even now on those which last for ever.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

God of eternal wisdom,
you alone impart the gift of right judgement.

Grant us an understanding heart,
that we may value wisely
the treasure of your kingdom
and gladly forgo all lesser gifts
to possess that kingdom's incomparable joy.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B O God,
you open wide your hand,
giving us food in due season.

Out of your never-failing abundance,
satisfy the hungers of body and soul
and lead all peoples of the earth
to the feast of the world to come.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Provident Father,
with the prayer your Son taught us always on our lips,
we ask, we seek, we knock at your door.

In our every need,
grant us the first and best of all your gifts,
the Spirit who makes us your children.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
accept these offerings,
which we have drawn from your bountiful goodness,
that by the working of your grace
these sacred mysteries may sanctify our lives on earth
and lead us to the joys of life eternal.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

We have shared, Lord, in the sacrament
which is the lasting memorial of your Son's passion.
Grant, we pray,
that this gift of his surpassing love
may bring us closer to our salvation.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

EIGHTEENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Lord,
be present to your servants who call upon you,
and bless us with your unfailing kindness.

Since we glory to have you as our maker and ruler,
restore in us the beauty of your creation
and keep intact the gifts you have restored.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER Bountiful and compassionate God,
you place in the hands of your disciples
the food of life.

Nourish us at your holy table,
that we may bear Christ to others
and share with them
the gifts we have so richly received.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Lord, giver of lasting life,
satisfy our hunger through Christ, the bread of life,
and quench our thirst with your gift of belief,
that we may no longer work for food that perishes,
but believe in the One whom you have sent.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
the giver of every gift that endures,
only by your grace can we rightly understand
the wonder of life
and why it is given.

By the word of your Son
challenge our foolishness,
confront our greed,
and shape our lives
to the wisdom of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O Lord,
sanctify these gifts;
receive them as an offering in spirit and in truth
and make of us an everlasting gift to you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
surround with your constant protection
the people you renew by this eucharist,
and in your never-failing care for us
make us worthy of eternal redemption.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

NINETEENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Almighty and eternal God,
whom we dare to call Father,
impart to us more fully the spirit of adoption,
that we may one day gain the inheritance you have promised.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

God of all power,
your sovereign word comes to us in Christ.

When your Church is in danger, make firm our trust;
when your people falter, steady our faith.
Show us in Jesus your power to save,
that we may always acclaim him as Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God, our Father and provider,
whose Son has given his flesh for the life of the world,
sustain your pilgrim Church on its journey
with the word of life and the bread of heaven.
Draw us nearer to him in whose name we gather,
that, following his way of sacrificial love,
we may come to the banquet of eternal life.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
on whom our faith rests secure
and whose kingdom we await,
sustain us by word and sacrament
and keep us alert for the coming of the Son of Man,
that we may welcome him without delay.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
accept from your Church these gifts,
which in your mercy you have given us to offer
and which by your power
you transform into the sacrament of our salvation.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Merciful God,
let our sharing in this sacrament
deliver us from evil
and make us stand firm in the light of your truth.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWENTIETH SUNDAY IN ORDINARY TIME

OPENING PRAYER

For those who love you, Lord,
you have prepared blessings which no eye has seen;
fill our hearts with longing for you,
that, loving you in all things and above all things,
we may obtain your promises,
which exceed every heart's desire.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

God of the nations,
to your table all are invited
and in your family no one is a stranger.

Satisfy the hunger
of those gathered in this house of prayer,
and mercifully extend to all the peoples on earth
the joy of salvation and faith.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Wise and gracious God,
you spread a table before us
and nourish your people with the word of life
and the bread from heaven.

In our sharing of these holy gifts,
show us our unity in you
and give us a taste of the life to come.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C To set the earth ablaze, O God,
your Son submitted to a baptism unto death,
and from his cup of suffering
you call the Church to drink.

Keep our eyes fixed on Jesus
and give us strength in time of trial
to run the race that lies before us.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord God,
in this wonderful exchange of gifts
accept the offerings you have given us,
that we in turn may receive the gift of yourself.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

God of mercy,
through this holy eucharist
you make us one body in Christ.
Fashion us in his likeness here on earth,
that we may be ready to share his company in heaven,
where he lives and reigns for ever and ever.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-FIRST SUNDAY IN ORDINARY TIME

OPENING PRAYER

O God,
you inspire the hearts of the faithful
with a single longing.
Grant that your people
may love what you command
and desire what you promise,
so that, amid the uncertain things of this world,
our hearts may be fixed where true joys are found.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

YEAR A Living God,
you sent your Son among us
to reveal your wisdom
and make known your ways.

Increase our faith,
that we may confess Jesus as your Son,
take up his work on earth,
and trust his promise to sustain the Church.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B In every age, O God,
you give your people freedom
to walk in faith
or to turn away.

Grant us grace
to remain faithful to your Holy One,
whose words are spirit and life,
Jesus Christ, our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C To the banquet of your kingdom,
O God of the nations,
you have invited people of every race and tongue.

May all who are called to a place at your table
come by the narrow way
to the unending feast of life.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
by the offering of Christ,
made once and for all,
you adopted a people as your own;
graciously bestow on your family, the Church,
the gifts of unity and peace.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

Complete within us, Lord,
the healing work of your mercy,
and by your grace transform and strengthen us,
that we may please you in all that we do.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-SECOND SUNDAY IN ORDINARY TIME

OPENING PRAYER

God of hosts,
from whom every good gift proceeds,
implant in our hearts the love of your name.
Nurture within us whatever is good
by binding us more closely to you,
and in your watchful care
tend the good fruit you have nurtured.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

O God,
whose word burns like a fire within us,
grant us a bold and faithful spirit,
that in your strength we may be unafraid
to speak your word
and follow where you lead.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Father of light,
giver of every good and perfect gift,
bring to fruition the word of truth
sown in our hearts by your Son,
that we may rightly understand your commandments,
live your law of love,
and so offer you worship that is pure and undefiled.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God and judge of all,
you show us that the way to your kingdom
is through humility and service.

Keep us true to the path of justice
and give us the reward promised to those
who make a place for the rejected and the poor.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
may this eucharistic offering
bless us always with your saving grace
and accomplish in our lives
the redemption that it signifies.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

God of blessings,
we have been fed at this table
with the bread of heaven.
Give us this food always,
that it may strengthen your love in our hearts
and inspire us to serve you in our brothers and sisters.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-THIRD SUNDAY IN ORDINARY TIME

OPENING PRAYER

God of unfailing mercy,
who redeemed us and adopted us as your children,
look upon us with tender love,
that we who believe in Christ
may enjoy true freedom
and enter our promised inheritance.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Confirm, O God, in unity and truth
the Church you gather in Christ.
Encourage the fervent,
enlighten the doubtful,
and bring back the wayward.
Bind us together in mutual love,
that our prayer in Christ's name
may be pleasing to you.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of power and compassion,
in Christ you reveal your will
to heal and to save.

Open our ears to your redeeming word
and move our hearts by the strength of your love,
so that our every word and work
may proclaim as Messiah
Jesus the Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of the ages,
you call the Church to keep watch in the world
and to discern the signs of the times.

Grant us the wisdom which your Spirit bestows,
that with courage we may proclaim your prophetic word
and complete the work you have set before us.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord God,
wellspring of peace and true worship,
let our offering come before you
as fitting homage to your glory,
and let our partaking of these sacred mysteries
unite our hearts in faith.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

Lord,
at the table of your word and sacrament
you nourish your faithful and give them life.
Grant that through these gifts of your Son
we may advance in holiness
and be worthy to share his life for ever.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-FOURTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

O God,
Creator and Ruler of all that is,
look kindly upon the prayers of your servants:
grant that we may serve you with undivided hearts
and so experience the power of your mercy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

O God most high,
you are slow to anger and rich in compassion.

Keep alive in us the memory of your mercy,
that our angers may be calmed
and our resentments dispelled.
May we discover the forgiveness
promised to those who forgive
and become a people rich in mercy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Make us one, O God,
in acknowledging Jesus the Christ.
As we proclaim him by our words,
let us follow him in our works;
give us strength to take up the cross
and courage to lose our lives for his sake.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Undaunted you seek the lost, O God,
exultant you bring home the found.

Touch our hearts with grateful wonder
at the tenderness of your forbearing love.
Grant us delight in the mercy that has found us
and bring all to rejoice at the feast of forgiveness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Be attentive to our prayers, O Lord,
and receive with favour these gifts of your servants,
that what each of us has offered to the glory of your name
may advance the salvation of us all.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

Almighty God,
let the power of this sacrament
take hold of us, body and soul,
that our lives may be ruled
not by our own will
but by the working of your grace within us.

We make our prayer through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-FIFTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Lord our God,
upon the two commandments
to love you and to love our neighbour
you have founded all your holy law.
Give us the grace to keep these commandments
and so inherit eternal life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

God most high,
your ways are not our ways,
for your kindness is lavished equally upon all.

Teach us to welcome your mercy toward others,
even as we hope to receive mercy ourselves.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B

O God,
protector of the poor and defender of the just,
in your kingdom the last become first,
the gentle are strong,
and the lowly exalted.

Give us wisdom from above,
that we may find in your servant Jesus
the pattern of true discipleship
and the grace to persevere in following him,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God our Saviour,
you call us into your service.

Make us wise and resourceful:
children of the light who continue your work in this world
with untiring concern for integrity and justice.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Take to yourself, O Lord, the gifts your people offer,
that in this holy sacrament
we may enter the mystery
which we profess with devotion and faith.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
support with your unfailing help
those you nourish with this sacrament,
that we may feel the power of your redemption
in the celebration of the eucharist
and in the conduct of our lives.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-SIXTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

God of heaven and earth,
your almighty power is shown above all
in your willingness to forgive and show mercy;
let your grace descend upon us without ceasing,
that we may strive for the things you have promised
and come to share the treasures of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

O God,
you alone judge rightly
and search the depths of the heart.

Make us swift to do your will
and slow to judge our neighbour,
that we may walk with those
who follow the way of repentance and faith
and so enter your heavenly kingdom.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Pour out your Spirit, O God, over all the world
to inspire every heart
with knowledge and love of you.
Grant that we who confess Jesus as Lord
may shun whatever is contrary to this faith
and give witness to your love
that has saved us in Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God of justice,
hear our cry and save us.
Make us heed your word to the prophets;
rouse us to the demand of the gospel
and impel us to carry it out.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

God of mercy,
look with favour upon our offering,
and in this eucharist
open to us the source
from which all blessings flow.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Gracious God,
let this holy mystery restore us in mind and body,
that we who proclaim the death of Christ
and are joined to his suffering
may become co-heirs with him in glory,
who lives and reigns for ever and ever.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Almighty and eternal God,
whose bounty is greater than we deserve or desire,
pour out upon us your abundant mercy;
forgive the things that weigh upon our consciences
and enrich us with blessings
for which our prayers dare not hope.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Yours, O God, is the vineyard and its harvest,
yours the kingdom of justice and peace.
You call your people to tend its growth.

Bless the work entrusted to our hands,
that we may offer you
an abundance of just works,
a rich harvest of peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Creator God,
in Christ you call man and woman
to the fullness of glory
for which you created them in your image.

Heal our hardened hearts,
renew our obedience to your spoken will,
and conform our lives to your gracious design.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God, the rock of our salvation,
whose gifts can never fail,
deepen the faith you have already bestowed
and let its power be seen in your servants.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
accept the sacrifice
which we celebrate at your command
and offer as a sign of our faithful service.
Through its power accomplish within us
the holy work of your redemption.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Almighty God,
may the bread we have broken
and the cup we have tasted
fill us with life and gladness
and transform us into the Christ we have received,
for he lives and reigns for ever and ever.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

Let your tireless grace accompany us, Lord God,
let it go before us and follow after,
that we may never slacken in our resolve
to pursue the practice of good works.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

God of goodness and kindness,
you invite all peoples to the banquet
and offer them a feast beyond compare.

Give us your saving grace
to keep unstained the robe of our baptism
until that day when you welcome us
to heaven's joyful table.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of wisdom,
whose word probes the motives of our hearts,
with you all things are possible.

Let worldly treasure not keep us from Jesus,
who looks on us with love.
Free us to leave all things and follow him,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O \God,
our life, our health, our salvation,
look with mercy on your people.
Stir up in us a saving faith,
that believing, we may be healed,
and being healed, we may worthily give you thanks.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
accept the prayers of your faithful people
together with the gifts we offer,
that through these holy rites, performed with reverent hearts,
we may rise to the glory of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

God of majesty,
receive our humble prayer:
just as you nourish us
with the most holy body and blood of your Son,
so let us partake of his divine nature,
for he lives and reigns for ever and ever.

BLESSING: Solemn Blessing, pages 806-814.

TWENTY-NINTH SUNDAY IN ORDINARY TIME

OPENING PRAYER

God ever faithful and true,
form our wills at all times to accord with your own,
and so direct our hearts,
that we may render you undivided service.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

O God,
whose image we bear
and whose name we carry,
yours is the world and all it contains.

Recall us to our true allegiance,
so that above the powers and rulers of this world
you alone may claim our fullest loyalty and love.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Most glorious God,
in Jesus you show us
that your will is to save.

Grant to us your people
the boldness to desire a place in your kingdom,
the courage to drink the cup of suffering,
and the grace to find in service
the glory you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Lord, tireless guardian of your people,
always ready to hear the cries of your chosen ones,
teach us to rely, day and night, on your care.

Support our prayer lest we grow weary.
Impel us to seek your enduring justice
and your ever-present help.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord God,
grant us the gift of serving at your altar
with free and generous hearts,
that your grace may cleanse us from sin
through these very mysteries
by which we offer you true worship.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

Foster your life within us, Lord,
by the celebration of the heavenly mysteries:
bless us with your help from day to day
and so prepare our hearts for the world to come.

We make our prayer through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

THIRTIETH SUNDAY IN ORDINARY TIME

OPENING PRAYER

God of holiness,
increase within us your gifts of faith, hope, and love,
and enable us to cherish whatever you command,
that we may come to possess all that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Your love, O God, is boundless.
We who were strangers
have been made your children.
We who were defenceless
have been brought into your household.

Keep us mindful of your deeds of mercy,
that we may love you with our whole heart
and love our neighbour as ourselves.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Have pity on us, God our Saviour.
Grant us grace and courage to cast off our sins
and turn to you for healing.
Show us in Christ the sure path of salvation
and strengthen us to follow gladly
in the way of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
who alone can probe the depths of the heart,
you hear the prayer of the humble
and justify the repentant sinner.

As we stand before you,
grant us the gift of humility,
that we may see our own sins clearly
and refrain from judging our neighbour.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

God of majesty,
look with favour on the gifts we offer,
and grant that this expression of our service
may be directed above all to your glory.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
may your mysteries accomplish within us
the salvation they embody,
that we may come to possess in truth
what we celebrate now under sacramental signs.

Grant this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

THIRTY-FIRST SUNDAY IN ORDINARY TIME

OPENING PRAYER

Almighty and merciful God,
from whom every blessing flows,
only by your gift
do your people offer you fitting service and praise;
grant, we beseech you,
that we may hasten without stumbling
toward the joys that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Sovereign God,
we have no father but you,
no teacher but Christ.

Conform our lives to the faith we profess,
preserve us from arrogance and pride,
and teach us in Christ the greatness of humility and service.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Lord our God,
you are the one God and there is no other.

Give us grace to hear and heed
the great commandment of your kingdom,
that we may love you with all our heart
and love our neighbour as ourselves.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Just and merciful God,
true Lord of every house,
sure delight of every heart,
come into our midst today
to speak your word and satisfy our hunger.
Enable us to see you clearly,
to welcome you with joy,
and to give justice and mercy
a place in our lives.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
let this sacrifice
be a pure and spotless offering to you,
and let it bring to us
the rich outpouring of your mercy.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Lord,
increase within us the work of your saving power,
that our lives may be renewed by these holy mysteries
and your grace may prepare us for the blessings they promise.

We make our prayer through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

THIRTY-SECOND SUNDAY IN ORDINARY TIME

OPENING PRAYER

Almighty and merciful God,
drive from us whatever things are harmful
and make us ready in both body and mind
to accomplish your will in perfect freedom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Brighten your Church, O God,
with the promise of your kingdom
and waken our hearts to its light.
Bid us hasten with faith undimmed
to greet the bridegroom's return
and to enter the wedding feast.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God, our provider,
you are the orphan's hope
and the widow's bread.

Strengthen our faith,
that with simplicity of heart
we may come to trust in you alone
and hold back nothing in serving you.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of all the living,
in the resurrection of Christ Jesus
you have given us the life
which even death cannot destroy.

Remember your unshakeable promise
and strengthen us to live in this world
as your new creation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
look with favour on the sacrifice we offer,
that the passion of your Son,
which we celebrate in these mysteries,
may become the pattern of our lives.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation
for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Strengthened by this holy food, O Lord,
we give you thanks and seek your mercy,
that, through the outpouring of your Spirit,
those who have been touched by the power of this sacrament
may continue to live in sincerity and truth.

We make our prayer in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 806-814.

THIRTY-THIRD SUNDAY IN ORDINARY TIME

OPENING PRAYER

Gracious Lord and God,
grant that we may always take delight in your service,
for only through our faithfulness to you,
the author of every good,
will full and lasting happiness be ours.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING YEAR A PRAYER

O God,
from whose own abundance
all gifts and skills are lavishly bestowed,
encourage us to use our talents
as generously as you have allotted them,
so that, being faithful to your purpose,
we may become sharers in your glory.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Your creation, O God,
runs its appointed course,
as from the ends of the earth
you gather a people you call your own.

Confirm us in the strength of your abiding word.
Steady our hearts in the time of trial,
so that on the day of the Son of Man
we may without fear rejoice to behold his appearing.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Lord God of all the ages,
the One who is, who was, and who is to come,
stir up within us a longing for your kingdom,
steady our hearts in time of trial,
and grant us patient endurance
until the sun of justice dawns.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

God of majesty,
may the offering We make in your sight
obtain for us the grace of true service
and win us the prize of everlasting happiness.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Sundays in Ordinary Time I-IX, pages 510-526; interpolation for Eucharistic Prayer II, page 600.

**PRAYER
AFTER
COMMUNION**

Having shared in the gift of these sacred mysteries,
we humbly pray, Lord God,
that what your Son commanded us to do
in remembrance of himself
may strengthen among us the bonds of love.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.

CHRIST THE KING

LAST SUNDAY IN ORDINARY TIME

Pius XI instituted this feast in 1925 in response to the rise of totalitarianism. It celebrates Christ's reign over the human race and human hearts. The feast emphasises God's ultimate forgiveness as well as Christ's eschatological return and final sovereignty over all creation. This last theme is continued during Advent.

OPENING PRAYER

Almighty and eternal God,
you chose to restore all things in Christ your Son,
who is king of heaven and earth.
Grant that all creation,
set free from the bondage of sin and death,
may offer homage to your majesty
and join in singing your eternal praise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING YEAR A PRAYER

Almighty God,
you have conferred upon Christ Jesus
sovereignty over every age and nation.

Direct us, in the love of Christ,
to care for the least of his brothers and sisters,
that we may be subject to his dominion
and receive the inheritance of your kingdom.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Almighty and eternal God,
to Jesus Christ, the firstborn from the dead,
you have granted everlasting dominion
and a kingship that shall not pass away.

Remove from us every desire for privilege and power,
that we may imitate the sacrificial love of Christ our King
and, as a royal and priestly people,
serve you humbly in our brothers and sisters.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God and Father of our Lord Jesus Christ,
you gave us your Son,
the beloved one who was rejected,
the Saviour who appeared defeated.
Yet the mystery of his kingship illuminates our lives.

Show us in his death
the victory that crowns the ages,
and in his broken body
the love that unites heaven and earth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
as we offer you the sacrifice of reconciliation,
We ask that your Son bestow on all peoples
the gifts of unity and peace,
for he lives and reigns for ever and ever.

EUCCHARISTIC PRAYER: Preface of Christ the King, page 528; interpolation for Eucharistic Prayer II, page 600.

PRAYER
AFTER
COMMUNION

Nourished by the food of immortal life,
we beg you, Lord,
that we who glory in our obedience to Christ,
the king of all creation,
may live with him always in the kingdom of heaven.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 806-814.



THE FEASTS OF THE LORD AND THE SAINTS

*To know with all the saints
the breadth and length and height and depth
of the love of Christ*
SEE EPHESIANS 3:18-19

OUTLINE OF THE RITE

INTRODUCTORY RITES

- Opening Song and Lighting of Candles
- Greeting
- Introduction
- Blessing of the Candles
- Procession
- Opening Prayer

LITURGY OF THE WORD

LITURGY OF THE EUCHARIST

CONCLUDING RITE

2 FEBRUARY THE PRESENTATION OF THE LORD

FEAST

This feast originated in Jerusalem before the fifth century and was adopted at Rome during the seventh century. It is celebrated forty days after Christmas to commemorate the prescribed Mosaic ritual following the birth of a child. The feast recalls the encounter of Jesus with Simeon and Anna in the temple—the Lord meets his people. It celebrates Christ as “the light to enlighten all nations,” and so candles are blessed during the introductory rites and carried in the entrance procession.

INTRODUCTORY RITES

The introductory rites are celebrated in a chapel or some other suitable place where the faithful can easily take part, either outside the church where Mass will be celebrated or in the church itself. The priest and deacon, wearing white Mass vestments, and the ministers go to the place where the people, holding unlighted candles, have assembled. The priest may wear a cope instead of a chasuble; in this case he removes the cope and puts on the chasuble after the procession.

OPENING SONG AND LIGHTING OF CANDLES: While the candles are being lighted, the antiphon **Look, our Lord shall come with power** from the Antiphonal, page 1008, or another suitable song is sung.

GREETING

After making the sign of the cross, the priest greets the people, using the following greeting or one of the greetings from the Order of Mass.

The Lord be with you.

The people answer:

And also with you.

INTRODUCTION

The priest or deacon gives a brief introduction, inviting the faithful to participate fully in the celebration. He may use the following or similar words.

Dear friends,
forty days have passed
since we celebrated the joyful feast
of the birth of the Lord.
Today we recall the holy day
when Mary and Joseph brought Jesus to the temple.
They were presenting him in accordance with the law,
while he was fulfilling the prophecy
that the Lord would come to his temple
and visit those who believed in him.

Led by the Spirit, Simeon and Anna came to the temple,
recognised Christ as their Lord,
and proclaimed him with joy.
Called together by that same Holy Spirit,
let us now go to the house of God
to welcome Christ the Lord.
There we shall recognise him in the breaking of the bread
until he comes again in glory.

BLESSING
OF THE
CANDLES

After **Let us pray** and the pause for silent prayer, the priest, with hands outstretched, blesses the candles, using one of the following prayers.

A Lord God,
unquenchable source of light,
on this day you revealed to the just man Simeon
the light to enlighten all nations.
Bless + these candles and make them holy.
Accept the prayers of your people,
who will carry them in praise of your name,
that they may walk in the path of goodness
until they reach that light which never fails.

We ask this through Jesus Christ our Lord.

B Almighty God,
true light of the world
and source of light eternal,
shine upon the hearts of the faithful,
that all in this holy temple
who are brightened by the glow of these candles
may advance with joy toward the light of your glory.

We ask this through Jesus Christ our Lord.

The priest sprinkles the candles with holy water in silence. He then takes the candle prepared for him.

PROCESSION

Before the procession begins, the deacon or the priest may invite the people to process, using the following invitation or similar words.

Let us go forth in peace to meet the Lord.

OPENING PRAYER

The procession then begins. If incense is used, the thurifer goes first carrying a censer with burning incense, followed by the crossbearer between two ministers holding lighted candles, then the deacon carrying the Book of Gospels, the ministers, the priest, and finally the congregation carrying lighted candles.

During the procession, the antiphon **A light to shine upon the nations** with the Canticle of Simeon from the Antiphonal, page 1008, or the *Gloria*, or another suitable song is sung.

When the priest comes to the altar, he venerates it and may also incense it. Then he goes to the chair (and removes the cope and puts on the chasuble). The opening prayer is sung or said and the Mass continues in the usual way.

God of power and majesty,
your only-begotten Son,
having taken upon himself our flesh and blood,
was presented this day in the temple;
bring us also into your presence
with hearts that are cleansed and purified.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Inspired by your Spirit, Lord,
we gather in your temple to welcome your Son.

Enlighten our minds
and lay bare our inmost thoughts.
Purify your people, and make us obedient to the demands of your law,
so that we may mature in wisdom
and grow to full stature in your grace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
be pleased with the gift
offered to you this day by a joyful Church,
for in obedience to your will
your only Son offered himself
as a spotless lamb for the life of the world.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of the Presentation of the Lord, page 532.

PRAYER
AFTER
COMMUNION

Through this holy banquet, O God,
make your grace perfect in us,
and as you satisfied the longing of Simeon
that he would not see death
before he had welcomed the Messiah,
grant that we, going forth to meet the Lord,
may also embrace the gift of eternal life.

We ask this through Jesus Christ our Lord.

19 MARCH JOSEPH, HUSBAND OF THE VIRGIN MARY SOLEMNITY

A carpenter, though born of the royal house of David, Joseph was an upright man who, as husband of the Virgin Mary, cared for Mary and the child Jesus. He was venerated in the East after the fourth century, and his cult flowered in the West during the fifteenth century, following the development of medieval nativity plays, the Christmas crib, and increased devotion to Mary.

OPENING PRAYER

Grant, almighty God,
that through the prayers of blessed Joseph
your Church may help bring to fulfilment
the mysteries of salvation,
whose beginnings you entrusted to his faithful care.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

O God,
ever faithful to your covenant,
you strengthened Saint Joseph
to embrace the mystery of your will
and to welcome your Word, made flesh of the Virgin Mary.

Keep your Church also steadfast in faith,
ready to trust in your promises
and eager to fulfil your saving purpose.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

We ask you, Lord God,
that, as blessed Joseph faithfully cared for your only Son,
born of the Virgin Mary,
so we may serve at your altar
with pure and devoted hearts.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Joseph, Husband of the Virgin Mary, page 534.

**PRAYER
AFTER
COMMUNION**

Lord God,
on this joyous feast of blessed Joseph
watch over your household, the Church,
which you have nourished at the altar of life,
and safeguard the gifts
you have graciously bestowed upon us.

We ask this in the name of Jesus, the Lord.

25 MARCH
SOLEMNITY THE ANNUNCIATION OF THE LORD

This feast originated in the East during the sixth century and gained universal observance in the West during the eighth century. It is a feast of the Lord, commemorating the announcement to the Virgin Mary of the Word made flesh, Mary's acceptance of God's will, and the conception of Christ nine months before Christmas. Its occurrence close to Easter links the incarnation with the whole mystery of human redemption in Christ.

OPENING
PRAYER

Eternal God,
you chose that your Word
should take flesh in the womb of the Virgin Mary.
Grant that we who confess him to be our Redeemer,
truly God and truly human,
may also share in his divine nature.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

God most high,
you extended your gracious mercy
to the whole human race
through your Son, Jesus Christ,
who took flesh of the Virgin Mary.

You gave him to the world as your servant,
whose delight was to do your will.
Keep the Church, which is his body,
faithful to your purpose,
that all the ends of the earth
may know your saving power.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: When the Nicene Creed is used, all genuflect during the words **was incarnate . . . made man.**

**PRAYER
OVER THE
GIFTS**

All-powerful God,
we believe that the Church had its first beginning
in the incarnation of your only Son.
Accept our offering this day,
that your people may celebrate with joy
the mystery of the Word made flesh.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Annunciation of the Lord, page 536.

**PRAYER
AFTER
COMMUNION**

Lord God,
we profess as truly God and truly human
the child conceived by the Virgin Mary.
Seal in our hearts the mysteries of true faith,
and through the saving power of the resurrection
guide us to eternal happiness.

We ask this in the name of Jesus, the Lord.

SUNDAY AFTER THE HOLY TRINITY PENTECOST

SOLEMNITY This feast, first celebrated in monastic communities in the ninth century as an expression of praise to the triune God, was extended to the entire Western Church in the fourteenth century. It celebrates the mystery of God's self-revelation through the experiences of the people of Israel, the disciples of Jesus, and the Christian people since Pentecost.

OPENING PRAYER

God our Father,
you revealed the wonderful mystery of the Godhead
by sending into the world
the Word who speaks all truth
and the Spirit who makes us holy.
Grant that we may proclaim the fullness of faith
by acknowledging and worshipping
three Persons, eternal in glory,
one God of majesty and power.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Merciful and gracious Father,
you showed the fullness of your love
when you gave your only Son for our salvation
and sent down upon us the power of your Spirit.

Complete within us the work of your love,
that we who have communion in Christ
may come to share fully
the undying life he lives with you,
in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God our Father,
you have given us a share
in the life that is yours
with your Son and the Holy Spirit.

Strengthen that life within your Church,
that we may know your presence,
observe your commands,
and proclaim the gospel to every nation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
your name is veiled in mystery,
yet we dare to call you Father;
your Son was begotten before all ages,
yet is born among us in time;
your Holy Spirit fills the whole creation,
yet is poured forth now into our hearts.

Because you have made us and loved us
and called us by name,
draw us more deeply into your divine life,
that we may glorify you rightly through your Son,
in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord our God,
sanctify the gifts of your servants
as we call upon your holy name
and by their power
make us an everlasting gift to you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Holy Trinity, page 538.

PRAYER
AFTER
COMMUNION

Lord our God,
let our reception of this sacrament
and our worship of the ever blessed and undivided Trinity
bring us wholeness of mind and body.

We ask this through Jesus Christ our Lord.

THURSDAY OR **THE BODY AND BLOOD OF CHRIST**
SUNDAY AFTER

THE HOLY TRINITY This feast, originally Corpus Christi, arose in thirteenth century Belgium in response to debates about the real presence and as a result of an upsurge in eucharistic piety. Its extension to the entire Western Church was first decreed by Urban IV in 1264. The feast celebrates the mystery of the nourishing and enduring presence of the body and blood of Christ in the eucharist.

Where the solemnity of the Body and Blood of Christ is not observed as a holy day of obligation, it is assigned to the Sunday after Trinity Sunday, which is then considered its proper day in the calendar.

If a procession with the blessed sacrament is to follow the Mass, the directions in *Holy Communion and Worship of the Eucharist outside Mass*, nos. 101-108, are followed.

**OPENING
PRAYER**

Lord Jesus Christ,
in this most wonderful sacrament
you have left us the memorial of your passion;
deepen our reverence for the mystery of your body and blood,
that we may experience within us the fruit of your redemption.

You live and reign with the Father in the unity of the Holy Spirit,
God for ever and ever.

**ALTERNATIVE
OPENING YEAR A
PRAYER**

The bread you give, O God,
is Christ's flesh for the life of the world;
the cup of his blood
is your covenant for our salvation.

Grant that we who worship Christ in this holy mystery
may reverence him in the needy of this world
by lives poured out for the sake of that kingdom
where he lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God ever-faithful,
you have made a covenant with your people
in the gift of your Son,
who offered his body for us
and poured out his blood for the many.

As we celebrate this eucharistic sacrifice,
build up your Church
by deepening within us the life of your covenant
and by opening our hearts to those in need.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C You have blessed all generations,
O God most high,
in Jesus, our compassionate Saviour,
for through him you invite us to your kingdom,
welcome us to your table,
and provide us with nourishment in abundance.

Teach us to imitate your unfailing kindness
and to build up Christ's body, the Church,
by generously handing on to others
the gifts we have received from your bounty.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Gracious Lord and God,
bestow upon your Church
the blessings of unity and peace,
of which these offerings
are the sacramental sign.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Holy Eucharist I or II, pages 540-542.

PRAYER
AFTER
COMMUNION

Lord Jesus Christ,
bring us one day
to that eternal union with your Godhead,
which is prefigured here on earth
by our sharing in your sacred body and blood.

You live and reign for ever and ever.

FRIDAY FOLLOWING
SECOND SUNDAY
AFTER PENTECOST
SOLEMNITY

THE SACRED HEART OF JESUS

This devotion, which dates back to the Middle Ages, flowered in France in the seventeenth century as a result of the visions of Saint Margaret Mary Alacoque (16 October). The feast was extended to the entire Western Church by Pius IX in 1856. It recalls the mystery of God, who is love, and honours the heart of Jesus as the source and centre of the incarnate love of God.

OPENING
PRAYER

Almighty God,
as we honour the heart of Jesus, your beloved Son,
we recall the blessings which his love showers upon us;
fill us with the gifts of grace
that flow so richly from his Sacred Heart.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

OR: God of mercy,
in the heart of your Son, wounded by our sins,
you lavish upon us the boundless treasures of your love;
grant that, in offering the homage of our faithful service,
we may also make fitting reparation for our sins.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING YEAR A
PRAYER

God of love,
you set your heart upon the least of nations,
and in the heart of Jesus
you reveal your love to the merest of children.

Make us simple enough to receive your great love,
and strong enough to bear it to others.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of life and love,
from the pierced heart of your Son
flowed water and blood,
cleansing the world
and giving birth to your Church.

Renew within your people
the love poured out on us in baptism,
and through the blessing-cup we share
keep us always faithful
to your life-giving covenant.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Eternal God,
in Christ you have sought us
with a shepherd's heart,
and we have rejoiced
to be found and restored.

Multiply in all the world
the wonders of your saving grace,
and gather your scattered people
until heaven resounds in jubilation
at humanity made whole
and creation restored.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
look upon the great love
which fills the heart of your beloved Son,
that the gifts we offer may be acceptable to you
and make atonement for our sins.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Sacred Heart of Jesus, page 546.

PRAYER
AFTER
COMMUNION

Lord our God,
may this sacrament of charity
enkindle in our hearts the flame of your love,
so that, drawn to the person of Christ your Son,
we may learn to recognise him in our brothers and sisters.

Grant this in the name of Jesus, the Lord.

24 JUNE THE BIRTH OF JOHN THE BAPTIST

SOLEMNITY

This feast was observed on this date in the fourth century. It celebrates the holy birth of “the greatest of all the prophets,” the one who leaped for joy in his mother’s womb, who prepared the way for Christ, announced his presence, and baptised him in the Jordan River.

VIGIL MASS

This Mass formulary may be used on the evening of 23 June, either before or after Evening Prayer I of the solemnity. This Mass formulary may also be used as a Votive Mass, at which red vestments are worn.

OPENING PRAYER

Grant, almighty God,
that your people may walk in the way of salvation
and, by heeding the summons of John the Baptist,
may follow faithfully Christ our Lord,
whose coming John foretold.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

O God,
you raise up prophets in every age.
Let your Spirit, who filled John the Baptist from his mother’s womb,
fill us with joy as we celebrate his birth.

May the example of his life,
the urgency of his preaching,
and the power of his prayers
make us ready to receive the one he announced,
Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

On this feast of blessed John the Baptist,
look with favour, Lord,
upon the gifts your people bring,
and conform our actions
to the sacrament we celebrate in faith.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of John the Baptist, page 548.

**PRAYER
AFTER
COMMUNION**

Lord God,
we have been fed at this sacred banquet,
and we ask that the prayer of John the Baptist
may obtain for us pardon from your Son,
the Lamb who takes away the sin of the world.

Grant this through Jesus Christ our Lord.

MASS DURING THE DAY

OPENING PRAYER

Just and gracious God,
who raised up blessed John the Baptist
to prepare a holy people for Christ the Lord,
give to your Church gladness of spirit
and guide the hearts of all the faithful
along the path of salvation and peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

God most high,
from his mother's womb you destined John the Baptist
to preach repentance,
to challenge hardened hearts,
and so to herald salvation.

Grant that we may embrace the conversion he proclaimed
and follow the one whose coming he announced,
our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

We place these gifts upon your altar, Lord,
in celebration of the birth of John the Baptist,
who heralded the coming of our Saviour
and made him known when at last he came.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of John the Baptist, page 548.

**PRAYER
AFTER
COMMUNION**

Lord God,
your Church has been renewed at the table of the Lamb.
As we rejoice at the birth of John the Baptist,
grant that we may acknowledge as author of our rebirth
the Christ whose coming John foretold.

We ask this in the name of Jesus, the Lord.

29 JUNE PETER AND PAUL, APOSTLES

SOLEMNITY

This preeminent feast day of the city of Rome has been observed on this date since the mid-third century. It commemorates the martyrdoms at Rome under Nero, between 64-67, of Peter the “chief of the apostles” and Paul the “apostle to the Gentiles.” It recalls their faith, their courage, and their leadership during the difficult days of the birth of the Church.

VIGIL MASS

This Mass formulary may be used on the evening of 28 June, either before or after Evening Prayer I of the solemnity. This Mass formulary may also be used as a Votive Mass, at which red vestments are worn. For a Votive Mass of Saint Peter, see Volume Two; for a Votive Mass of Saint Paul, see Volume Two.

OPENING PRAYER

Sustain us, Lord our God,
through the prayers of the apostles Peter and Paul.
By their preaching you first gave your Church
the message of eternal life;
through their intercession
grant us now the means of salvation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING PRAYER

O God,
source of every good gift
and sure foundation of our unity,
as we honour and revere Saints Peter and Paul,
grant your Church a share
in their zeal for preaching the gospel.
Strengthen our faith to be witnesses,
even unto death,
of the one Lord, Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

We bring our gifts to your altar, Lord,
on the feast of the blessed apostles Peter and Paul,
knowing that of ourselves we can do nothing,
but delighting all the more in your saving power.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Peter and Paul, Apostles, page 550.

**PRAYER
AFTER
COMMUNION**

Lord God,
by the power of these heavenly sacraments
confirm in truth your faithful people,
whom you have enlightened by the teaching of the apostles.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 816.

MASS DURING THE DAY

OPENING PRAYER

Lord our God,
you give us this joyful day of celebration
to honour the apostles Peter and Paul.
Keep us in all things true to their teaching,
for in them your Church had its beginning.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Lord, living God,
you crowned the faith of Peter
and the tireless preaching of Paul
with a share in Christ's triumphant death.

Renew our faith through their intercession
and, by the example of their lives,
rekindle our zeal for proclaiming the gospel.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
may the prayer of the apostles commend this offering
that we dedicate to your name,
and may it deepen our reverence
as we celebrate the eucharistic sacrifice.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Peter and Paul, Apostles, page 550.

**PRAYER
AFTER
COMMUNION**

By this sacrament, Lord God,
enable us to live as your Church:
keep us steadfast in the teaching of the apostles
and in the breaking of bread,
that we may be one in mind and heart
and firmly sealed in your love.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 816.

6 AUGUST THE TRANSFIGURATION OF THE LORD

FEAST

This feast had its origin in the East in the fourth century as the commemoration of the dedication of the church of the Transfiguration on Mount Tabor. It was observed in the West from the eighth century and extended to the entire Western Church in the fifteenth century. The feast celebrates the divine radiance shining in Christ's human flesh and God's glory shining forth in the lives of Christians.

OPENING PRAYER

Lord God,
in the transfiguration of your only-begotten Son
you confirmed the mysteries of faith
by the witness of your prophets,
and wonderfully foreshadowed
our full adoption as your children.
Grant that we, your people,
heeding the voice of your beloved Son,
may become heirs with him to eternal glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

God of glory,
it is good for us to be here.

Reveal your Son to us now
in the message of the prophets
and the witness of the apostles,
that we may heed his voice
and receive him in faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B Upon a high mountain,
O God of majestic glory,
you revealed Jesus
in the mystery of his transfiguration
as your Son, the Beloved,
to whom we must listen.

By the word of his gospel,
shining for ever as a light in the darkness,
give us hope in the midst of suffering
and faith to perceive, even in the passion and cross,
the glory of the risen Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God and Father of Jesus,
you transfigured your Chosen One
and in heavenly light
revealed him as your Son.

Open our ears to the living Word
and our eyes to his glorious presence,
that we may be strengthened
in time of fear and uncertainty,
and one day pass over to share your glory.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
through the transfiguration of your only Son
sanctify the gifts we offer,
and by his radiant glory
cleanse us from the stain of sin.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Transfiguration of the Lord, page 552.

**PRAYER
AFTER
COMMUNION**

Grant, Lord God,
that the bread from heaven which we have received
may transform us into the likeness of Christ,
whose splendour you revealed
when he was transfigured in glory.

We ask this in the name of Jesus, the Lord.

15 AUGUST THE ASSUMPTION OF THE VIRGIN MARY SOLEMNITY INTO HEAVEN

This feast originated in Jerusalem before the fifth century as the “Falling-Asleep of the Mother of God.” It was adopted in Rome in the mid-seventh century and was renamed the “Assumption” in the next century. It celebrates Mary’s passing over, body and soul, from this world into the glory of her risen Son.

VIGIL MASS

This Mass formulary may be used on the evening of 14 August, either before or after Evening Prayer I of the solemnity.

OPENING PRAYER

Almighty God,
you looked with favour upon a humble virgin and raised her up,
so that she became the Mother of your only Son
and was crowned this day in heaven with incomparable glory.
Through the prayers of blessed Mary
may we who are saved by the mystery of your redemption
be raised by you to everlasting life.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Gracious God,
you chose the Virgin Mary
to bear your incarnate Word,
and at her life’s end
you brought her in body and spirit to heavenly glory.

Grant that like Mary
we may hear your word and keep it
and one day share with her
the risen life of Christ your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
on the feast of the assumption of Mary, the Mother of God,
accept this sacrifice of reconciliation and praise,
that it may bring us pardon for our sins
and make of our lives an endless thanksgiving.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Assumption of the Virgin Mary into Heaven, page 554.

**PRAYER
AFTER
COMMUNION**

Lord our God,
we have been nourished at this heavenly banquet;
as we honour the assumption of the Mother of your divine Son,
deliver us, we pray, from all the evils that beset us.

We ask this through Jesus Christ our Lord.

MASS DURING THE DAY

OPENING PRAYER

God of power and life,
who chose the sinless Virgin Mary to be Mother of your Son
and raised her, body and soul, to the glory of heaven,
set our hearts upon the things that are above
and lift us up to share in her glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Faithful to your promise, O God,
you have lifted up the lowly,
clothing with heavenly splendour
the woman who bore Christ, our life and resurrection.

Grant that the Church, prefigured in Mary,
may bear Christ to the world
and come to share his triumph.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
may the sacrifice we offer rise up to you,
and by the prayers of the blessed Virgin Mary,
who was assumed this day into heaven,
may our hearts be inflamed with love
and aspire always to your holy presence.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Assumption of the Virgin Mary into Heaven, page 554.

**PRAYER
AFTER
COMMUNION**

Lord God,
you have raised the Virgin Mary to the glory of heaven;
through her intercession
grant that we who have shared this saving sacrament
may be brought to the glory of the resurrection.

We ask this in the name of Jesus, the Lord.

14 SEPTEMBER THE HOLY CROSS

FEAST

Originally this day commemorated the dedication of Constantine's Basilica of the Holy Sepulchre in the fourth century; after the celebration, the wood of the cross was venerated. The feast spread in the West after the recovery of the relics of the cross from Persia in the seventh century. A feast of the Lord, it celebrates the "lifting up" of the Son of Man on the cross, into glory, and the paradox of the cross as a symbol of humiliation and death, yet the source of victory and life.

OPENING PRAYER

All-powerful God,
in obedience to your will,
your only Son suffered death on the cross
to save the human race.
Grant that we who embrace this mystery on earth
may share the triumph of his redemption in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Lifted up among us, O God,
is Jesus the crucified:
sign of your steadfast love
and pledge of your will to save.

To those who look upon the cross with faith
grant healing of soul
and life eternal.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
may this sacrifice,
once offered on the altar of the cross
to take away the sin of the world,
free us now from all our offences.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Holy Cross I or II, pages 556-558.

**PRAYER
AFTER
COMMUNION**

Nourished at this heavenly table,
we ask you, Lord Jesus Christ,
to lead to the glory of the resurrection
all whose salvation you purchased
by the life-giving wood of the cross.

You live and reign for ever and ever.

1 NOVEMBER ALL SAINTS SOLEMNITY

This feast began in the East to commemorate all martyrs and was progressively adopted in the West. It was celebrated on this day in the eighth century and was soon widely observed. Honoured today are all holy men and women in glory with Christ: known or unknown, mighty or lowly, all whose lives were modelled on the Beatitudes and on the great commandment of love.

For a votive Mass of All Saints, see Volume Two.

OPENING PRAYER

All-holy and eternal God,
you have given us this feast
to celebrate on one day
the holy men and women of every time and place.
Through their manifold intercession
grant us the full measure of your mercy,
for which we so deeply long.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

All-holy God,
you call your people to holiness.

As we keep the festival of your saints,
give us their meekness and poverty of spirit,
a thirst for righteousness,
and purity of heart.
May we share with them the richness of your kingdom
and be clothed in the glory you bestow.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Be pleased, Lord, with the gifts we offer
in honour of all the saints.
We believe they have reached the haven of eternal life;
grant that we may experience their prayers for our salvation.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of All Saints, page 560.

**PRAYER
AFTER
COMMUNION**

We adore you, Lord God,
for you are the holy one
and are glorified in all your saints.
We implore your grace,
that we may reach the full measure of holiness and love
and pass from this table where we gather as a pilgrim people
to the banquet prepared for us in heaven.

Grant this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 819.

2 NOVEMBER THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED (ALL SOULS)

This day of commemoration began early in the Middle Ages with annual prayers for the dead in monastic communities. Fixed on this day, it spread more widely after the tenth century and now ranks with the principal feast days in the liturgical calendar. Commonly known as All Souls, it expresses Christian faith in the communion of saints and our need to pray for one another in the Church, especially those souls in purgatory, “who have been buried in their human imperfection.”

Even when 2 November falls on a Sunday, the commemoration of all the faithful departed is celebrated. The priest may choose from the following prayers.

OPENING PRAYER

God of loving-kindness,
listen favourably to our prayers:
strengthen our belief that your Son has risen from the dead
and our hope that your departed servants will also rise again.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: O God,
glory of believers and life of the just,
by the death and resurrection of your Son, we are redeemed:
have mercy on your departed servants
and make them worthy to share the joys of paradise,
for they believed in the resurrection of the dead.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: God, our Creator and Redeemer,
by your power your only Son has conquered death
and has passed from this world into your kingdom.
Grant that all the faithful departed
may share his triumph over death
and enjoy for ever the vision of your glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
be pleased by our offering
and gather your departed servants into glory with your Son,
in whose great mystery of love we are all united.

We make our prayer through Jesus Christ our Lord.

Or: By this sacrifice, merciful God,
wash away in the blood of Christ
the sins of our departed brothers and sisters.
You cleansed them once in the water of baptism;
in your mercy grant them pardon and eternal rest.

We ask this in the name of Jesus, the Lord.

Or: In your kindness, Lord,
accept our offering for all who sleep in Christ,
that by the power of his unique sacrifice
they may be freed from the shackles of death
and enter the kingdom of life eternal,
where he lives and reigns for ever and ever.

EUCARISTIC PRAYER: Preface of Christian Death I-V, pages 576-584.

**PRAYER
AFTER
COMMUNION**

God of the living,
welcome into your haven of light and peace
all the faithful departed,
for whom we have celebrated
the mysteries of Christ's death and resurrection.

We ask this through Jesus Christ our Lord.

Or: Lord,
we have received the sacrament of your only Son,
who was sacrificed for us and rose in glory.
We humbly pray for the faithful departed,
that, purified by these paschal mysteries,
they may share in the glory of the final resurrection.

Grant this through Jesus Christ our Lord.

Or: Lord,
you have accepted this sacrifice,
offered for our departed brothers and sisters.
Bless them with your mercy
and crown the grace they received in baptism
with the full measure of eternal joy.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 844.

9 NOVEMBER THE DEDICATION OF THE LATERAN BASILICA FEAST IN ROME

The Lateran Basilica, the cathedral of the diocese of Rome, was dedicated to Christ the Saviour in the fourth century. The anniversary has been celebrated as a feast of the Latin Church on this date since the twelfth century. It honours the local Church of Rome as a link with earliest Christian tradition and as a sign of our communion in Christ.

OPENING PRAYER

God of majesty,
you choose living stones
to fashion for yourself an eternal dwelling place.
Increase the spiritual gifts you have given to your Church,
that your faithful people may continue to grow
and so build up the new and heavenly Jerusalem.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: God of blessings,
you gave to your assembled people the name of Church:
grant that all who gather in your name
may love, reverence, and follow you,
and under your governance
be brought to the life of glory that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

God all-holy,
in every place on earth
you gather your people into your presence
to proclaim the wonders of your love.

As we celebrate the dedication
of the cathedral church of Rome,
deepen our unity with your faithful throughout the world
and build us up into a house of prayer for all nations.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Accept, Lord, the sacrifice we offer,
and grant that all who seek your aid
may be strengthened by the power of the sacraments
and receive an answer to their prayers.

We make our prayer in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of the Dedication of a Church II or III, pages 568-570.

**PRAYER
AFTER
COMMUNION**

O God,
you chose to foreshadow in your Church on earth
the new and heavenly Jerusalem.
Through our sharing in this sacrament,
fashion us into a temple of your grace
and lead us one day to the place where your glory dwells.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 842.

8 DECEMBER THE IMMACULATE CONCEPTION SOLEMNITY OF THE VIRGIN MARY

This feast had its origin in the East as the “Conception of Mary by St Anne.” It spread through the West during the Middle Ages as the “Immaculate Conception” and was extended to the entire Western Church in the eighteenth century. The feast celebrates Mary, preserved from sin from the moment of conception; she is the firstfruits of her Son’s redemption and a prophetic model of what the Church is called to be.

OPENING PRAYER

Lord our God,
through the immaculate conception of the Virgin Mary
you prepared a worthy dwelling for your Son.
As you preserved her from all taint of sin
by the salvation his death would bring,
so, through her intercession, cleanse us from our faults
and lead us safely into your presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

God most high,
from the first moment of her conception
you favoured the Virgin Mary with your grace,
that she might become the mother of the world’s Redeemer.

As you blessed the daughter of Israel,
so grant us the grace
to be fully engaged in your service,
eager to do your will.
Hasten that day of gladness
when you will bring to completion your saving work,
through Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

In your goodness, Lord,
receive the sacrifice of salvation
which we offer on the feast of the immaculate conception.
We profess in faith
that your grace preserved the Virgin Mary
from every stain of sin;
through her intercession deliver us from all our faults.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Immaculate Conception of the Virgin Mary, page 562.

**PRAYER
AFTER
COMMUNION**

Lord our God,
let the sacrament we have received
heal in us the wounds of that sin
from which you preserved the Virgin Mary
through the singular grace of her immaculate conception.

Grant this through Jesus Christ our Lord.

SOLEMNITY THE ANNIVERSARY OF THE DEDICATION OF A CHURCH

The anniversary of the dedication of a church is celebrated as a solemnity in the church itself and the following Mass or the Mass of the title may be celebrated on that occasion. Outside the dedicated church, the Mass for the Dedication of the Lateran Basilica in Rome, page 972, is used.

OPENING PRAYER

O God,
each year you renew for us
the day of this church's dedication;
hear the prayers of your people
and grant that they may always worship you here
in spirit and in truth,
and receive redemption in full measure.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Mindful of the day, O Lord,
on which you filled your house
with holiness and glory,
we ask that you make of us
an offering ever pleasing in your sight.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Dedication of a Church II or III, pages 568-570.

PRAYER AFTER COMMUNION

Lord God,
let your holy people take with them
the joy and fruit of your blessing,
that what we have expressed in outward worship
may bring us renewal in spirit.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 842.



THE ANTIPHONAL

*Rejoice in the Lord.
Be glad and sing,
you faithful and just*
SEE PSALM 32:10B

THE PROPER OF SEASONS

SEASON OF ADVENT

1st - 4th Sundays of Advent, page 980

SEASON OF CHRISTMAS

The Birth of the Lord, page 981
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SEASON OF LENT

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in Rome, page 1013
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of the Virgin Mary, page 1013
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of a Church, page 1013

THE ORDER OF MASS

Blessing and Sprinkling of Water, page 1014

THE ANTIAPHONAL

1 This collection provides antiphons for the opening song and the communion song and various other hymns and songs designated for use in the *Missale Romanum*. Antiphons are sung as refrains, repeated after one or more verses of a psalm and after the *Glory to the Father*. The alternation of antiphon and psalm verses may go on as long as is necessary to accompany the entrance and communion processions.¹

- If the *Glory to the Father* and the repetition of the antiphon would cause the chant to last too long, the *Glory to the Father* is omitted. When the procession is short, only one psalm verse is sung, or even the antiphon alone without a verse.²
- Where the antiphon is not taken from a psalm or canticle, a psalm is indicated from which suitable verses may be chosen. Another psalm may be substituted at will, for example, Psalm 34, which by an ancient tradition is used at communion.³
- Where two antiphons are provided for communion (for example, in Ordinary Time), the second is usually from one of the gospels. Preference should be given to an antiphon which comes from the gospel text of the Mass.⁴

2 The opening and communion songs may be sung alternately either by the choir and the people, or by the cantor and the people, or they may be sung entirely by the people or by the choir alone.⁵

3 Other approved songs may always be sung if the antiphons and psalms provided here are not used. These songs should be suitable for the entrance or communion procession and should be in harmony with the day or season.⁶

- In the case where there is no singing for the entrance or communion procession, several possibilities are suggested: the antiphon may be recited by the people, or by some of them, or by a reader, or even by the priest. If by the priest, he may use the opening antiphon after the greeting, integrated into his introductory remarks. Similarly, he may incorporate the communion antiphon into the invitation to communion.⁷

¹ See Congregation for Divine Worship, *Ordo Cantus Missæ*, Introduction, 24 June 1974 (hereafter, OCM), nos. 1 and 17.

² See OCM, no. 1.

³ See OCM, no. 23.

⁴ See *Missale Romanum, editio typica altera* (Vatican Polyglot Press, 1975), Introduction *Tempus «Per Annum»*, page 339.

⁵ See GIRM, nos. 26 and 56:9.

⁶ See GIRM, nos. 26 and 56:9.

⁷ See GIRM, nos. 26 and 56:9; see Congregation for Divine Worship, Instruction *Calendaria particularia*, 24 June 1970, no. 40a.

T H E P R O P E R O F S E A S O N S

SEASON OF ADVENT

FIRST SUNDAY OF ADVENT

OPENING Psalm 25:1-3

I lift my soul to you,
I trust you, Lord my God.
No one who waits for you
will ever be put to shame.

Alternative (used only when the text is sung):

Longing, trusting, waiting for you,
my God, I shall never be disappointed.

— *Psalm 25*

COMMUNION Psalm 85:13

Gifts will come from the Lord,
a flowering from the land.

— *Psalm 85*

SECOND SUNDAY OF ADVENT

OPENING See Isaiah 30:19, 30

People of Zion, see:
the Lord will come to save the world,
and your hearts will race
at the sound of his majestic voice.

— *Psalm 80*

COMMUNION Baruch 5:5; 4:36

Arise, Jerusalem, stand on the heights
and see the joy that comes from your God.

— *Psalm 147:12-20 or Isaiah 12:2-6*

THIRD SUNDAY OF ADVENT

OPENING Philippians 4:4-5

Rejoice in the Lord always;
again I say, rejoice!
For the Lord himself is near.

— *Psalm 85:9-14 or Psalm 96:7-13*

COMMUNION See Isaiah 35:4

Say to the faint of heart:
Be strong and do not fear,
our God will come to save us.

— *Isaiah 35:1-10*

FOURTH SUNDAY OF ADVENT

OPENING Isaiah 45:8

You heavens, send dew from above,
let clouds rain down the Just One;
open up, you earth below,
let the Saviour spring forth.

Alternative (used only when the text is sung):
Dew from the clouds above,
flower from the earth below:
the Just One and our Saviour!

— *Psalm 19:2-7 or Psalm 72*

COMMUNION Isaiah 7:14

A virgin shall conceive and bear a Son,
whose name shall be Emmanuel.

— *Psalm 19:2-7 or Luke 1:46-55*

SEASON OF CHRISTMAS

THE BIRTH OF THE LORD

VIGIL MASS

OPENING See Exodus 16:6-7

Today you will know our Saviour is coming,
and tomorrow you will see the glory of the Lord.

— *Psalm 132 or Psalm 98 or Psalm 24*

COMMUNION See Isaiah 40:5

The glory of the Lord shall be revealed,
and all the world shall see
the saving power of God.

— *Psalm 24*

MASS AT MIDNIGHT

OPENING PSALM 2:7

The Lord said to me: You are my Son;
I have begotten you this day.

— *Psalm 2:1, 2, 6, 8-11*

Or: Unidentified

Rejoice in the Lord, all the earth,
for today a Saviour is born to us.
True peace has descended from heaven.

— *Psalm 2:1, 2, 6, 8-11 or Psalm 147:12-20*

COMMUNION John 1:14

The Word has been made flesh,
and we have seen his glory.

— *Psalm 147:12-20 or Isaiah 9:1-2, 5-6*

MASS AT DAWN

OPENING See Isaiah 9:2, 6; Luke 1:33

Today a light will shine on us,
because the Lord is born for us:
Wonderful God, the Prince of Peace,
the Father of the world to come,
the King whose reign will never end.

Alternative (used only when the text is sung):

R. Today a light will shine on us,
because the Lord is born for us.

Wonderful God, the Prince of Peace. R.

The Father of the world to come. R.

The King whose reign will never end. R.

— *Psalm 93 or Isaiah 9:1-2, 5-6*

COMMUNION See Zechariah 9:9

Daughter of Zion, exult;
rejoice, for your King is coming,
the Holy One, the Saviour of the world!

— *Psalm 98 or Psalm 99 or Psalm 34*

MASS DURING THE DAY

OPENING Isaiah 9:6

For us a child is born,
to us a Son is given,
whose shoulder bears dominion,
Great Counsellor his name.

— *Isaiah 9:1-2, 5-6 or Psalm 96*

COMMUNION Psalm 98:3

The ends of the earth have seen
the saving power of God.

— *Psalm 98:1-9*

THE HOLY FAMILY

OPENING Luke 2:16

The shepherds went in haste
and found Mary and Joseph,
and the infant placed in a manger.

— *Psalm 127 or Psalm 68:2, 5-7, 33-36*

COMMUNION Baruch 3:38

Our God has appeared on earth
and lives among us.

— *Psalm 46*

SECOND SUNDAY AFTER CHRISTMAS

OPENING Wisdom 18:14-15

When the world was hushed to silence
at the turning-point of night,
Lord, your almighty Word
leapt down from the royal throne.

— *Psalm 93*

COMMUNION John 1:12

He gave to all who did accept him
power to become the children of God.

— *Psalm 8*

1 JANUARY

MARY, MOTHER OF GOD

OPENING Sedulius

Hail, holy Mother of our King,
the eternal King of heaven and earth!

— *Psalm 93 or Isaiah 9:1-2, 5-6*

Or: See Isaiah 9:2, 6; Luke 1:33

Today a light will shine on us,
because the Lord is born for us:
Wonderful God, the Prince of Peace,
the Father of the world to come,
the King whose reign will never end.

Alternative (used only when the text is sung):

R. Today a light will shine on us,
because the Lord is born for us.

Wonderful God, the Prince of Peace. R.

The Father of the world to come. R.

The King whose reign will never end. R.

— *Luke 1:46-55 or Psalm 93*

COMMUNION Hebrews 13:8

Jesus Christ is the same today
as yesterday and for evermore.

Psalm 93 or Luke 1:46-55 or Colossians 1:12-20

THE EPIPHANY OF THE LORD

OPENING See Malachi 3:1; 1 Chronicles 19:12

Look now, our Ruler and Lord is coming,
heir to dominion and kingship and power!

— *Psalm 95:1-7 or Revelation 15:3-4
or Psalm 72:1-11*

COMMUNION See Matthew 2:2

We have seen his star in the east
and have come with gifts to worship the Lord.

— *Psalm 96*

THE BAPTISM OF THE LORD
(FIRST SUNDAY IN ORDINARY TIME)

OPENING See Matthew 3:16-17

When the Lord was baptised,
the heavens were torn apart
and the Spirit, like a dove,
came down upon the Lord;
and the Father spoke in thunder:
This is my Son,
the beloved, my delight.

Alternative (used only when the text is sung):

R. This is my Son,
the beloved, my delight.

When the Lord was baptised,
the heavens were torn apart
and the Father spoke in thunder. R.

When the Lord was baptised,
the Spirit, like a dove,
came down upon the Lord. R.

— *YEAR A: Psalm 68:5-6, 33-36*

YEARS B AND C: Psalm 29

COMMUNION John 1:32, 34

I have seen, said John,
and I have given witness:
This is the Son of God.

— *Ephesians 1:3-10*

or see 1 Timothy 3:16

or YEARS A AND B: Psalm 104:1-4, 27-30

SEASON OF LENT

ASH WEDNESDAY

OPENING See Wisdom 11:23-24, 26

O Lord our God, have mercy on us.
All creation to you is precious;
you disregard our sins and so convert us.

— *Psalm 56*

GIVING OF ASHES

ANTIPHON

One of the following antiphons may be sung before and after each verse or stanza of Psalm 51.

A See Joel 2:13

Fast in sackcloth and ashes
and cry to the God of mercy:
Forgive our sins, O Lord.

B Joel 2:17; Esther 13:17

Priests who serve the Lord
mourn within the temple:
Spare, O Lord, your people,
do not stifle our praise.

C Psalm 51:4

Lord, wash away our sin
and cleanse us from our guilt.

RESPONSORY

The following version of the responsory has been translated and arranged in such a way that it can be sung to the chant melody of the *Attende, Domine* (page 1152).

Response: Psalm 79:9

Lord, turn to us, we pray,
show us your mercy,
sinners in need of forgiveness.

See Baruch 3:2

1. Death may come upon us when we least expect it;
time may not allow leisure for repentance.
Now God invites us to amend our folly.

Response

2. In your mercy, Saviour, turn to us and free us;
glorify your name; Lord our God, redeem us,
or will your anger smoulder on for ever?

Response

SONG

The following song is an Alternative, metrical rhymed version of the Ash Wednesday antiphons and responsory. It is provided to accompany a prolonged giving of ashes. It is especially suitable in situations where there is no cantor or choir, since the melody would be repeated from one verse to the next and the whole assembly would be able to sing this hymn.

One of the following refrains is sung after each verse:

- A Spare your people, gracious Lord!
B Parce nobis, Domine.
C Libera nos, Domine.
1. Put on sackcloth, fast and mourn!
Marked with ashes, fit for scorn!
Cry until your hearts are torn!
 2. Young and old and newly-wed,
Turn to God again and shed
Pomp and fashion, every shred!
 3. Priests who serve the Lord, lament!
Cry aloud: O Lord, relent;
Pardon us when we repent!
 4. On this day the Lord intends
All of us to make amends,
Now, before the daylight ends.
 5. Death may take us unawares,
Busy with our own affairs,
Too preoccupied for prayers.
 6. God our Saviour, do not spurn
Sinners longing to return:
Must your wrath for ever burn?
 7. Knowing our excuse is lame,
Still we ask you, end our shame
For the glory of your name.

COMMUNION Psalm 1:2-3

Ponder day and night on the law of God
and yield a harvest when the time is ripe.

— *Psalm 1*

FIRST SUNDAY OF LENT

OPENING Psalm 91:15-16

He will call to me, and I shall answer
with freedom and honour and length of days.

— *Psalm 91*

COMMUNION Matthew 4:4

We do not live on bread alone
but on every word that God has spoken.

— *Psalm 19:8-15 or Psalm 119:105-112*

Or: Psalm 91:4

I trust in the Lord, my protector,
whose wings will shelter me.

— *Psalm 121 or Psalm 17*

SECOND SUNDAY OF LENT

OPENING Psalm 27:8-9

I long to see you face to face;
Lord, do not look away from me.

— *Psalm 27*

Or: Psalm 25:6, 3, 22

Remember, Lord, your mercies
to Israel in ages past,
and free us from all oppression.

— *Psalm 25*

COMMUNION Matthew 17:5

This is my Son,
the beloved, my delight;
listen to him.

— *Psalm 2:7-12 or Psalm 86:6-19*
or *Psalm 97:1-6, 11-12*

THIRD SUNDAY OF LENT

OPENING Psalm 25:15-16

My eyes are fixed on the Lord,
who plucks my feet from the snare.
Lord, I am poor and alone;
turn to me and have mercy.

— *Psalm 25:1-2, 15-22 or Psalm 57*

Or: Ezekiel 36:23-26

To show that I am holy,
I will bring you home from exile;
I will wash away your sins
and give you a new spirit.

— *Ezekiel 36:24-28 or Psalm 34*

COMMUNION YEAR A: John 4:13-14

Drink the water I shall give,
a spring of living water
welling up to eternal life.

— *Isaiah 12:1-6 or Isaiah 55:1-5 or Psalm 23*

Or: YEARS B AND C: Psalm 84:4-5

Sparrow and brooding dove
nest by your altars, Lord.
Blessed are those who dwell here
and praise your power for ever.

— *Psalm 84*

FOURTH SUNDAY OF LENT

OPENING See Isaiah 66:10-11

Rejoice, Jerusalem and all who love her;
mourners, rejoice and be consoled,
blissful as babies at the breast.

— *Psalm 33 or Isaiah 66:10-14
or Psalm 122*

COMMUNION YEAR A: See John 9:11

The Lord anointed my eyes;
I went and washed, I saw and I believed.

— *Psalm 27 or Psalm 51*

Or: YEAR B: Psalm 122:3-4

Jerusalem at last:
the city firmly built,
the common goal of pilgrims
who praise your name, O Lord.

— *Psalm 122*

Or: YEAR C: Luke 15:32

My son, be glad;
your dead brother has come to life,
the one who was lost is found.

— *Psalm 32*

FIFTH SUNDAY OF LENT

OPENING Psalm 43:1-2

My God, my strength, defend my cause
against the lies and deceit of the wicked,
and rescue me from all their cunning.

— *Psalm 43*

COMMUNION YEAR A: John 11:26

Live and believe in me,
and you will never die.

— *Psalm 116*

Or: YEAR B: John 12:24-25

Amen, I say to you:
Unless a grain of wheat
falls to the ground and dies,
it remains a single grain;
but if it dies,
it yields abundant fruit.

— *Psalm 25:1-14 or Psalm 126*

Or: Year C: John 8:10-11

Has no one condemned you?
No one, Lord.
Neither will I;
now sin no more.

— *Psalm 32*

PASSION SUNDAY (PALM SUNDAY)

One of the following sets of opening songs may be used, depending upon the circumstances.

OPENING I

The Passion Sunday antiphons have been arranged as a song with one refrain. The stanzas may also function individually as an antiphon to be sung with verses from a psalm, for example, stanza 2 with Psalm 24 and stanza 3 with Psalm 47. Stanzas 3 to 7 are based on the Latin antiphons in the *Missale Romanum* of 1570 and 1955. These provide additional stanzas to accompany a long procession.

Refrain:

Hosanna, Son of David,
Hosanna, King of Israel,
Hosanna in the highest.

1. The Hebrew children met him with olive-branches, singing:
Blest is he who comes in the name of the Lord.

Refrain

PROCESSIONAL ANTIOPHONS

Refrain

2. The Hebrew children scattered their garments on the road:
Blest is he who comes in the name of the Lord.

Refrain

3. Crowds streaming down the mountain began to praise the Lord for the wonders they had witnessed:
Glory, and peace on earth!

Refrain

4. With flowers and shimmering branches they acclaimed the Son of God; their songs of jubilation thundered across the skies.

Refrain

5. Our Saviour and Redeemer, the King of peace has come, the Lord of all the angels, yet riding on a donkey.

Refrain

6. Who was foretold by prophets and whom the Father sent; for whom the saints have waited since first the world began.

Refrain

7. With the angels and the children now let the faithful join, acclaiming our Redeemer, the conqueror of death.

Refrain

ANTIPHONS WITHIN THE CHURCH

8. When Christ our Saviour entered into the holy city, the children of the Hebrews foretold the resurrection.

Refrain

9. When Christ our Saviour entered into the holy city, the people heard the tidings and surged out to meet him.

Refrain

OPENING II

This antiphon is arranged as a song with refrain, with verses from Psalm 24:9-10.

1. Six days before the feast Christ reached the holy city, and children waving palms ran out and shouted welcome.

Refrain:

Hosanna in the highest.
Blest is he who comes,
so rich in mercy and love.

2. Lift up your heads, you gates, reach higher, ancient doors; let the King of glory enter.

Refrain

3. Who is this King of glory?
The Lord of heaven's might,
he is the King of glory.

Refrain

OPENING III

This is an adapted version of John Mason Neale's traditional translation of *Gloria, laus et honour*, published in 1854 in his *Hymnal Noted II*.

Refrain:

All glory, laud, and honour
To you, Redeemer, King!
To whom the lips of children
Made sweet hosannas ring.

1. You are the King of Israel
And David's royal son,
Now in the Lord's Name coming,
Our King and Blessed One.

Refrain

2. The company of angels
Are praising you on high,
And mortals joined with all things
Created, make reply.

Refrain

3. The people of the Hebrews
With palms before you went.
Our praise and prayers and anthems
Before you we present.

Refrain

4. To you before your Passion
They sang their hymns of praise.
To you, now high exalted,
Our melody we raise.

Refrain

9. Their praises you accepted;
Accept the prayers we bring,
Great source of love and goodness,
Our Saviour and our King.

Refrain

COMMUNION Matthew 26:42

If I must drink this cup
and it may not pass by,
Father, your will be done.

— *Psalm 116 or Psalm 40:7-12 or Psalm 42*

THE CHRISM MASS

OPENING Revelation 1:6

Jesus Christ has made us a kingdom,
priests to serve his God and Father.
Glory and power to him for ever. Amen.

— *Psalm 99 or Revelation 4:11;5:9, 10, 12
or Colossians 1:12-20*

Or: See Ephesians 1:13-14

We are sealed with the promised Holy Spirit,
to the praise and glory of God.

— *Ephesians 1:3-10 or Psalm 72:12-19
or Isaiah 6:1-4*

PRESENTATION OF THE OILS AND OF THE BREAD AND WINE

Refrain:

O Redeemer and Messiah,
listen to our song of praise!

Or:

Kyrie, eleison

1. In the yard of olive presses
Christ endured his agony;
Now the Church rejoicing blesses
Oil to serve his mystery.

Refrain

2. Once anointed by the Spirit,
He, the Lord, has never ceased,
In the light that saints inherit,
To be prophet, king, and priest.

Refrain

3. So the farmer's work has flourished,
And the orchard yields its fruit,
For the life of grace is nourished
By the ancient olive-root.

Refrain

4. First, the oil marks catechumens
Grafted into Christ the Lord;
Then, baptismal grace illuminates
All whose life has been restored.

Refrain

5. Next, the Lord by confirmation
Seals us in the Paraclete,
With a charge to all creation
Till his kingdom is complete.

Refrain

6. Lastly, weakness or diseases
Need the strength of Christ within:
Then anointing soothes and eases
And removes the scars of sin.

Refrain

7. Praise be given to the Father,
Praise be given through the Son,
Praise be given in the Spirit,
One in Three and Three in One.

Refrain

COMMUNION Psalm 89:2

Lord, I will sing your love for ever,
your faithfulness from age to age.

— *Psalm 89:1-19*

Or: Psalm 23:5b

You anoint my head with oil;
my cup is overflowing.

— *Psalm 23*

EASTER TRIDUUM

HOLY THURSDAY

Evening Mass of the Lord's Supper

OPENING See Galatians 6:14

We should glory in the cross
of our Lord Jesus Christ,
in whom is our resurrection,
our salvation and our life.

— *Psalm 67*

WASHING OF FEET

During the washing of the feet, one of the following antiphons may be sung before and after each verse as provided in Sets 1, 2, or 3, or the metrical version may be sung.

A John 13:34

I give a new commandment:
love one another
as I have loved you.

B 1 Corinthians 13:13

Faith, hope, and love,
let these endure among you;
and the greatest of these is love.

C John 13:34

Love one another, as I have loved you.

SET 1

1. This is the example Jesus gave us:
he rose from table, took a basin of water
and began to wash his disciples' feet.

Antiphon See John 13:4, 5, 15

2. When he came and knelt before Simon Peter,
the apostle said: It cannot be fitting
that you, the Lord, should wash my feet.

Antiphon John 13:6

3. If I do not wash your feet, said Jesus,
there is no sharing of life between us;
later you will understand.

Antiphon See John 13:7, 8

4. If this is how I, the Master, serve you,
then how much more should you serve
each other
by washing your fellow disciples' feet?

Antiphon See John 13:14

5. All will know you as my disciples:
by the love you have for one another.
I leave with you this new command.

Antiphon John 13:35

SET 2

1. The Lord rose from the table
and began to wash their feet.

Antiphon

2. But Simon Peter said:
You, Lord, washing my feet?

Antiphon

3. Unless I do, said Jesus,
you cannot share with me.

Antiphon

4. You do not understand,
but afterwards you will.

Antiphon

5. Now I, your Lord and Master,
have set you this example.

Antiphon

6. Then how much more should you
wash one another's feet.

Antiphon

7. This is my new commandment:
love as I have loved you.

Antiphon

8. Your love will show the world
that you are my disciples.

Antiphon

9. Now faith and hope and love
should all remain in you.

Antiphon

10. But out of these three gifts
the greatest gift is love.

Antiphon

SET 3

METRICAL VERSION

1. Jesus rose from the supper,
put water in a basin,
and washed the disciples' feet.

Antiphon
2. Lord, do you wash me too?
Peter protested:
Never will you wash my feet!

Antiphon
3. If you will not let me wash you,
as have these others,
you cannot share my life.

Antiphon
4. Wash, O Lord, my feet,
my hands, my head,
and make me clean all over.

Antiphon
5. You question now the reason
for what I am doing,
but later you will know.

Antiphon
6. As I, your Lord and Master,
have washed your feet,
so you must wash each other.

Antiphon
7. I give a new commandment:
love one another;
love as I have loved you.

Antiphon
8. Wash one another's feet
and prove to all
that you are my disciples.

Antiphon
9. This example Jesus left us
on the eve of his death,
so great was his love for us.

Antiphon

This metrical version is provided, so that the antiphon can be sung to a hymn tune by the entire assembly, if there is no cantor.

1. Christ heard the Twelve disputing
About the highest seat;
He took a bowl of water,
And knelt to wash their feet.
2. He said to Simon Peter:
Hereafter you will see
That if I do not wash you,
You cannot share with me.
3. I set you an example
Of what you ought to do,
Since I, your Lord and Master,
Have washed your feet for you.
4. By this the world shall know you
As followers of mine:
Your love for one another
Shall be the mark and sign.
5. I give a new commandment
To those I choose and send:
That you should love each other
As I have, to the end.
6. So faith and hope and loving
Remain when all is past;
But of the three great virtues
The greatest is the last.

PRESENTATION OF THE GIFTS

UBI CARITAS (sung to the plainsong melody; music, page 1153)

Refrain:

Where true charity and love are present, God is present there.

1. Since the love of Jesus Christ has brought us *
together here,
we should now be filled with joy, exulting *
in Christ our Lord.
Let us approach with awe and trembling *
the living God,
and let us truly love each other *
as Christ has shown us.

Refrain

2. Since the love of Jesus Christ has brought us *
 together here,
 we should all be truly one in spirit *
 and mind and heart.
 This is no place for spiteful factions *
 or rivalries;
 instead, our holy God and Saviour *
 must dwell among us.
- Refrain
3. Then in company with all the blessed *
 in Paradise,
 we shall see you face to face in glory, *
 O Christ our God,
 where there is joy past understanding *
 unmarred by sin,
 and with the Father and the Spirit *
 you reign for ever. Amen.

COMMUNION 1 Corinthians 11:24-25

This is my body, given for you;
 this cup, says the Lord,
 is the new covenant in my blood.
 Whenever you drink it,
 do this in memory of me.

Alternative (used only when the text is sung):

This is my body given for you,
 this is my blood poured out for you;
 do this to remember me.

— *Psalm 23 or Psalm 116*

TRANSFER OF THE BLESSED SACRAMENT

PANGE, LINGUA (sung to the plainsong melody or
 another suitable melody; music, page 1154)

1. Sing, my tongue, in exaltation
 Of the body sacrificed
 And in glad commemoration
 Of the blood so highly priced,
 Shed to ransom all creation
 By our King and Saviour, Christ.
2. Word incarnate to restore us
 Of the Virgin full of grace,
 Born to us and given for us
 At a certain time and place,
 He had sown the word before us,
 Dwelling with us face to face.
3. Then, the night before his passion,
 Christ, his work on earth complete,
 Ate the Pasch in Hebrew fashion,
 Washed the twelve disciples' feet,
 And in perfect consummation
 Gave himself to take and eat.
4. Senses merely see the token;
 Faith can grasp the truth instead:
 By the word the Word has spoken
 Elements of wine and bread
 Are the body to be broken
 And the blood that Christ would shed.
5. Secret past imagination,
 Dazzling and compelling awe:
 Sacrament and celebration
 Richer than the ancient law;
 Faith can see by revelation
 More than senses ever saw.
6. Wisdom, power, and adoration
 To the blessed Trinity
 For redemption and salvation
 Through the paschal mystery,
 Now, in every generation,
 And for all eternity. Amen.

GOOD FRIDAY
Celebration of the Lord's Passion

VENERATION OF THE CROSS

During the veneration of the cross one of the following may be sung.

CRUCEM TUAM

Antiphon:

We glorify your cross
and praise your resurrection,
for by this holy wood
joy came to the world.

1. Favour and bless us, Lord.
Let your face shine on us,
revealing your way to all peoples,
your goodness the world over.

Antiphon

2. Let nations sing your praise,
every nation on earth.

Antiphon

3. The world will shout for joy,
for you rule the planet with justice.
In fairness you govern the nations
and guide the peoples of earth.

Antiphon

4. Let the nations sing your praise,
every nation on earth.

Antiphon

REPROACHES I

My people, what have I done to you?
How have I offended you? Answer me!

I led you out of Egypt, from slavery to freedom,
but you led your Saviour to the cross.

My people, what have I done to you?
How have I offended you? Answer me!

Holy is God!
Holy and strong!
Holy immortal One,
have mercy on us!

For forty years I led you safely through the desert.
I fed you with manna from heaven
and brought you to a land of plenty;
but you led your Saviour to the cross.

Holy is God! ...

What more could I have done for you?
I planted you as my fairest vine,
but you yielded only bitterness:
when I was thirsty you gave me vinegar to drink,
and you pierced your Saviour with a lance.

Holy is God! ...

REPROACHES II

For your sake I scourged your captors and their
firstborn sons,
but you brought your scourges down on me.
My people, what have I done to you?
How have I offended you? Answer me!

I led you from slavery to freedom
and drowned your captors in the sea,
but you handed me over to your high priests.
My people,...

I opened the sea before you,
but you opened my side with a spear.
My people,...

I led you on your way in a pillar of cloud,
but you led me to Pilate's court.
My people,...

I bore you up with manna in the desert,
but you struck me down and scourged me.
My people,...

I gave you saving water from the rock,
but you gave me gall and vinegar to drink.
My people,...

For you I struck down the kings of Canaan,
but you struck my head with a reed.
My people ...

I gave you a royal sceptre,
but you gave me a crown of thorns.
My people,...

I raised you to the height of majesty,
but you have raised me high on a cross.
My people,...

The following refrain may be repeated before and after each verse.

Holy Cross that saints rely on,
Noble tree beyond compare!

1. Holy Cross that saints rely on,
Noble tree beyond compare!
Never was there such a scion,
Never leaf or flower so rare.
Lovely timber, lovely iron,
Lovely burden that they bear!
2. Sing, my tongue, in exultation
Of our banner and device!
Make a solemn proclamation
Of a triumph and its price:
How the Saviour of creation
Conquered by his sacrifice!
3. For, when Adam first offended,
Eating that forbidden fruit,
Not all hopes of glory ended
With the serpent at the root:
Broken nature would be mended
By a second tree and shoot.
4. Thus the tempter was outwitted
By a wisdom deeper still:
Remedy and ailment fitted,
Means to cure and means to kill.
That the world might be acquitted,
Christ would do his Father's will.
5. So he came, the long-expected,
Not in glory, not to reign;
Only born to be rejected,
Choosing hunger, toil, and pain,
Till the gallows was erected
And the Paschal Lamb was slain.
6. No disgrace was too abhorrent:
Nailed and mocked and parched he died;
Blood and water, double warrant,
Issue from his wounded side,
Washing in a mighty torrent
Earth and stars and ocean-tide.
7. Lofty timber, smooth your roughness,
Flex your boughs for blossoming;
Let your fibres lose their toughness,
Gently let your tendrils cling;
Lay aside your native gruffness,
Clasp the body of your King!
8. Only tree to be anointed,
With the blood of Christ embossed,
You alone have been appointed
Balance-beam to weigh the cost
Of a universe disjointed,
Pilot for the tempest-tossed.
9. Wisdom, power, and adoration
To the blessed Trinity
For redemption and salvation
Through the paschal mystery,
Now, in every generation,
And for all eternity. Amen.

SEASON OF EASTER

EASTER SUNDAY

THE EASTER VIGIL

COMMUNION 1 Corinthians 5:7-8

Christ our Pasch is sacrificed, alleluia.
Unleavened bread should be our feast, alleluia,
bread of truth and purity, alleluia.

— *Psalm 66:1-12*
or *Psalm 118:1-5, 13-17, 24-29*

EASTER DAY

OPENING Psalm 139:18, 5-6

I have risen, I am with you once more, [alleluia].
O God, you laid your hand upon me, [alleluia].
How marvellous your wisdom, alleluia!

— *Psalm 139:1-18, 23-24*

Or: Luke 24:34; see Revelation 1:6

The Lord has truly risen, alleluia.
Glory and power to him
for ever and ever. Amen. Alleluia.

— *Psalm 98*

COMMUNION 1 Corinthians 5:7-8

Christ our Pasch is sacrificed, alleluia.
Unleavened bread should be our feast, alleluia,
bread of truth and purity, alleluia.

— *Psalm 66:1-12*
or *Psalm 118:1-5, 13-17, 24-29*

OCTAVE OF EASTER, MONDAY

OPENING Exodus 13:5, 9

The Lord has settled you
in a land of milk and honey;
keep the law of God
always on your lips, alleluia.

— *Psalm 105:1-6, 36-45*

Or: Unidentified

The Lord has risen from the dead,
as he had promised.
Let all the world shout for joy,
for he rules for ever, alleluia.

— *Psalm 99*

COMMUNION Romans 6:9

Risen from the dead,
Christ cannot die again;
no longer can death
have power over him, alleluia.

— *Psalm 118*

OCTAVE OF EASTER, TUESDAY

OPENING See Sirach 15:3-4

The water of wisdom is theirs to drink;
wisdom shall be their strength and stay
and raise them up for ever, alleluia.

— *Psalm 105:1-2, 36-45*
or *Sirach 14:20; 15:3-5a, 6b*

COMMUNION Colossians 3:1-2

Since you have risen together with Christ,
seek and savour what is above,
where Christ sits at the right hand of God, alleluia.

— *Psalm 63:2-9 or Psalm 105:1-11, 43-45*

OCTAVE OF EASTER, WEDNESDAY

OPENING See Matthew 25:34

Come, my Father has blessed you;
come and possess the kingdom
prepared for you since the world began, alleluia.

— *Psalm 96*

COMMUNION Luke 24:35

The disciples knew the Lord Jesus
in the breaking of the bread, alleluia.

— *Psalm 16 or Psalm 23*

OCTAVE OF EASTER, THURSDAY

OPENING Wisdom 10:20-21

Israel praised your mighty arm;
your wisdom opened mouths that were mute
and gave fluent tongues to children, alleluia.

— *Psalm 98*

COMMUNION 1 Peter 2:9

You are a people set apart;
sing the praises of God who called you
from darkness to wonderful light, alleluia.

— *Psalm 105:1-6, 42-45*
or Revelation 4:11; 5:9, 10, 12

OCTAVE OF EASTER, FRIDAY

OPENING Psalm 78:53

Pharaoh's army sank in the sea,
but led by the Lord, we crossed to safety, alleluia.

— *Psalm 78:1-3, 12-16 or Wisdom 10:17-21*
or Psalm 136:10-22

COMMUNION See John 21:12-13

Come and break your fast,
Jesus said to his disciples.
Then taking the bread,
he gave it to them, alleluia.

— *Psalm 78:1-4, 23-27*
or Wisdom 16:20-21, 26; 17:1a

OCTAVE OF EASTER, SATURDAY

OPENING Psalm 105:43

The Lord led Israel out in joy,
the chosen people in exultation, alleluia.

— *Psalm 136:1-3, 10-22*
or Psalm 105:1-2, 36-45

COMMUNION Galatians 3:27

You have put on Christ,
in him you have been baptised, alleluia.

— *Psalm 96 or Ezekiel 36:24-28*
or Psalm 105:1-11, 43-45

SECOND SUNDAY OF EASTER

OPENING 1 Peter 2:2

Like newborn children,
long for milk, milk of the spirit,
and thrive in Christ, alleluia.

— *Psalm 81:2-8, 17 or Isaiah 66:10-14a*

Or: 4 Ezra 2:36-37

Rejoice in your glory, give thanks to God,
for you are called to the kingdom of heaven,
alleluia.

— *Psalm 114 or Psalm 97*

COMMUNION See John 20:27

The nails were here; reach out and feel.
Thomas, believe and no longer doubt, alleluia.

— *Psalm 30 or Psalm 34:1-11, 18-21*

THIRD SUNDAY OF EASTER

OPENING Psalm 66:1-2

All the world, rejoice in songs of praise,
exalt the glorious name of God, alleluia.

— *Psalm 66*

COMMUNION YEAR A: Luke 24:35

The disciples knew the Lord Jesus
in the breaking of the bread, alleluia.

— *Psalm 23 or Psalm 104:10-15, 27-29, 33-34
or Psalm 145: 1-4, 15-21*

Or: Year B: Luke 24:46-47

Christ had to suffer and rise again,
and in his name we preach throughout the world:
Repent, and your sins will be forgiven, alleluia.

— *Psalm 96*

Or: YEAR C: See John 21:12-13

Come and break your fast,
Jesus said to his disciples.
Then taking the bread,
he gave it to them, alleluia.

— *Psalm 78:1-4, 23-27 or Wisdom 16:20-21, 26; 17:1a*

FOURTH SUNDAY OF EASTER

OPENING Psalm 33:5-6

The earth is charged with the love of the Lord;
by the word of the Lord the heavens were made,
alleluia.

— *Psalm 33*

COMMUNION Unidentified

The Good Shepherd died for the flock
and gave his life for the sheep,
but now he has risen again, alleluia.

— *YEAR A: Psalm 78:52-55, 70-72*

or Revelation 4:11; 5:9, 10, 12

YEARS B AND C: Psalm 23

FIFTH SUNDAY OF EASTER

OPENING Psalm 98:1-2

Sing a new song to the Lord,
whose saving deeds amaze the world, alleluia.

— *Psalm 98*

COMMUNION John 15:1, 5

I am the vine and you are the branches;
if you live in me and I in you,
then you will bear much fruit, alleluia.

— *Psalm 80:2, 9-16, 20*

SIXTH SUNDAY OF EASTER

OPENING See Isaiah 48:20

Proclaim aloud with joy,
shout to the ends of the earth:
the Lord has freed his people, alleluia.

— *YEAR A: Psalm 98; YEARS B AND C: Psalm 66*

COMMUNION John 14:15-16

If you love me, your Lord,
then do as I command,
and I will ask the Father
to send another Paraclete
to stay with you for ever, alleluia.

— *Psalm 25:1-14*

THE ASCENSION OF THE LORD

OPENING Acts 1:11

You Galileans,
why gaze up at the skies?
As Christ ascended,
so he will come again, alleluia.

— *Psalm 68:2-5, 19-21; 33-36 or Psalm 96*

COMMUNION Matthew 28:20

I, the Lord, am with you always
until the world shall end, alleluia.

— *Psalm 34 or Psalm 46*

SEVENTH SUNDAY OF EASTER

OPENING Psalm 27:7-9

Listen, Lord, when I cry to you;
O let me see you face to face.
Lord, do not look away from me, alleluia.

— *Psalm 27:1, 7-14*

COMMUNION John 17:22

Father, I pray,
let them be one
as we are one, alleluia.

— *Psalm 122 or Jeremiah 31:10-14*

PENTECOST SUNDAY

VIGIL MASS

OPENING See Romans 5:5; 8:11

The love of God streams into our hearts
through the Spirit of God who dwells within us,
alleluia.

— *Psalm 103 or Psalm 63:1-9*

COMMUNION John 7:37

On the last day of the festival
Jesus stood in the temple and cried:
If you are thirsty, come to me and drink, alleluia.

— *Psalm 34 or Psalm 43*

MASS DURING THE DAY

OPENING Wisdom 1:7

The Spirit of the Lord fills the world,
holds all things together,
knows every thought, alleluia.

— *Psalm 68:2-7, 33-36 or Judith 16:2-3a, 13-15*

Or: See Romans 5:5; 8:11

The love of God streams into our hearts
through the Spirit of God who dwells within us,
alleluia.

— *Psalm 16:7-11 or Psalm 103*

COMMUNION Acts 2:4, 11

They were all filled with the Holy Spirit
and began to speak of the marvels of God, alleluia.

— *Psalm 111 or Psalm 68:2-9, 20-21, 36*

ORDINARY TIME

SECOND SUNDAY IN ORDINARY TIME

OPENING Psalm 66:4

Let all the earth adore and praise you
and sing to your name, O God Most High.

— *Psalm 66*

COMMUNION See Psalm 23:5

You spread a feast before me,
with a brimming cup to gladden my heart.

— *Psalm 23*

Or: 1 John 4:16

We know and we believe
in the love of God for us.

— *Psalm 146 or Psalm 103*

THIRD SUNDAY IN ORDINARY TIME

OPENING Psalm 96:1, 6

Sing to the Lord a new song;
all the earth, sing to the Lord,
the Lord whose palace is power and splendour,
the Lord whose Temple is glory and praise.

— *Psalm 96*

COMMUNION Psalm 34:6

Turn to the Lord, shine with light,
and you will never blush for shame.

— *Psalm 34*

Or: John 8:12

I am the light of the world;
follow me, says the Lord.
You will not walk in darkness
but have the light of life.

— *YEAR A: Psalm 36:6-10 or Psalm 112*

YEARS B AND C: Psalm 27

FOURTH SUNDAY IN ORDINARY TIME

OPENING Psalm 106:47

Save us, O Lord our God,
and gather us from the nations
to sound your name abroad
and glory in your praise.

— *Sirach 36:1-7, 13, 16-22 or Psalm 122*

COMMUNION Psalm 31:17-18

Shine out, O Lord, and let me see you;
save me, the servant you love.
I call upon you, preserve me from shame.

— *Psalm 31:2-9, 15-16a*

Or: Matthew 5:3-4

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are the gentle,
for they shall inherit the earth.

— *Psalm 37:1-11 or Psalm 146*

FIFTH SUNDAY IN ORDINARY TIME

OPENING Psalm 95:6-7

Come, bow down and worship,
kneel to the Lord our maker,
for the Lord alone is our God.

— *Psalm 95*

COMMUNION Psalm 107:8-9

Praise the love of God,
the wonders of the Lord,
who satisfies the hungry
and feeds the starving soul.

— *Psalm 107:1-9 or Psalm 146*

Or: Matthew 5:5-6

Blessed are those who mourn,
for they shall be consoled.
Blessed are those who hunger and thirst for justice,
for they shall have their fill.

— *Psalm 126 or Isaiah 49:7-13*

SIXTH SUNDAY IN ORDINARY TIME

OPENING Psalm 31:3-4

My rock of refuge, Lord, my stronghold,
O lead and guide me, be true to your name.

— *Psalm 31:1-9 or Psalm 18:2-7, 17-20
or Psalm 28*

COMMUNION Psalm 78:29-30

They ate and they were filled;
the Lord gave what they longed for,
God satisfied their hunger.

— *Psalm 78:1-4, 23-28*

Or: John 3:16

God so loved the world
as to give his only Son,
that all who believe in him
might have eternal life.

— *Psalm 103*

SEVENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 13:6

I trust in your mercy, Lord,
and rejoice that you have saved me.
Let me sing a song
of your goodness, Lord Most High.

— *Psalm 13 or Psalm 40:2-12*

COMMUNION Psalm 9:2-3

With all my heart I praise you,
telling of all your wonders,
singing a joyful song to you,
the Lord Most High.

— *Psalm 9:2-3, 8-13*

Or: John 11:27

Lord, I have learned to believe
that you are the Christ,
Son of the living God,
who have come into the world.

— *Psalm 23 or Psalm 119:33-40*

EIGHTH SUNDAY IN ORDINARY TIME

OPENING Psalm 18:19-20

The Lord, my strength and saviour,
has led me out to freedom,
for the Lord delights in me.

— *Psalm 18:2-7, 17-20*

COMMUNION Psalm 13:6

I will sing, O Lord, of your goodness to me,
sing to the name of the Lord Most High.

— *Psalm 13 or Psalm 33*

Or: Matthew 28:20

I, the Lord, am with you always
until the world shall end.

— *Psalm 34*

NINTH SUNDAY IN ORDINARY TIME

OPENING Psalm 25:16, 18

Lord, I am poor and alone;
turn to me and have mercy.
Look on my toil and shame
and pardon all my sins.

— *Psalm 25*

COMMUNION Psalm 17:6

Lord, you always answer my prayer;
turn and hear me now.

— *Psalm 17*

Or: Mark 11:23-24

Amen, says the Lord:
Whatever you pray for,
believe it is yours,
and so it will be.

— *Psalm 61 or Psalm 86*

TENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 27:1-2

My light and strength are the Lord;
whom shall I fear?
The Lord defends my life;
what shall I dread?
Those who plot against me
only defeat themselves.

— *Psalm 27*

COMMUNION Psalm 18:3

My fortress and my refuge,
my saviour and my shield,
the Lord my God.

— *Psalm 18:2-7, 17-20 or Psalm 63:2-9*

Or: 1 John 4:16

God is love;
if we abide in love,
we abide in God
and God in us.

— *Psalm 103*

ELEVENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 27:7, 9

Listen, Lord, when I cry to you;
do not abandon, do not desert me,
but stay beside me, O God my Saviour.

— *Psalm 27 or Psalm 28*

COMMUNION Psalm 27:4

One thing I ask the Lord,
one thing I desire:
to dwell in the house of the Lord
all the days of my life.

— *Psalm 84 or Psalm 27*

Or: John 17:11

Holy Father, keep in your name
those you have given me, says the Lord,
so they shall be one as we are one.

— *Psalm 122 or Psalm 133 or Jeremiah 31:10-14*

TWELFTH SUNDAY IN ORDINARY TIME

OPENING Psalm 28:8-9

Lord, the strength of your people,
refuge of your Anointed,
save and bless your children
and be our Shepherd for ever.

— *Psalm 28*

COMMUNION Psalm 145:15

The eyes of all look to you, O Lord;
you give them their food in due time.

— *Psalm 145*

Or: John 10:11, 15

I am the Good Shepherd,
and for my sheep I give my life.

— *Psalm 23 or Psalm 78:52-55, 70-72*

THIRTEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 47:2

All you nations, clap your hands;
shout to God with a cry of joy!

— *Psalm 47*

COMMUNION Psalm 103:1

Bless the Lord, my soul;
and all that is within me,
bless his holy name!

— *Psalm 103*

Or: John 17:20-21

Father, for them I pray,
for them to be one in us,
and so for the world to believe
that I was sent by you.

— *Psalm 122 or Psalm 133 or Jeremiah 31:10-14*

FOURTEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 48:10-11

Within your temple we ponder your mercy;
throughout the world your name resounds.
Throughout the world let your praise be heard:
your right hand is full of justice.

— *Psalm 48*

COMMUNION Psalm 34:9

O taste and see how gracious the Lord is;
blessed are all whose trust is in God.

— *Psalm 34*

Or: Matthew 11:28

Come to me, all who toil under burdens;
I will refresh you, says the Lord.

— *Psalm 40:1-12 or Psalm 25 or Psalm 131*

FIFTEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 17:15

The just will see you face to face;
to gaze on your glory will be my delight.

— *Psalm 24*

COMMUNION Psalm 84:4-5

Sparrow and brooding dove
nest by your altars, Lord.
Blessed are those who dwell here
and praise your power for ever.

— *Psalm 84*

Or: John 6:57

If you eat my flesh and drink my blood,
you abide in me and I in you.

— *Psalm 23 or Wisdom 16:20-21, 26; 17:1a
or Psalm 19:8-14*

SIXTEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 54:6, 8

Lord, you uphold and protect me;
gladly I offer you sacrifice
and praise your name for its goodness.

— *Psalm 54 or Psalm 18:2-7, 17-20*

COMMUNION Psalm 111:4-5

You are gracious, Lord, and loving;
you recall your ancient wonders
with a feast for all who revere you.

— *Psalm 111*

Or: Revelation 3:20

I stand at the door and knock.
Listen and open for me to come in,
and we shall feast together.

— *Psalm 34 or Sirach 14:20; 15:3-5a, 6b or Psalm 23*

SEVENTEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 68:6-7, 36

God in his holy place
gives us power and strength
and a dwelling where the lonely
can live as one in spirit.

— *Psalm 68:5-7, 33-36 or Psalm 29*

COMMUNION Psalm 103:2

Bless the Lord, my soul;
do not forget God's many gifts.

— *Psalm 103*

Or: Matthew 5:7-8

Blessed are the merciful,
for they shall have mercy.
Blessed are the clean of heart,
for they shall see God.

— *Psalm 103 or Psalm 73:1, 24-28*

EIGHTEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 70:2, 6

O God, come to my aid;
O Lord, make haste to help me.
Deliver me and sustain me;
Lord, do not delay.

— *Psalm 70*

COMMUNION Wisdom 16:20

You have given us bread from heaven,
whose taste is sheer delight.

— *Wisdom 16:20-21, 26; 17:1a
or Psalm 78:1-4, 23-29*

Or: John 6:35

I am the bread of life, says the Lord.
Come to me and never hunger,
believe in me and never thirst.

— *Psalm 36:6-10 or Psalm 42 or Psalm 63:2-9*

NINETEENTH SUNDAY IN ORDINARY TIME

OPENING Psalm 74:20, 19, 22, 23

Remember, Lord, your covenant;
do not for ever desert your poor.
Arise, O Lord, and defend your cause;
do not forget us when we cry to you.

— *Psalm 74:12-23 or Psalm 80*

COMMUNION Psalm 147:12, 14

Jerusalem, praise the Lord,
who feeds you with the finest wheat.

— *Psalm 147:12-20*

Or: John 6:52

The bread that I shall give, says the Lord,
is my flesh for the life of the world.

— *Psalm 111*

TWENTIETH SUNDAY IN ORDINARY TIME

OPENING Psalm 84:10-11

Look down, O God, and shield us,
remember your Anointed.
One day within your courts
is worth a thousand elsewhere.

— *Psalm 84*

COMMUNION Psalm 130:7

With the Lord there is mercy
and redemption running over.

— *Psalm 130*

Or: John 6:51-52

I am the living bread from heaven.
If you eat this bread, says the Lord,
you will live for ever.

— *Sirach 14:20; 15:3-5a, 6b or Psalm 23
or Psalm 36:6-10*

TWENTY-FIRST SUNDAY IN ORDINARY TIME

OPENING Psalm 86:1-3

Turn toward me and listen, Lord;
save your servant who trusts in you.
Have mercy on me, O Lord my God;
all day long I cry to you.

— *Psalm 86:1-10*

COMMUNION Psalm 104:13-15

Earth is full of your gift from heaven:
bread to strengthen, wine to cheer us.

— *Psalm 104:1-2a, 13-15, 27-34*

Or: John 6:54

If you eat my flesh and drink my blood,
you have eternal life, says the Lord,
and I will raise you up on the last day.

— *Psalm 104:1-2a, 13-15, 27-34*

TWENTY-SECOND SUNDAY IN ORDINARY TIME

OPENING Psalm 86:3, 5

Have mercy on me, O Lord my God;
all day long I cry to you.
You are kind and forgiving, Lord,
and rich in mercy to all who ask.

— *Psalm 86:1-10 or Psalm 51*

COMMUNION Psalm 31:19

What great delight you give us, O Lord,
what hidden treasures to those who fear you!

— *Psalm 31:20-25 or Psalm 145*

Or: Matthew 5:9-10

Blessed are those who strive for peace,
for they shall be called the children of God.
Blessed are those who are persecuted for justice,
for they possess the kingdom of heaven.

— *Psalm 146 or Isaiah 66:10-14a
or Psalm 34:2-5, 8-9, 12-15*

TWENTY-THIRD SUNDAY IN ORDINARY TIME

OPENING Psalm 119:137, 124

Lord, you are just and your judgements true.
I am your servant; judge me with mercy.

— *Psalm 119:145-152*

COMMUNION Psalm 42:2-3

My soul longs for you, my God,
as a deer longs for flowing streams;
my soul thirsts for the living God.

— *Psalm 42 or Psalm 63:2-9*

Or: John 8:12

I am the light of the world;
follow me, says the Lord.
You will not walk in darkness
but have the light of life.

— *Psalm 27 or Psalm 36:6-10*

TWENTY-FOURTH SUNDAY IN ORDINARY TIME

OPENING See Sirach 36:18

Give peace, O Lord, to your faithful
and vindicate your prophets.
Hear the prayer of your servant,
of Israel, your people.

— *Sirach 36:1-7, 13, 16-22 or Psalm 122*

COMMUNION Psalm 36:8

O God, how precious your mercy!
Beneath your wings we are safe.

— *Psalm 36:6-10 or Psalm 91*

Or: See 1 Corinthians 10:16

The cup we bless
is a sharing in the blood of Christ;
the bread we break
is a sharing in the body of Christ.

— *Psalm 116 or Psalm 104:1-2a, 13-15, 27-34*

TWENTY-FIFTH SUNDAY IN ORDINARY TIME

OPENING Unidentified

I am your Saviour, my people;
whatever sorrow you may suffer,
I will answer when you call upon me,
and I will be your Lord for ever.

— *Psalm 37:27-40 or Sirach 36:1-7, 13, 16-22
or Psalm 56*

COMMUNION Psalm 119:4-5

Lord, you charge us to cherish your law;
keep me faithful to your commands.

— *Psalm 119:1-8, 103-106 or Psalm 19:8-15*

Or: John 10:14

I am the Good Shepherd;
I know my sheep and mine know me.

— *Psalm 23*

TWENTY-SIXTH SUNDAY IN ORDINARY TIME

OPENING Daniel 3:31, 29, 30, 43, 42

All you have done was justified,
for we had sinned and disobeyed you.
But, Lord, give glory to your name;
show us your infinite mercy.

— *Psalm 130 or Psalm 90*

COMMUNION Psalm 119:49-50

Remember, Lord,
the word you gave your servant:
my hope and consolation
in all my sorrow.

— *Psalm 119:1-2, 49-52, 73-80 or Psalm 42*

Or: 1 John 3:16

We know God's love in this:
that Christ laid down his life for us.
So we too should give our lives
for one another.

— *Psalm 119:1-8, 103-106 or 1 Peter 2:21-24
or Philippians 2:6-11*

TWENTY-SEVENTH SUNDAY IN ORDINARY TIME

OPENING Esther 13:9, 10-11

All creation obeys your power,
and nothing can resist your will;
heaven and earth and the starry vault,
you created and govern them all.

— *Psalm 8 or Judith 16:2-3a, 13-15
or Psalm 119:1-16*

COMMUNION Lamentations 3:25

How gracious is the Lord,
for whom we long and hope!

— *Psalm 103 or Psalm 86*

Or: See 1 Corinthians 10:17

Though we are many,
we are one bread, one body;
there is one loaf, one cup
for all to share.

— *Jeremiah 31:10-14 or Psalm 122*

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

OPENING Psalm 130:3-4

If you lay bare our guilt,
who could endure it?
But you are full of mercy,
Lord God of Israel.

— *Psalm 130 or Psalm 90*

COMMUNION Psalm 34:11

The rich may pine and starve,
not those who seek the Lord.

— *Psalm 34 or Psalm 25*

Or: 1 John 3:2

When the Lord appears,
we shall be like him;
we shall see him as he is.

— *Psalm 27:1, 7-14 or Psalm 84 or Psalm 63:2-9*

TWENTY-NINTH SUNDAY IN ORDINARY TIME

OPENING Psalm 17:6, 8

Lord, you always answer my prayer;
turn and hear me now.
Keep me, the apple of your eye;
overshadow me with your wings.

— *Psalm 17 or Psalm 61:2-6*

COMMUNION Psalm 33:18-19

The eyes of the Lord
watch over the faithful;
we shall be snatched from death
and fed in time of famine.

— *Psalm 33:1-5, 13-15, 18-22*

Or: Mark 10:45

The Son of Man has come
to give his life in ransom for many.

— *Revelation 4:11; 5:9, 10, 12 or Psalm 40:7-12*

THIRTIETH SUNDAY IN ORDINARY TIME

OPENING Psalm 105:3-4

Rejoice, and long for the Lord.
Long for the Lord, your strength,
long for the sight of God.

— *Psalm 105:1-11, 43-45 or Psalm 63:2-9*

COMMUNION Psalm 20:6

We rejoice in you, our Saviour,
and boast in the name of the Lord our God.

— *Psalm 20 or Psalm 98 or Psalm 22:23-32*

Or: Ephesians 5:2

Christ loves us;
for us he gave himself,
a fragrant sacrifice to God.

— *Revelation 4:11; 5:9, 10, 12 or Philippians 2:6-11
or Psalm 40:7-12*

THIRTY-FIRST SUNDAY IN ORDINARY TIME

OPENING PSALM 38:22-23

Do not abandon me, O Lord my God.
Come swiftly, do not leave me, Lord my Saviour.

— *Psalm 38 or Psalm 27:7-14*

COMMUNION Psalm 16:11

Show me the way to life;
let me rejoice before you
and see you face to face.

— *Psalm 16 or Psalm 119*

Or: John 6:58

The living Father sent me;
I live because of the Father.
Whoever feeds on me
will live because of me.

— *Sirach 14:20; 15:3-5, 6b or Psalm 34*

THIRTY-SECOND SUNDAY IN ORDINARY TIME

OPENING Psalm 88:3

Let my prayer come into your presence;
turn to me and listen.

— *Psalm 88 or Psalm 27:7-14*

COMMUNION Psalm 23:1-2

The Lord is my shepherd;
I have all I long for:
green pastures to rest in
and peaceful waters.

— *Psalm 23*

Or: Luke 24:35

The disciples knew the Lord Jesus
in the breaking of the bread.

— *Psalm 23 or Psalm 104:10-15, 27-29, 33-34*

THIRTY-THIRD SUNDAY IN ORDINARY TIME

OPENING Jeremiah 29:11, 12, 14

Peace is my purpose, not affliction.
Only cry to me, says the Lord;
I will hear you
and lead you home from exile.

— *Psalm 85 or Psalm 126*

COMMUNION Psalm 73:28

It is good for me to cling to God,
to put my hope in the Lord.

— *Psalm 73:1-2, 21-28 or Psalm 63:2-9*

Or: Mark 11:23-24

Amen, says the Lord:
Whatever you pray for,
believe it is yours,
and so it will be.

— *Psalm 61 or Psalm 86*

CHRIST THE KING
(LAST SUNDAY IN ORDINARY TIME)

OPENING Revelation 5:12; 1:6

Worthy is the Lamb who was slain,
worthy of power and godhead,
worthy of wisdom and honour.
To him be glory and might for ever.

— *Psalm 24:7-10 or Revelation 4:11; 5:9, 10, 12
or Psalm 72*

COMMUNION Psalm 29:10-11

The Lord will sit enthroned for ever;
the Lord will bless his people with peace.

— *Psalm 29*

THE FEASTS OF THE LORD
AND THE SAINTS

2 FEBRUARY
THE PRESENTATION OF THE LORD

LIGHTING OF CANDLES Isaiah 40:10; see Isaiah 34:5

Look, our Lord shall come with power,
a light to the eyes of all his servants.

— *Psalm 95:1-7 or Revelation 15:3-4*

PROCESSION

Antiphon:

A light to shine upon the nations
and glorify your holy people Israel.

Luke 2:29-32: Canticle of Simeon

1. Lord, let your servant
now die in peace,
for you kept your promise.

Antiphon

2. With my own eyes
I see the salvation
you prepared for all peoples:

Antiphon

3. a light of revelation to the Gentiles
and glory to your people Israel.

Antiphon

OPENING Psalm 48:10-11

Within your temple we ponder your mercy;
throughout the world your name resounds.
Throughout the world let your praise be heard:
your right hand is full of justice.

— *Psalm 48*

COMMUNION Luke 2:30-31

With my own eyes I see
the salvation you prepared for all peoples.

— *Luke 2:29-32 or Psalm 145 or Psalm 122*

19 MARCH
JOSEPH, HUSBAND OF THE VIRGIN MARY

OPENING Luke 12:42

Behold a wise and faithful servant,
in charge of the Lord's own household.

— *Psalm 92 or Psalm 149*

COMMUNION Matthew 25:21

Well done, my good and faithful servant!
Come and share the joy of your Lord.

— *Psalm 112 or Psalm 146*
or *Psalm 119:1, 2, 14, 24, 30, 48, 99-100, 129-130*

25 MARCH
THE ANNUNCIATION OF THE LORD

OPENING Hebrews 10:5, 7

Christ said on entering the world:
I have come, O God, to do your will.

— *Psalm 119:1-16 or Psalm 98*

COMMUNION Isaiah 7:14

A virgin shall conceive and bear a Son,
whose name shall be Emmanuel.

— *Psalm 19:2-7 or Isaiah 9:1-6 or Psalm 46*

THE HOLY TRINITY
(Sunday after Pentecost)

OPENING Unidentified

Blessed be God the Father
and the only Son of God
and the Holy Spirit
for showing us faithful love.

— *Psalm 113 or Revelation 4:11; 5:9, 10, 12*

COMMUNION Galatians 4:6

Since you are children of God,
he has sent into your hearts
the Spirit of his Son,
the Spirit who cries out:
Abba, Father.

— *Ephesians 1:3-10 or Psalm 103:1-5, 11-18*

THE BODY AND BLOOD OF CHRIST
(Thursday or Sunday after the Holy Trinity)

OPENING Psalm 81:17

God fed them with the finest wheat
and filled them with honey from the rock.

— *Psalm 81 or Psalm 147*

COMMUNION (John 6:57)

If you eat my flesh and drink my blood,
you abide in me and I in you.

— *Psalm 23 or Wisdom 16:20-21, 26; 17:1a
or Psalm 119:1-2, 11, 41, 50, 72, 103, 105, 162*

THE SACRED HEART OF JESUS
(Friday following Second Sunday after Pentecost)

OPENING Psalm 33:11, 19

The heart of the Lord remembers
from age to age;
we shall be snatched from death
and fed in time of famine.

— *Psalm 33:1, 13-15, 18-21*

COMMUNION John 7:37-38

If you are thirsty, says the Lord,
come to me and drink.
Put your faith in me,
and streams of living water
shall flow out from your heart.

— *Psalm 63:2-9 or Psalm 27:1, 7-14
or Psalm 34*

Or: John 19:34

With a lance a soldier pierced his side,
and there came forth blood and water.

— *Psalm 89:2, 3, 6, 15, 18, 25, 29, 34-35
or Year A: Isaiah 12:2-6
or Years B and C: Psalm 103*

24 JUNE
THE BIRTH OF JOHN THE BAPTIST

VIGIL MASS

OPENING Luke 1:15, 14

Filled with the Holy Spirit,
even from his mother's womb,
he shall be great before the Lord;
his birth shall gladden many.

— *Psalm 92:2-6, 13-16 or Psalm 113*

COMMUNION Luke 1:68

Blessed be the Lord, the God of Israel,
who has come to his people and set them free.

— *Luke 1:68-79 or Psalm 98*

MASS DURING THE DAY

OPENING John 1:6-7, Luke 1:17

John was sent from God
as a witness to the light,
preparing for the Lord a perfect people.

— *Psalm 89:2-3, 6-19 or Psalm 119:105-112*

COMMUNION Luke 1:78

Our compassionate God has come
like a dawning from on high.

— *Luke 1:68-79 or Psalm 34*

29 JUNE
PETER AND PAUL, APOSTLES

VIGIL MASS

OPENING Unidentified

Through Peter the apostle
and Paul, who taught the nations,
we are disciples of Christ the Lord.

— *Psalm 119:1-8, 169-176*

COMMUNION John 21:15, 17

Simon, son of John,
do you love me more than these?
Lord, you know all things;
you know that I love you.

— *Psalm 19:1-7 or Psalm 139:1-6, 16-18, 23-24
or Psalm 18*

MASS DURING THE DAY

OPENING Unidentified

They toiled on earth to plant the Church;
with their own blood they watered it.
They drank the cup that Christ had drunk,
and now they are friends of God.

— *Psalm 116*

COMMUNION Matthew 16:16, 18

You are the Christ, the Son of the living God.
And you are Peter,
the rock on which I shall build my Church.

— *Psalm 80:2-12, 15-20*

6 AUGUST
THE TRANSFIGURATION OF THE LORD
OPENING See Matthew 17:5

In a shining cloud
the Holy Spirit appeared,
and the Father's voice was heard:
This is my Son,
the beloved, my delight;
listen to him.

— *Psalm 2:6-12 or Psalm 99 or Ephesians 1:3-10*

COMMUNION 1 John 3:2

When the Lord appears,
we shall be like him;
we shall see him as he is.

— *Psalm 27:1, 4, 7-14 or Psalm 63:2-9 or Psalm 97*

15 AUGUST
THE ASSUMPTION OF THE VIRGIN MARY
INTO HEAVEN

VIGIL MASS

OPENING Unidentified

Glorious things of you are spoken:
Mary, you are raised today
above the choirs of angels.
Now you triumph with your Son.

— *Psalm 98*

COMMUNION See Luke 11:27

Blest is the womb of the Virgin Mary,
who bore the Son of the eternal Father.

— *Luke 1:46-55 or Psalm 45:2, 10-16*

MASS DURING THE DAY

OPENING Revelation 12:1

A great sign appeared in heaven:
a woman clothed with the sun,
the moon beneath her feet,
twelve stars for her crown.

— *Psalm 98 or Revelation 15:3-4*

Or: Unidentified

Rejoice in the Lord
on this feast of the Virgin Mary,
for today the angels rejoice
and praise the Son of God.

— *Psalm 103:1-5, 19-22 or Judith 16:2-3a, 13-15*

COMMUNION Luke 1:48-49

All generations shall call me blessed:
the Almighty has done great things for me.

— *Luke 1:46-55*

14 SEPTEMBER
THE HOLY CROSS

OPENING See Galatians 6:14

We should glory in the cross
of our Lord Jesus Christ,
in whom is our resurrection,
our salvation and our life.

— *Psalm 67*

COMMUNION John 12:32

When I am raised up from the earth,
I shall draw to myself the whole world.

— *Psalm 36:6-10 or Philippians 2:6-11*

1 NOVEMBER
ALL SAINTS

OPENING Unidentified

Rejoice in the Lord
on this feast of all the saints,
for today the angels rejoice
and praise the Son of God.

— *Psalm 33*

COMMUNION Matthew 5:8-10

Blessed are the clean of heart,
for they shall see God.
Blessed are those who strive for peace,
for they shall be called the children of God.
Blessed are those who are persecuted for justice,
for they possess the kingdom of heaven.

— *Psalm 126 or Isaiah 66:10-14a*

2 NOVEMBER
THE COMMEMORATION
OF ALL THE FAITHFUL DEPARTED
(All Souls)

OPENING 1 Thessalonians 4:14; 1 Corinthians 15:22

Just as Jesus died and rose,
so those who sleep in him
will be restored by God.
As in Adam all have died,
so all will live in Christ.

— *Psalm 65 or Psalm 118:1-9, 13-17, 20-21*

Or: See 4 Ezra 2:34-35

Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them.

Alternative (used only when the text is sung):
Eternal rest to them, O Lord,
and your perpetual light.

— *Psalm 65*

Or: See Romans 8:11

God, who raised Jesus from the dead,
will give our mortal bodies life,
because the Spirit dwells in us.

— *Psalm 116 or Psalm 16*

COMMUNION See John 11:25-26

I am the resurrection and the life.
Believe in me and you shall live,
even though you die.
Live and believe in me,
and you will never die.

— *Psalm 121 or Luke 1:68-79*

Or: 4 Ezra 2:35, 34

Let eternal light, O Lord,
for ever shine upon them.
Set them with your saints,
most gracious Lord.
Eternal rest, O Lord,
and your perpetual light.

Alternative (used only when the text is sung):
V. Eternal light, O Lord,
for ever shine upon them.

R. Set them with your saints,
most gracious Lord.

V. Eternal rest, O Lord,
and your perpetual light. R.

— *Psalm 27:1-4, 7-14 or Psalm 36:6-10*

Or: Philippians 3:20-21

We await the coming
of Christ, our Lord and Saviour,
to make our humble bodies
glorious like his own.

— *Psalm 96 or Hosea 6:1-3*

9 NOVEMBER
THE DEDICATION OF
THE LATERAN BASILICA IN ROME

OPENING Revelation 21:2

I saw the holy city, the new Jerusalem,
coming down from God in heaven,
as lovely as a bride
adorned to meet her husband.

— *Psalm 68:5-6, 33-36 or Isaiah 62:1-7*

COMMUNION 1 Peter 2:5

Like stones that live and breathe,
you must be built on Christ
into a holy priesthood,
a dwelling for the Spirit.

— *Psalm 132 or Revelation 4:11;5:9, 10, 12*

THE ANNIVERSARY OF THE DEDICATION
OF A CHURCH

OPENING Psalm 68:36

How marvellous, Lord, you are
in your holy place.
Blessed are you, O God of Israel,
source of strength and power to your people!

— *Psalm 68:5-6, 33-36 or Daniel 3:52-57*

COMMUNION 1 Corinthians 3:16-17

You are the temple of God,
whose Spirit dwells within you.
The temple of God is holy,
and that temple is you.

— *Psalm 132 or Psalm 84*

8 DECEMBER
THE IMMACULATE CONCEPTION
OF THE VIRGIN MARY

OPENING Isaiah 61:10

I shall rejoice and be glad in the Lord,
my soul shall exult in God my Saviour.
The Lord has robed me with mercy and justice,
like a bride adorned with her wedding jewels.

— *Psalm 30:1-6, 12-13 or Isaiah 61:10-62:5*

COMMUNION Unidentified

Glorious things of you are spoken:
Mary, out of you arose
Christ the Lord, the sun of justice,
Christ our God and your own child.

— *Luke 1:46-55*

T H E O R D E R O F M A S S

INTRODUCTORY RITES

RITE OF BLESSING AND SPRINKLING OF WATER

OUTSIDE THE SEASON OF EASTER

A Psalm 51:9

Wash me with fresh water, Lord,
make me clean as purest snow.

— *Psalm 51*

B Ezekiel 36:25-26

I will pour clean water upon you
and wash away all your defilement.
A new heart I will give you,
says the Lord our God.

— *Ezekiel 36:24-28 or Psalm 23*

C HYMN

See 1 Peter 1:3-5

Refrain:

Praised be the God and Father
of Jesus Christ our Lord.

1. Praised be the God and Father
of Jesus Christ our Lord,
a God who is full of compassion.

Refrain

2. By raising Christ from the dead
God has bestowed upon us
new birth and a hope to live by.

Refrain

3. Our heritage cannot perish,
though reserved in heaven for the day
when salvation is revealed.

Refrain

DURING THE SEASON OF EASTER

A HYMN

See Ezekiel 47:1-2, 9

The following antiphon may be sung with verses
from Psalm 118 or with the verses that follow.

Antiphon:

I saw a stream flowing
from the right side of the temple, alleluia,
and all those whom it reached
were healed and sang for joy: alleluia.

1. From the wounded side of Christ
flowed streams of cleansing water;
the world was washed of all its sin,
all life made new again.

Antiphon

2. With joy you will draw water
from the saving well of God;
for great among us is the Lord,
the Holy One of Israel.

Antiphon

B See Daniel 3:77, 79

Fountains and springs, fishes and whales,
give praise and glory to God for ever,
alleluia.

— *Daniel 3:74-87*

C See 1 Peter 2:9

You are a chosen people,
a royal priesthood, a holy nation;
sing the praises of God who called you
from darkness to wonderful light,
alleluia.

— *Psalm 105:1-6, 41-45*
or Revelation 4:11; 5:9-10, 12

D Source unidentified

From the wounded side of Christ
flowed streams of cleansing water:
the world was washed of all its sin,
all life made new again,
alleluia.

— *Psalm 105:1-6, 41-45*

APPENDIX

SAMPLE TEXTS OF THE GENERAL INTERCESSIONS

1. GENERAL USE I

Invitation

Let us pray with all our hearts
to God, the almighty Father,
who desires that all should be saved
and come to the knowledge of the truth.

First Intention

For the holy Church of God,
that the Lord may guide and protect it,
we pray to our God:
R. God of mercy, hear our prayer.

Second Intention

For all the peoples of the world,
that the Lord may unite them in harmony and peace,
we pray to our God:
R. God of mercy, hear our prayer.

Third Intention

For all our brothers and sisters in need,
that the Lord may raise them up and assist them,
we pray to our God:
R. God of mercy, hear our prayer.

Fourth Intention

For ourselves and for our community,
that the Lord may accept us as a pleasing sacrifice,
we pray to our God:
R. God of mercy, hear our prayer.

Concluding Prayer

God, our refuge and our strength,
source of every goodness,
heed the prayers of your Church,
and grant that we may obtain in rich measure
all that we ask for in faith.

We make our prayer through Jesus Christ our Lord.
R. Amen.

Invitation

My brothers and sisters,
through this prayer that we make in common
let us call upon Christ the Lord,
not only for ourselves and our own needs
but also for the needs of others.

First Intention

For all Christian people,
we pray to Christ the Lord,
the giver of all good things:
R. Christ, hear us.

Or:

For those who as yet do not believe,
we pray to Christ the Lord,
the giver of spiritual gifts:
R. Christ, hear us.

Second Intention

For those who hold public office,
we pray to Christ the Lord,
the ruler of every heart:
R. Christ, hear us.

Or:

For fine weather and the fruits of the earth,
we pray to Christ the Lord,
the ruler of the universe:
R. Christ, hear us.

Third Intention

For those who cannot be present here,
we pray to Christ the Lord,
who knows our innermost hearts:
R. Christ, hear us.

Or:

For those who have gone before us in faith,
we pray to Christ the Lord,
who is judge of all:
R. Christ, hear us.

Fourth Intention

For all of us,
who pray with faith and ask for mercy,
we pray to Christ the Lord,
our merciful Saviour:
R. Christ, hear us.

Or:

For all of us,
who trust in the Lord's goodness in time of need,
we pray to Christ the Lord,
our merciful Saviour:
R. Christ, hear us.

Concluding Prayer

Lord God,
hear the prayers we offer
and mercifully grant the favours we ask,
through Jesus Christ our Lord.
R. Amen.

3. SEASON OF ADVENT

Invitation

My brothers and sisters,
we are preparing for the coming of our Lord Jesus Christ.
He came into the world
to preach the good news to the poor
and to heal the brokenhearted.
Let us pray that, even in our own time,
he may show the path of salvation
to those who are poor and needy.

First Intention

That the Lord Jesus may remain with his Church
and guide it always,
we pray to the Lord:
R. Lord, have mercy.

Or:

That the Lord Jesus may enrich with spiritual gifts
our pope, our bishop, and all the bishops,
we pray to the Lord:
R. Lord, have mercy.

Second Intention

That the Lord Jesus may bless the world
with peace and prosperity,
we pray to the Lord:
R. Lord, have mercy.

Or:

That the Lord Jesus may direct those in authority
to follow his will and to serve the good of all,
we pray to the Lord:
R. Lord, have mercy.

Third Intention

That the Lord Jesus may heal the sick,
rid the world of hunger,
and protect us from all adversity,
we pray to the Lord:
R. Lord, have mercy.

Or:

That the Lord Jesus may set free the oppressed
and those deprived of freedom,
we pray to the Lord:
R. Lord, have mercy.

Fourth Intention

That the Lord Jesus may keep us steadfast in truth,
to proclaim to the world his great love,
we pray to the Lord:
R. Lord, have mercy.

Or:

That the Lord Jesus may find us
watchful and ready at his coming,
we pray to the Lord:
R. Lord, have mercy.

Concluding Prayer

All-powerful and ever-living God,
you desire that all should be saved and that none be lost.
Hear the prayers of your people:
guide the course of the world
in the ways of your peace
and enable your Church to serve you
in serenity and joy.

We ask this through Jesus Christ our Lord.
R. Amen.

4. SEASON OF CHRISTMAS

Invitation

My brothers and sisters,
today [tonight or in this season]
the goodness and loving-kindness of God our Saviour
has appeared among us.
Let us offer up our prayers,
trusting not in any righteous deeds we have done,
but solely in the mercy of God.

First Intention

For the Church of God,
that we may await with pure faith and welcome with joy
the Saviour whom the spotless Virgin
conceived and bore by the power of the Spirit,
we pray to the Lord:
R. Lord, have mercy.

Second Intention

For the peace and progress of the whole world,
that God's earthly gifts may lead to an eternal reward,
we pray to the Lord:
R. Lord, have mercy.

Third Intention

For those who suffer from hunger, sickness, or loneliness,
that the mystery of the incarnation [epiphany]
may afford them relief of body and spirit,
we pray to the Lord:
R. Lord, have mercy.

Fourth Intention

For the families of our congregation,
that we may welcome Christ
and learn to see him in the poor and needy,
we pray to the Lord:
R. Lord, have mercy.

Concluding Prayer

Lord our God,
grant that the Virgin Mary,
who carried in her womb Jesus Christ,
truly God and truly human,
may bring before you the prayers of your faithful people.
We ask this through Jesus Christ our Lord.
R. Amen.

5. SEASON OF
LENT I

Invitation

My brothers and sisters,
we must pray at all times,
but during these days of Lent
we should keep watch even more faithfully with Christ
in offering our prayers to God.

First Intention

For the entire Christian people,
that during this season
we may be nourished more richly
by every word that comes from the mouth of God,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

For peace and tranquillity in the world,
that these days may truly be
an acceptable time of grace and salvation,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

For sinners and those who have fallen away,
that in this season of reconciliation
they may turn back to God,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

For ourselves,
that our hearts may at last be moved
to detest our sins,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

Grant to your people, O Lord,
true conversion of heart,
that what we seek with fitting prayer
we may receive through your loving mercy.
We ask this through Jesus Christ our Lord.
R. Amen.

6. SEASON OF
LENT II

Invitation

My brothers and sisters,
as the Easter solemnities draw near,
let us pray earnestly to the Lord
that we who are baptised, and the whole world,
may enter more fully
the mystery of Christ's death and resurrection.

First Intention

That the catechumens who will be baptised this Easter
may grow in faith and understanding,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

That nations in need may receive assistance
and that peace and stability may reign throughout the world,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

That all who are afflicted and in distress
may receive the comfort of divine grace,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

That our Lenten self-denial may inspire us
to reach out in love to those who need our help,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

Have mercy, O Lord, on your Church
and listen to our heartfelt prayers,
so that those you call to share in Christ's paschal mystery
may never lack the comfort of your grace.

We ask this through Jesus Christ our Lord.
R. Amen.

Invitation

My brothers and sisters,
during this season when Christ, with loud cries and tears,
offered up prayers and entreaties to his Father
and was heard because of his godly fear,
let us humbly ask God to hear us also.

First Intention

That in these days of Christ's passion
the Church, the Bride of Christ,
may more thoroughly be cleansed by his blood,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

That through the blood of the cross
peace may prevail for the salvation of all the world,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

That those who share in Christ's passion
through their own illness or suffering
may be blessed with courage and patience,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

That through the Lord's passion and cross
all may be brought to the glory of his resurrection,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

Draw near to your people, O God,
and through the merits of your Son's passion and death
grant us the favours we cannot deserve.

We ask this through Jesus Christ our Lord.
R. Amen.

8. SEASON OF
EASTER

Invitation

My brothers and sisters,
amid the joy of Easter
let us more earnestly ask God,
who heard the prayers and entreaties of Christ, his beloved Son,
to hear our humble prayers.

First Intention

That our pastors may faithfully lead and lovingly serve
the flock entrusted to their care by Christ the Good Shepherd,
we pray to the Lord.

R. Lord, hear our prayer.

Second Intention

That the whole world may rejoice in that peace
which Christ himself has given,
we pray to the Lord.

R. Lord, hear our prayer.

Third Intention

That our suffering brothers and sisters
may have their sorrow turned to joy,
a joy which no one can take from them,
we pray to the Lord.

R. Lord, hear our prayer.

Fourth Intention

That our community may with great confidence
bear witness to Christ's resurrection,
we pray to the Lord.

R. Lord, hear our prayer.

Concluding Prayer

O God,
you know that your people's lives
are subject to need and hardship.
Grant the desires of those who pray to you,
and hear the prayers of those who believe in you.
We ask this through Jesus Christ our Lord.
R. Amen.

9. ORDINARY

TIME I

Invitation

My brothers and sisters,
we are gathered together as one
to remember God's many blessings.
Let us call upon God to inspire in us
prayers worthy to be heard.

First Intention

For our Pope N., for our Bishop N.,
for all the ministers of the Church,
and for the people they have been called to lead,
we pray to the Lord.

R. Lord, hear our prayer.

Second Intention

For those who serve us in public office
and for all entrusted with the common good,
we pray to the Lord.

R. Lord, hear our prayer.

Third Intention

For all travellers and for those far from home,
for prisoners,
and for those deprived of freedom,
we pray to the Lord.

R. Lord, hear our prayer.

Fourth Intention

For all of us gathered in this holy place
in faith, in worship, and in the love of God,
we pray to the Lord.

R. Lord, hear our prayer.

Concluding Prayer

Look with favour on the prayers of your Church, O Lord,
so that what we cannot expect from our own merits
we may obtain from your unfailing mercy.

We ask this through Jesus Christ our Lord.

R. Amen.

10. ORDINARY
TIME II

Invitation

My brothers and sisters,
we are gathered to celebrate the mystery
of our salvation in Jesus Christ.
Let us ask almighty God
to unseal for all the world
this fountain of life and blessing.

First Intention

For all who have dedicated themselves to God,
that God will keep them faithful to their promise,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

For peace among nations,
that all people may be free
to devote themselves to the service of God,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

For the aged who are lonely or infirm,
that we may comfort them by our love,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

For all of us gathered here,
that we may rightly use the good things
that God provides in this life,
and keep our hearts set on the life to come,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

In your mercy, O Lord,
hear the prayers of your people,
and grant that what you prompt us to seek in faith
we may quickly receive from your bountiful goodness.
We ask this through Jesus Christ our Lord.
R. Amen.

11. MASSES FOR *Invitation*

THE DEAD

God, the almighty Father,
raised Christ Jesus from the dead;
with confidence we pray for all people, living and dead.

First Intention

For the Christian people,
that God may confirm them in oneness and faith,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

For the entire world,
that it may be delivered from the scourge of war,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

For those who are unemployed, hungry, or homeless,
that God may show them a father's care,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

For N., who in baptism was given the pledge of eternal life,
that he/she may now be admitted to the company of the saints,
we pray to the Lord.
R. Lord, hear our prayer.

Or:

For our brother/sister who ate the body of Christ,
the bread of life,
that he/she may be raised up on the last day,
we pray to the Lord.
R. Lord, hear our prayer.

Or for a priest:

For our brother N., who served the Church as a priest,
that he may be given a place in the liturgy of heaven,
we pray to the Lord.
R. Lord, hear our prayer.

Or:

For our deceased relatives, friends, and benefactors,
that they may have the reward of their goodness,
we pray to the Lord.
R. Lord, hear our prayer.

Or:

For those who have fallen asleep in the hope of rising again,
that they may see God face to face,
we pray to the Lord.

R. Lord, hear our prayer.

Or:

For our brothers and sisters who are saddened and troubled,
that they may receive God's comfort and aid,
we pray to the Lord.

R. Lord, hear our prayer.

Or:

For all of us assembled here to worship in faith,
that we may be gathered together again in God's kingdom,
we pray to the Lord.

R. Lord, hear our prayer.

Concluding Prayer

God, our shelter and our strength,
you listen in love to the cry of your people:
hear the prayers we offer for our departed brothers and sisters.
Cleanse them from their sins
and grant them the fullness of redemption.

We ask this through Jesus Christ our Lord.

R. Amen.

Additional Musical Settings

This section (pages 1029–1159) is omitted.

Musical settings of the following texts will be included:

The Order of Mass

INTRODUCTORY RITES

- Rite of Blessing and Sprinkling of Water
- Sprinkling Rite Song (1 Peter 1:3–5)
- Sprinkling Rite Song (During the Easter Season)
- Kyrie, Alternative Version
- Gloria, Alternative Version
- Presidential Prayers: Tones

LITURGY OF THE WORD

- Reading and Gospel Formulas
- Sample General Intercessions

LITURGY OF THE EUCHARIST

- Interpolations for Eucharistic Prayer I
- Interpolations for Eucharistic Prayer II
- Interpolations for Eucharistic Prayer III
- Interpolations for Eucharistic Prayer IV
- Communion Rite: Breaking of Bread

CONCLUDING RITE

- Greeting
- Solemn Blessings
- Prayers over the People

Musical Setting for Ash Wednesday

Additional Musical Settings for the Easter Triduum

HOLY THURSDAY

- Ubi Caritas
- Pange ingua

GOOD FRIDAY

- Veneration of the Cross

THE EASTER VIGIL

- Service of Light
- Procession
- Optional Choir Parts for the Acclamations for the Exsultet

COMMISSIONING A SPECIAL MINISTER TO DISTRIBUTE HOLY COMMUNION ON A SINGLE OCCASION

A person who, in a case of real necessity, is authorised to distribute holy communion on a single occasion^{*} should normally be commissioned according to the following rite.

During the breaking of the bread, the person who is to distribute holy communion comes to the altar and stands before the priest. After the *Agnus Dei* has been completed, the priest blesses the person with the following words:

N., today you are to distribute
the body and blood of Christ
to your brothers and sisters.
May the Lord bless + you.

When the priest has received communion in the usual way, he gives communion to the newly commissioned minister. Then the priest gives the plate or other vessel with the consecrated bread (or, if communion is to be administered under both kinds, the cup) to the minister. They then go to give communion to the people.

^{*} See Congregation for the Discipline of the Sacraments, Instruction *Immenseae Caritatis*, on facilitating reception of communion in certain circumstances, 29 January 1973, I, II and VI: AAS 65 (1973), p. 266.

PREPARATION FOR MASS

PRAYER OF
SAINT AMBROSE

Lord Jesus Christ,
I approach your banquet table
in fear and trembling,
for I am a sinner
and dare not rely on my own worth
but only on your goodness and mercy.
I am defiled by many sins in body and soul
and by my unguarded thoughts and words.

Gracious God of majesty and awe,
I seek your protection,
I look for your healing.
Poor troubled sinner that I am,
I appeal to you, the fountain of all mercy.
I cannot bear your judgement,
but I trust in your salvation.
Lord, I show my wounds to you
and uncover my shame before you.
I know my sins are many and great,
and they fill me with fear,
but I hope in your mercies,
for they cannot be numbered.

Lord Jesus Christ, eternal king,
God-man crucified for us,
look upon me with mercy and hear my prayer,
for I trust in you.
Have mercy on me,
full of sorrow and sin,
for the depth of your compassion never ends.
Praise to you, saving victim,
offered on the wood of the cross for me and for all.
Praise to the noble and precious blood,
flowing from the wounds of my crucified Lord Jesus Christ
and washing away the sins of the whole world.

Remember, Lord, your creature,
whom you have redeemed with your blood.
I repent of my sins,
and I long to put right what I have done.

Merciful Father, take away all my offences and sins;
purify me in body and soul
and make me worthy to taste the holy of holies.
May your body and blood,
which I intend to receive, although I am unworthy,
be for me the remission of my sins,
the washing away of my guilt,
the end of my evil thoughts,

PRAYER OF
SAINT THOMAS
AQUINAS

and the rebirth of my better instincts.
May your body and blood spur me on to works pleasing to you
and be profitable to my health in body and soul
and a firm defence against the wiles of my enemies.
Amen.

Almighty and ever-living God,
I approach the sacrament of your only-begotten Son, our Lord Jesus Christ.
I come sick to the doctor of life,
unclean to the fountain of mercy,
blind to the radiance of eternal light,
poor and needy to the Lord of heaven and earth.

Lord, in your great generosity,
heal my sickness, wash away my defilement,
enlighten my blindness, enrich my poverty,
and clothe my nakedness.

May I receive the bread of angels,
the King of kings and Lord of lords,
with humble reverence,
with the purity and faith,
the repentance and love,
and the determined purpose
that will help to bring me to salvation.

May I receive the sacrament of the Lord's body and blood,
together with its grace and power.

Kind God,
may I receive the body of your only-begotten Son,
our Lord Jesus Christ,
born from the womb of the Virgin Mary,
and so as to be received into his mystical body
and numbered among his members.

Loving Father,
as on my earthly pilgrimage
I now receive your beloved Son
under the veil of a sacrament,
may I one day see him face to face in glory,
who lives and reigns with you for ever.
Amen.

A PRIEST'S
PRAYER
TO MARY

Mother of mercy and love,
blessed Virgin Mary,
I am a poor and unworthy sinner,
and I turn to you in confidence and love.
You stood by your Son
as he hung dying on the cross.
Stand also by me, a poor sinner,
and by all the priests
who are offering Mass today
here and throughout the world.
Help us to offer a perfect and acceptable sacrifice
in the sight of the holy and undivided Trinity,
our most high God.
Amen.

A PRIEST'S
PRAYER

My purpose is to celebrate Mass
and to make present the body and blood of our Lord Jesus Christ
according to the rite of the holy Roman Church
to the praise of our all-powerful God
and all his assembly in the glory of heaven,
for my good and the good of the pilgrim Church on earth,
and for all who have asked me to pray for them
in general and in particular,
and for the good of the holy Roman Church.

May the almighty and merciful Lord
grant us joy and peace,
amendment of life,
room for true repentance,
the grace and comfort of the Holy Spirit,
and perseverance in good works.
Amen.

THANKSGIVING AFTER MASS

PRAYER OF
SAINT THOMAS
AQUINAS

Lord, Father all-powerful and ever-living God,
I thank you,
for even though I am a sinner, and your unprofitable servant,
you have fed me
with the precious body and blood of your Son, our Lord Jesus Christ,
not because of my worth but out of your kindness and your mercy.

I pray that this holy communion
may not bring me condemnation and punishment
but forgiveness and salvation.

May it be a helmet of faith
and a shield of good will.

May it purify me from evil ways
and put an end to my evil passions.

May it increase in me charity and patience,
humility and obedience,
and the power to do good.

May it be my strong defence
against all my enemies, visible and invisible,
and the perfect calming of all my evil impulses,
bodily and spiritual.

May it unite me more closely to you,
the one true God,
and lead me safely through death
to everlasting happiness with you.

And I pray that you will lead me, a sinner,
to the banquet where you,
with your Son and the Holy Spirit,
are true and perfect light,
total fulfilment, everlasting joy,
gladness without end,
and perfect happiness to your saints.

Grant this through Jesus Christ our Lord.
Amen.

**PRAYER TO
OUR REDEEMER**

Soul of Christ, sanctify me.
Body of Christ, heal me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.

Good Jesus, hear me.

In your wounds shelter me.
From turning away keep me.
From the evil one protect me.
At the hour of my death call me.
Into your presence lead me,
to praise you with all your saints
for ever and ever.
Amen.

**PRAYER OF
SELF-DEDICATION
TO JESUS CHRIST**

Lord Jesus Christ,
take all my freedom,
my memory, my understanding, and my will.
All that I have and cherish
you have given me.
I surrender it all to be guided by your will.
To love you and to have your grace
is wealth enough for me.
Give me these, Lord Jesus,
and I ask for nothing more.

**PRAYER
BEFORE
A CRUCIFIX**

Good and gentle Jesus,
I kneel before you.
I see and I ponder your five wounds.
My eyes behold what David prophesied about you:
"They have pierced my hands and feet;
they have counted all my bones."

Engrave on me this image of yourself.
Fulfil the yearnings of my heart:
give me faith, hope, and love,
repentance for my sins,
and true conversion of life.
Amen.

THE
UNIVERSAL
PRAYER
*(Attributed to
Pope Clement XI)*

Lord, I believe in you: increase my faith.
I trust in you: strengthen my trust.
I love you: let me love you more and more.
I am sorry for my sins: deepen my sorrow.

I adore you as my first beginning,
I long for you as my last end,
I praise you as my constant helper
and call on you as my loving protector.

Guide me by your wisdom,
correct me with your justice,
comfort me with your mercy,
protect me with your power.

I offer you, Lord,
my thoughts: to be fixed on you;
my words: to have you for their theme;
my actions: to reflect my love for you;
my sufferings: to be endured for your greater glory.

I want to do what you ask of me:
in the way you ask,
for as long as you ask,
because you ask it.

Lord, enlighten my understanding,
strengthen my will,
purify my heart,
and make me holy.

Help me to repent of my past sins
and to resist temptation in the future.
Help me to rise above my human weaknesses
and to grow stronger as a Christian.

Let me love you, my Lord and my God,
and see myself as I really am:
a pilgrim in this world,
a Christian called to respect and love
all whose lives I touch,
those in authority over me
or those under my authority,
my friends and my enemies.

Help me to conquer anger with gentleness,
greed with generosity,
apathy with fervour.
Help me to forget myself
and reach out toward others.
Make me prudent in planning,
courageous in danger.

Make me patient in suffering,
unassuming in prosperity.

Keep me, Lord, attentive at prayer,
temperate in food and drink,
diligent in my work,
firm in my good intentions.

Let my conscience be clear,
my conduct without fault,
my speech blameless,
my life well-ordered.

Put me on guard against my human weaknesses.
Let me cherish your love for me,
keep your law,
and come at last to your salvation.

Teach me to realise that this world is passing,
that my true future is the happiness of heaven,
that life on earth is short,
and the life to come eternal.

Help me to prepare for death
with a proper fear of judgement,
but a greater trust in your goodness.
Save me from final damnation
and lead me to the joys of heaven.

Grant this through Jesus Christ our Lord.
Amen.

PRAYER TO THE
VIRGIN MARY

Mary, holy Virgin Mother,
I have received your Son, Jesus Christ.
With love you became his mother,
gave birth to him, nursed him,
and cared for him with maternal love.
With love I return him to you,
to hold once more,
to love with all your heart,
and to offer to the Holy Trinity
as our supreme act of worship
for your honour and for the good
of all your children.

Mother, ask God to forgive my sins
and to help me serve him more faithfully.
Keep me true to Christ until death,
and let me come to praise him with you
for ever and ever.
Amen.

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The Sacramentary

Volume Two
Part 1

T H E
S A C R A M E N T A R Y
VOLUME TWO — WEEKDAYS

THE ROMAN MISSAL
REVISED BY DECREE OF THE
SECOND VATICAN ECUMENICAL COUNCIL
AND PUBLISHED BY AUTHORITY OF POPE PAUL VI

WASHINGTON, D.C. APRIL 1998



THE SACRAMENTARY

VOLUME TWO — WEEKDAYS

PREPARED BY
INTERNATIONAL COMMISSION ON ENGLISH IN THE LITURGY
A JOINT COMMISSION OF CATHOLIC BISHOPS' CONFERENCES

EDITORIAL NOTE

In this edition prepared for the Bishops' Conferences of England and Wales, Ireland, and Scotland musical settings of texts have been omitted except where necessary. This includes the following sections: the majority of 'Musical Setting of the Order of Mass and Music Settings from the Appendix. Though the pages have been omitted the pagination allows for there eventual inclusion.

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DECREE OF PROMULGATION
BY THE CONFERENCE OF BISHOPS

Prot. CD 000/00

DECREE

CONGREGATION FOR DIVINE WORSHIP
AND THE
DISCIPLINE OF THE SACRAMENTS

Prot. CD 000/00

DECREE



THE LITURGICAL CELEBRATION

INTRODUCTION TO WEEKDAY CELEBRATIONS

This pastoral introduction is offered as a supplement to the General Instruction of the Roman Missal and the General Norms for the Liturgical Year and the Calendar. It presumes these documents and is in no way intended to replace them. The pastoral introduction cannot be read apart from them.

1 Whenever the Christian community gathers to celebrate the eucharist, it shows forth the death and resurrection of the Lord in the hope of his glorious coming. While the Sunday assembly is the clearest sign of the paschal mystery, the faithful are invited to take part in Mass often on weekdays as well, even daily.¹

2 The daily worship of the Church, however, comprises not only the eucharist but also the Liturgy of the Hours: its purpose is to sanctify each day and the whole range of human activity. The Liturgy of the Hours extends to the different hours of the day the praise and thanksgiving, the memorial of the mysteries of salvation, the petitions and the foretaste of heavenly glory that are present in the eucharistic mystery. Like other liturgical services, the Liturgy of the Hours pertains to the whole body of the Church and so, wherever possible, the more important hours may be celebrated in common in parish churches. The Liturgy of the Hours is recommended to laypeople whenever they gather together and is entrusted in a special way to priests, deacons, and members of religious communities.²

- In particular, if circumstances require, the Liturgy of the Hours may be joined to the celebration of weekday eucharist. On other occasions in parishes, it may be celebrated instead of eucharist, for example, when a priest is not available.³

3 The weekday gathering for eucharist will usually be smaller than the Sunday assembly and the celebration will be less solemn. Weekday Mass therefore may be less formal, more intimate in tone, and simpler in style. The nature of the group and the circumstances of the celebration may necessitate some adaptation of the usual way of celebrating, as in the case, for example, of Masses with children.⁴

4 The special character of weekday Mass should enhance and never diminish the full and active participation of all those present. They have an individual right and duty to contribute their participation in ways differing according to the diversity of their order and liturgical function.

- Though simpler than the Sunday Mass, weekday Masses should involve a full complement of ministers in proclaiming the word, leading the psalm, speaking the intercessions, preparing the gifts, and ministering communion.
- Even at weekday Mass, great importance should be attached to the use of music and the singing of the parts of the Mass. Such enhancement is not reserved only to more solemn occasions, but will be especially appropriate during the major liturgical seasons.

¹ See Congregation of Rites, Instruction *Eucharisticum mysterium*, 25 May 1967, nos. 25, 29.

² See General Instruction of the Liturgy of the Hours (hereafter, GILH), nos. 10-12, 20-22, 27-30.

³ See GILH, nos. 93-99.

⁴ See Congregation for Divine Worship, Directory for Masses with Children, 1 November 1973 (hereafter, DMC).

- Since there usually is only one reading before the gospel, the chants between the readings may be contracted. Outside Lent it is permitted “to use either the psalm with *Alleluia* as the response, or the responsorial psalm followed by the *Alleluia* with its verse, or just the psalm, or just the *Alleluia*.” In Lent, “either the responsorial psalm or the verse before the gospel may be used.”⁵
- A homily, be it brief, is strongly recommended on weekdays, especially the weekdays of Advent, Christmas, Lent, and Easter and on other occasions when people come in considerable numbers.⁶ Ritual and other special Masses deserve a homily as an integral part of the celebration.
- The breaking of the bread and the sharing of the one cup take on a special significance at weekday Masses if smaller numbers permit all those present to share in the one bread and the one cup.
- Some churches have a smaller chapel where weekday Masses are celebrated. This should be worthy and arranged to facilitate the liturgy. A chapel designed for the reservation of the eucharist is arranged for private prayer and adoration and may not respond to the demands of good liturgical celebration. For example, it is more in keeping with the nature of the celebration that there be no reservation of the sacrament at the altar from the beginning of Mass. The eucharistic presence of Christ is the effect of the celebration and should appear as such. When Mass is celebrated, the principal ways in which Christ is present in the Church emerge clearly one after the other: first in the assembly, then in his word, also in the person of the presiding priest, and finally in the eucharistic elements.⁷

THE SEASONS OF THE LITURGICAL YEAR

5 *Advent* has a twofold character which is reflected in the two-part structure of the season. Until 16 December, the liturgy is directed to the second coming of Christ at the end of time. Watching in joyful expectation, God’s people look forward to the time “when Christ will come again in majesty and glory” (Preface of Advent I). The period from 17 December till Christmas eve is more directly a time of preparation for the celebration of Jesus’ birth, the first coming of God’s Son. The liturgical texts recall the circumstances of his birth and invite us to prepare for it with joy, “our hearts filled with wonder and praise” (Preface of Advent II).⁸

- On weekdays, in the first period of Advent, the great prophesies of Isaiah and the story of John the Baptist are read, and the prayers tend to express both the historical and the eschatological dimensions of the

⁵ General Instruction of the Roman Missal, 1975 (hereafter, GIRM), no. 38:1 and 2.

⁶ See GIRM, nos. 41, 42; see The Roman Missal, *Lectionary for Mass*, 2nd English edition, 1981, Introduction (hereafter, LM), no. 25.

⁷ See The Roman Ritual, *Holy Communion and Worship of the Eucharist outside Mass*, 1974, General Introduction, nos. 6, 9.

⁸ See Congregation of Rites, General Norms for the Liturgical Year and the Calendar, 21 March 1969 (hereafter, GNLYC), nos. 39, 42; see LM, no. 94.

season. In the second, more intensive phase of Advent, each day is provided with proper prayers looking forward to the coming feast, and the liturgy climaxes in the gospel accounts of the events preceding Christ's birth, introduced by the sublime, messianic gospel verses that are taken from the "Great Antiphons" (O Antiphons) and are sung at Mass with the *Alleluia* before the gospel reading.

- The weekdays from 17 December to 24 December inclusive take precedence over obligatory memorials.⁹

6 *Christmas* is a celebration of the revelation of God in the flesh that extends from The Birth of the Lord until the feast of the Baptism of the Lord. The feast of Christmas has its own octave, during which the feasts of Saint Stephen (26 December), Saint John (27 December), and the Holy Innocents (28 December) are celebrated. These saints are seen as having a particular relation to the Christmas mystery and are traditionally honoured as "companions of Christ." The octave day itself, 1 January, is observed as the solemnity of Mary, Mother of God. The celebration of Christmas also includes the solemnity of the Epiphany of the Lord. This short but diverse season commemorates the incarnation and the revelation of this mystery to the world. It marks the beginning of the whole mystery of salvation in Christ.

7 *Lent* is a time of preparation for Easter. It is a penitential season marked by prayer, meditation on the Scriptures, fasting, almsgiving, and works of charity. For those chosen to be initiated at the Easter Vigil, it is a time of purification and enlightenment. For those who are full members of the community of faith, it offers opportunities for penitence and baptismal renewal. Lent begins on Ash Wednesday and continues until Holy Thursday when, in the evening, the Easter Triduum commences with the Mass of the Lord's Supper.¹⁰

- Ash Wednesday, a day of fast and abstinence, sets the tone for Lent through the call to turn away from sin and to be faithful to the gospel. Ashes, a stark sign of lenten penance, are placed on those who come forward either during the eucharist or after a Liturgy of the Word. The priest, the deacon, or designated layperson may distribute the ashes. The ashes come from the branches blessed the preceding year for Passion Sunday. Because of the pastoral benefit for the people of the blessing of the ashes, it is preferable that ashes be blessed on each occasion that they are to be distributed.
- Penitential services and the celebration of the sacrament of penance bring the faithful to repentance. Further, the celebration of weekday Mass in Lent is an eminently suitable way to pray and listen to the Scriptures. When meeting with the elect, however, other forms of prayer, for example, the Liturgy of the Hours or a liturgy of the word, would be more appropriate. Some special rites may be celebrated with the elect on the weekdays of Lent, notably the Presentation of the Creed and of the Lord's Prayer.

⁹ See GIRM, no. 316:1; see GNLYC, no. 16:2.

¹⁰ See GNLYC, no. 28.

- Ash Wednesday and the weekdays of Holy Week take precedence over all feasts and solemnities; only feasts and solemnities take precedence over the other weekdays of Lent.¹¹
- Toward the end of Lent, the bishop, surrounded by the local Church, consecrates the chrism and blesses the oils in a special Mass.

8 *Easter* is a celebration of the Lord's passover through death to risen life. It lasts for fifty days. It is a festive season when all rejoice and sing *Alleluia*. The Easter candle, symbol of the risen Lord, is lighted at the daily liturgy until Pentecost. The Acts of the Apostles, read at weekday Masses, tells of the witness of the early Church to the resurrection and of the Church's life and growth in the Spirit; the Gospel of John highlights the centrality of the paschal mystery in the Church's life.

- The first eight days (the octave) centre on the Lord's post-resurrection appearances and are celebrated as solemnities of the Lord. They can offer special occasions for mystagogical catechesis. On the fortieth day after Easter, the Ascension is celebrated (if it is not a holyday of obligation, it is transferred to the Seventh Sunday of Easter).¹²

9 *Ordinary Time* completes the yearly cycle. It invites the Church to appreciate the ministry and message of Christ in all its aspects. Those who regularly take part in the weekday Masses in Ordinary Time will have opened up more lavishly for them the treasures of holy Scripture, and, with a greater hunger for the word of God aroused in them, they will be nourished more each day by the words of the Lord. For this reason the lectionary for the weekdays of Ordinary Time provides semi-continuous gospel readings from the Synoptic Gospels extending over one year and semi-continuous readings from the Old Testament and the apostles extending over a two-year cycle.

- The weekdays of Ordinary Time are regularly taken up by the celebration of solemnities and feasts and are combined with the memorials of saints. Should more than one optional memorial fall on the same day, only one of them is celebrated. Votive Masses, Masses for Various Needs and Occasions, and Masses for the Dead may also be used from time to time.¹³

CHOICE OF TEXTS FOR WEEKDAY MASSES

10 Special presidential prayers are given for each weekday in the seasons of Advent, Christmas, Lent, and Easter. Unless a solemnity, feast, or memorial takes precedence, these texts should normally be used, as also the proper seasonal pref- aces.

11 The choice of presidential prayers for weekdays in Ordinary Time is vast. The priest may freely choose any of the prayers from the thirty-four weeks in Ordinary Time, the prayers of an optional memorial or the Mass of a saint inscribed in the martyrology for that day (possibly using texts from the appropriate commons),

¹¹ See GNLYC, no. 16:1, 2.

¹² See GNLYC, nos. 24-25.

¹³ See GNLYC, nos. 14, 16.

the prayers from the Masses for Various Needs and Occasions, a Votive Mass, or a Mass for the Dead.¹⁴ (Ritual Masses should be used only when the rites themselves are celebrated.¹⁵) Sometimes the priest will choose an entire formulary, sometimes just the opening prayer from one of the formularies given. The Prefaces of Ordinary Time I-VIII and the Prefaces for General Use I-VII may be used for weekdays in Ordinary Time. Other suitable prefaces may also be chosen.

12 This rich collection of texts makes possible a variety of themes for prayer that are suited to the liturgical assembly and adapted to its needs and those of the rest of the Church and the world. In planning the celebration, including the choice of texts, the priest considers first and foremost the general spiritual good of the assembly rather than his personal outlook. He should remember that the choices are to be made in consultation with the ministers and others who have a function in the celebration, including the faithful in regard to the parts which more directly belong to them.¹⁶

- To facilitate the use of a variety of texts, the prayers for Ordinary Time in this edition of the Sacramentary have been arranged in two ways: (a) a four-week cycle of prayers and (b) a general collection of opening prayers, prayers over the gifts, prayers after communion for careful selection.
- *Ritual Masses* and the corresponding readings from the lectionary may be used (when the rites themselves are celebrated) on any day except the Sundays of Advent, Lent, and Easter, on solemnities, Ash Wednesday, the weekdays of Holy Week, the octave of Easter, and the Commemoration of All the Faithful Departed (All Souls).¹⁷ On these days the Mass of the day is celebrated, but the solemn blessing proper to the ritual may be used. If the ritual Mass is not used on a day on which it is permitted, one of the readings of the ritual Mass may nonetheless be used.
- The Mass texts provided in *Masses and Prayers for Various Needs and Occasions* enable the celebration to take account of the different circumstances of the Christian life and the specific needs of the Church, both local and universal, and of the world. They may be used as circumstances arise or at fixed times but should be used sparingly, that is, when the occasion requires. They may replace an obligatory memorial only when required by some real need or pastoral advantage. The colour of the day or season is used, though violet may be chosen if the Mass has a penitential character.¹⁸

¹⁴ See GIRM, no. 316; see Congregation for Divine Worship, Instruction *Liturgicæ instaurationes*, 5 September 1970, no. 3:4.

¹⁵ See GIRM, nos. 330, 334.

¹⁶ See GIRM, nos. 313, 323.

¹⁷ See GIRM, no. 330.

¹⁸ See GIRM, nos. 326-334.

- Likewise, *Votive Masses* are options provided in favour of the faithful's devotion, but should not be used automatically on fixed days of the week.¹⁹
- *Masses for the Dead* in particular should be used sparingly since every Mass is offered for both the living and the dead, and there is a remembrance of the dead in each eucharistic prayer.²⁰
- Even with such a large choice of texts available, the priest may sometimes need to adapt prayers. In prayers for the dead, for example, besides adapting the texts for gender and number, inappropriate words should be omitted depending on the circumstances in which they are used. Likewise, in Masses with children the prayers may be adapted to children's needs so that they become an expression of their own life and religious experience.²¹
- For the liturgy of the word, the lectionary provides readings for each day of every week throughout the year, texts which are used for the most part unless a solemnity or feast occurs. Often the lectionary provides a semi-continuous cycle for the first reading and gospel. It is important to respect this pattern, so that the faithful who hear the word of God proclaimed day after day may receive an ordered unfolding of the message of the various books. On memorials of saints, therefore, it is better to use the weekday readings unless certain proper readings are assigned, such as on memorials of saints mentioned in the Scriptures themselves (for example, Mary Magdalene). For Votive Masses or Masses for Various Needs and Occasions, though the special readings in the lectionary may sometimes be appropriate, it is again often better to use the weekday readings.²²
- When the continuous reading is interrupted during a particular week, the priest should take the entire week's plan of readings into consideration and then may combine readings, or transfer readings to a different day, if necessary omitting the less significant selections.²³

PROPER OF SAINTS

13 The celebration of the paschal mystery of Christ's passion, death, resurrection, and glorification lies at the centre of the liturgical year. For this reason the minds of the faithful must be directed primarily toward those feasts of the Lord on which the mysteries of salvation are celebrated in the course of the year. Accordingly, the Proper of Seasons is given precedence over the feasts of saints, in order that the entire cycle of the mysteries of salvation may be celebrated in the measure due to them.²⁴

¹⁹ See GIRM, no. 329:3.

²⁰ See GIRM, no. 316:3.

²¹ See DMC, no. 51.

²² See GIRM, no. 319; see LM, nos. 82, 83.

²³ See GIRM, no. 319; see LM, no. 82.

²⁴ See Vatican Council II, Constitution on the Liturgy *Sacrosanctum Concilium*, 4 December 1963 (hereafter, SC), art. 108.

- Certain feasts of the Lord are found in the Proper of Saints rather than in the Proper of Seasons since they are attached to particular days, for example, the Presentation of the Lord (2 February), the Annunciation of the Lord (25 March), the Transfiguration of the Lord (6 August), the Holy Cross (14 September). Because they celebrate particular aspects of the mystery of our redemption in Christ, they are linked to the temporal cycle and should be celebrated with fitting solemnity even when they occur on weekdays.

14 “In celebrating this annual cycle of Christ’s mysteries, the Church honours with special love the blessed Virgin Mary, the Mother of God, who is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent effect of the redemption and joyfully contemplates, as in a flawless image, that which the Church itself desires and hopes wholly to be.”²⁵

- The liturgical calendar appropriately and closely integrates the commemoration of Mary into the cycle of her Son’s mysteries. The major feasts of Mary clearly manifest a primary Christological dimension: Mary, Mother of God (1 January), the Visit of the Virgin Mary to Elizabeth (31 May), the Assumption of the Virgin Mary into Heaven (15 August), the Birth of the Virgin Mary (8 September), the Immaculate Conception of the Virgin Mary (8 December). The Church again and again rejoices in the motherhood of Mary as it reflects on the mystery of the incarnation of the eternal Son of God.
- Mary is also commemorated in a special way even in the seasonal cycle, notably on the Sundays and weekdays before Christmas as well as throughout the season of Christmas. In addition an optional memorial of the blessed Virgin Mary may be observed on Saturdays in Ordinary Time when there is no obligatory memorial.²⁶

15 “The Church has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold grace of God and already in possession of eternal salvation, they sing God’s perfect praise in heaven and offer prayers for us. By celebrating their passage from earth to heaven, the Church proclaims the paschal mystery achieved in the saints, who have suffered and been glorified with Christ; it proposes them to the faithful as examples drawing all to the Father through Christ and pleads through their merits for God’s favours.” Thus “the feasts of the saints proclaim the wonderful works of Christ in his servants and display to the faithful fitting examples for their imitation.”²⁷

16 Lest the feasts of the saints take precedence over the feasts commemorating the very mysteries of salvation, only those saints of universal significance are commemorated by the whole Church and others are left to particular Churches, nations, or religious families.²⁸ A special place is given in the calendar to the feasts of the apostles, the holy men and women of the New Testament, the martyrs, and the saints of the Church of Rome.

²⁵ SC, art. 103.

²⁶ See GNLYC, no. 15.

²⁷ SC, art. 104, 111.

²⁸ See SC, art. 111.

- The planning for the celebration of the feasts of the saints must take into account several basic principles, among which are the nature of the liturgical season as well as the needs, religious preparation, and aptitude of the participants.²⁹
- These choices should be made with the primacy of the season in mind and should be based on the spiritual good of the faithful. The priest especially should avoid imposing his own personal preferences upon the people. In particular he should not omit the readings assigned for each day in the weekday lectionary too frequently or without sufficient reason, since the Church desires that a richer portion of God's word be provided for the people.³⁰
- Eucharistic Prayer I may be used appropriately on the solemnity, feast, or memorial of those saints who are mentioned in it. The name of the saint of the day or the patron saint of the place may be included at the appropriate place in Eucharistic Prayer III.
- The saints of the calendar have been provided with brief biographical notes. These place the saint in a historical context and indicate ways in which they may serve as models for the Christian life. These notes can be of help in introducing the liturgy of the day, in preaching on the readings, and in making the general intercessions. They are not suitable to be read out in the form given.

SOLEMNITIES, FEASTS, AND MEMORIALS

17 The different types of celebration are distinguished from each other by their importance and are accordingly called solemnities, feasts, or memorials.³¹ The rank of the celebrations is indicated for each day. If there is no indication, the celebration is an optional memorial.

- *Solemnities* are the days of greatest importance and begin with Evening Prayer the preceding day. They are provided with an entire proper Mass and sometimes their own vigil Mass.³² The *Gloria* is appropriate as the opening rite and the Creed is used. Solemnities can be celebrated on any day except the Easter Triduum, the Birth of the Lord, the Epiphany of the Lord, the Ascension of the Lord, and Pentecost Sunday; the Sundays of Advent, Lent, and Easter; Ash Wednesday, the weekdays of Holy Week, and the octave of Easter. A solemnity which is impeded by one of these days is transferred to the closest day which is not a feast or a Sunday.³³
- *Feasts* are celebrated within the limits of a natural day.³⁴ They also are provided with an entire proper Mass. When a feast of the Lord (the Presentation of the Lord, the Transfiguration of the Lord, the Holy

²⁹ See GIRM, no. 313.

³⁰ See GIRM, no. 316:3.

³¹ See GNLYC, no. 10.

³² See GNLYC, no. 11.

³³ See GNLYC, nos. 59, 60.

³⁴ See GNLYC, no. 13.

Cross, the Dedication of the Lateran Basilica in Rome) is celebrated on a Sunday in Ordinary Time, the prayers proper to that feast are used. All feasts may be celebrated on weekdays, except on Ash Wednesday, the weekdays of Holy Week, and the octave of Easter.

- *Memorials* are either obligatory or optional. Obligatory memorials are celebrated as given in the calendar. However, obligatory memorials falling during the season of Lent are celebrated only as optional memorials. Optional memorials may be celebrated, as desired, but not on Ash Wednesday, in Holy Week, or the octave of Easter. On the weekdays of Advent from 17 December to 24 December, during the octave of Christmas, and on the weekdays of Lent, the opening prayer may be that of the optional memorial. On the remaining weekdays of the year, the weekday Mass or the optional memorial may be celebrated.³⁵
- Memorials usually do not have a complete Mass formulary. In most cases only an opening prayer is given. The remaining texts may be chosen from the weekday Mass or the appropriate common. For the seasons of Advent, Lent, and Easter, texts are appropriately taken from the weekday Mass of the season. The preface may be from those which correspond to the saint (for example, pastor, virgin, martyr), from those indicated for weekdays, or any other appropriate preface.
- The Masses in the Proper of Saints may be celebrated as Votive Masses, except where special Votive Masses are already provided. The texts from the Proper of Saints may need to be adapted for use in a Votive Mass.
- If reference is made to more than one common, one or the other may be used according to pastoral need. In addition to the commons which express a special characteristic holiness (for example, of martyrs, virgins, or pastors), the texts from the common of holy men and women, referring to holiness in general, may always be used. For example, if a saint is both a martyr and bishop, either the common of martyrs or the common of pastors or the common of holy men and women may be used. The prayers from the commons may need to be adapted in number and gender.

³⁵ See GNLYC, no. 14; see GIRM, no. 316.



THE LITURGICAL YEAR

CALENDAR

When no rank is given for the celebration, it is an optional memorial.

JANUARY

1	Mary, Mother of God (Octave of Christmas)	solemnity
2	Basil the Great and Gregory Nazianzen, bishops, doctors of the Church	memorial
6	The Epiphany of the Lord (or Sunday between 2 January and 8 January)	solemnity
7	Raymond of Peñafort, presbyter, religious	
13	Hilary, bishop, doctor of the Church	
17	Anthony, abbot	memorial
20	Fabian, pope, martyr Sebastian, martyr	
21	Agnes, virgin, martyr	memorial
22	Vincent, deacon, martyr	
24	Francis de Sales, bishop, religious founder, doctor of the Church	memorial
25	The Conversion of Paul, apostle	feast
26	Timothy and Titus, bishops	memorial
27	Angela Merici, virgin, religious founder, educator	
28	Thomas Aquinas, presbyter, religious, doctor of the Church	memorial
31	John Bosco, presbyter, religious founder, educator	memorial
	The Baptism of the Lord (Sunday after 6 January or Sunday after the Epiphany of the Lord)	feast

FEBRUARY

2	The Presentation of the Lord	feast
3	Blase, bishop, martyr Ansgar, bishop, missionary	
5	Agatha, virgin, martyr	memorial
6	Paul Miki, religious, missionary, martyr, and his Companions, martyrs	memorial
8	Jerome Emiliani, educator, religious founder	
10	Scholastica, virgin, religious	memorial
11	Our Lady of Lourdes	
14	Cyril, religious, missionary, and Methodius, bishop, missionary	memorial
17	Seven Founders of the Order of Servites, religious	
21	Peter Damian, bishop, religious, doctor of the Church	
22	The Chair of Peter, apostle	feast
23	Polycarp, bishop, martyr	memorial

MARCH

4	Casimir	
7	Perpetua and Felicity, martyrs	memorial
8	John of God, religious founder	
9	Frances of Rome, married woman, religious founder	
17	Patrick, bishop, missionary	
18	Cyril of Jerusalem, bishop, doctor of the Church	
19	Joseph, Husband of the Virgin Mary	solemnity
23	Toribio de Mogrovejo, bishop	
25	The Annunciation of the Lord	solemnity

APRIL

2	Francis of Paola, hermit, religious founder	
4	Isidore, bishop, doctor of the Church	
5	Vincent Ferrer, presbyter, religious, missionary	
7	John Baptist de la Salle, presbyter, religious founder, educator	memorial
11	Stanislaus, bishop, martyr	memorial
13	Martin I, pope, martyr	
21	Anselm, bishop, religious, doctor of the Church	
23	George, martyr Adalbert, bishop, religious, martyr	
24	Fidelis of Sigmaringen, presbyter, religious, martyr	
25	Mark, evangelist	feast
28	Peter Chanel, presbyter, religious, missionary, martyr Louis Marie de Montfort, presbyter	
29	Catherine of Siena, virgin, doctor of the Church	memorial
30	Pius V, pope, religious	

MAY

1	Joseph the Worker	
2	Athanasius, bishop, doctor of the Church	memorial
3	Philip and James, apostles	feast
12	Nereus and Achilleus, martyrs Pancras, martyr	
14	Matthias, apostle	feast
18	John I, pope, martyr	
20	Bernardine of Siena, presbyter, religious, missionary	
25	Bede the Venerable, presbyter, religious, doctor of the Church Gregory VII, pope, religious Mary Magdalene de' Pazzi, virgin, religious	
26	Philip Neri, presbyter	memorial
27	Augustine of Canterbury, bishop, religious, missionary	
31	The Visit of the Virgin Mary to Elizabeth	feast
	The Holy Trinity (First Sunday after Pentecost)	solemnity
	The Body and Blood of Christ (Thursday or Sunday after Holy Trinity)	solemnity
	The Sacred Heart of Jesus (Friday following Second Sunday after Pentecost)	solemnity
	The Immaculate Heart of Mary (Saturday following Second Sunday after Pentecost)	memorial

JUNE

1	Justin, martyr	memorial
2	Marcellinus and Peter, martyrs	
3	Charles Lwanga, catechist, martyr, and his Companions, martyrs	memorial
5	Boniface, bishop, religious, missionary, martyr	memorial
6	Norbert, bishop, religious founder	
9	Ephrem of Syria, deacon, doctor of the Church	
11	Barnabas, apostle	memorial
13	Anthony of Padua, presbyter, religious, doctor of the Church	memorial
19	Romuald, abbot, religious founder	
21	Aloysius Gonzaga, religious	memorial
22	Paulinus of Nola, bishop John Fisher, bishop, martyr, and Thomas More, married man, martyr	
24	The Birth of John the Baptist	solemnity
27	Cyril of Alexandria, bishop, doctor of the Church	
28	Irenaeus, bishop, martyr	memorial
29	Peter and Paul, apostles	solemnity
30	The First Martyrs of Rome	

JULY

3	Thomas, apostle	feast
4	Elizabeth of Portugal, married woman, queen	
5	Anthony Mary Zaccaria, presbyter, religious founder	
6	Maria Goretti, virgin, martyr	
11	Benedict, abbot, religious founder	memorial
13	Henry, married man, ruler	
14	Camillus de Lellis, presbyter, religious founder	
15	Bonaventure, bishop, religious, doctor of the Church	memorial
16	Our Lady of Mount Carmel	
21	Lawrence of Brindisi, presbyter, religious, doctor of the Church	
22	Mary Magdalene, disciple of the Lord	memorial
23	Bridget of Sweden, married woman, religious founder	
25	James, apostle	feast
26	Joachim and Ann, parents of the Virgin Mary	memorial
29	Martha, disciple of the Lord	memorial
30	Peter Chrysologus, bishop, doctor of the Church	
31	Ignatius of Loyola, presbyter, religious founder	memorial

AUGUST

1	Alphonsus Mary Liguori, bishop, religious founder, doctor of the Church	memorial
2	Eusebius of Vercelli, bishop Peter Julian Eymard, presbyter, religious founder	
4	John Mary Vianney, presbyter	memorial
5	The Dedication of the Basilica of Saint Mary in Rome	
6	The Transfiguration of the Lord	feast
7	Sixtus II, pope, martyr, and his Companions, martyrs Cajetan, presbyter, religious founder	
8	Dominic, presbyter, religious founder	memorial
10	Lawrence, deacon, martyr	feast
11	Clare, virgin, religious founder	memorial
13	Pontian, pope, martyr, and Hippolytus, presbyter, martyr	
14	Maximilian Mary Kolbe, presbyter, religious, martyr	memorial
15	The Assumption of the Virgin Mary into Heaven	solemnity
16	Stephen of Hungary, married man, ruler	
19	John Eudes, presbyter, religious founder, educator	
20	Bernard, abbot, doctor of the Church	memorial
21	Pius X, pope	memorial
22	The Queenship of the Virgin Mary	memorial
23	Rose of Lima, virgin	
24	Bartholomew, apostle	feast
25	Louis of France, married man, ruler Joseph Calasanz, presbyter, religious founder, educator	
27	Monica, married woman	memorial
28	Augustine, bishop, doctor of the Church	memorial
29	The Martyrdom of John the Baptist	memorial

SEPTEMBER

3	Gregory the Great, pope, religious, doctor of the Church	memorial
8	The Birth of the Virgin Mary	feast
9	Peter Claver, presbyter, religious	
13	John Chrysostom, bishop, doctor of the Church	memorial
14	The Holy Cross	feast
15	Our Lady of Sorrows	memorial
16	Cornelius, pope, martyr, and Cyprian, bishop, martyr	memorial
17	Robert Bellarmine, bishop, religious, doctor of the Church	
19	Januarius, bishop, martyr	
20	Andrew Kim Taegon, presbyter, martyr, Paul Chong Hasang, catechist, martyr, and their Companions, martyrs	memorial
21	Matthew, apostle, evangelist	feast
26	Cosmas and Damian, martyrs	
27	Vincent de Paul, presbyter, religious founder	memorial
28	Wenceslaus, ruler, martyr Lawrence Ruiz, married man, martyr, and his Companions, martyrs	
29	Michael, Gabriel, and Raphael, archangels	feast
30	Jerome, presbyter, doctor of the Church	memorial

OCTOBER

1	Thérèse of the Child Jesus, virgin, religious, doctor of the Church	memorial
2	The Guardian Angels	memorial
4	Francis of Assisi, religious founder	memorial
6	Bruno, presbyter, hermit, religious founder	
7	Our Lady of the Rosary	memorial
9	Denis, bishop, martyr, and his Companions, martyrs John Leonardi, presbyter, religious founder	
14	Callistus I, pope, martyr	
15	Teresa of Jesus, virgin, religious, doctor of the Church	memorial
16	Hedwig, married woman, religious Margaret Mary Alacoque, virgin, religious	
17	Ignatius of Antioch, bishop, martyr	memorial
18	Luke, evangelist	feast
19	John de Brébeuf and Isaac Jogues, presbyters, religious, missionaries, martyrs, and their Companions, martyrs Paul of the Cross, presbyter, religious founder	
23	John of Capestrano, presbyter, religious, missionary	
24	Anthony Mary Claret, bishop, religious founder	
28	Simon and Jude, apostles	feast

NOVEMBER

1	All Saints	solemnity
2	The Commemoration of All the Faithful Departed	
3	Martin de Porres, religious	
4	Charles Borromeo, bishop	memorial
9	The Dedication of the Lateran Basilica in Rome	feast
10	Leo the Great, pope, doctor of the Church	memorial
11	Martin of Tours, bishop	memorial
12	Josaphat, bishop, religious, martyr	memorial
15	Albert the Great, bishop, religious, doctor of the Church	
16	Margaret of Scotland, married woman, queen Gertrude the Great, virgin, religious	
17	Elizabeth of Hungary, married woman, religious	memorial
18	The Dedication of the Basilicas of the Apostles Peter and Paul in Rome	
21	The Presentation of the Virgin Mary	memorial
22	Cecilia, virgin, martyr	memorial
23	Clement I, pope, martyr Columban, abbot, missionary	
24	Andrew Dung-Lac, presbyter, martyr, and his Companions, martyrs	memorial
30	Andrew, apostle	feast
	Christ the King	solemnity
	(Last Sunday in Ordinary Time)	

DECEMBER

3	Francis Xavier, presbyter, religious, missionary	memorial
4	John of Damascus, presbyter, religious, doctor of the Church	
6	Nicholas, bishop	
7	Ambrose, bishop, doctor of the Church	memorial
8	The Immaculate Conception of the Virgin Mary	solemnity
11	Damasus I, pope	
12	Jane Frances de Chantal, married woman, religious founder	
13	Lucy, virgin, martyr	memorial
14	John of the Cross, presbyter, religious, doctor of the Church	memorial
21	Peter Canisius, presbyter, religious, doctor of the Church	
23	John of Kenty, presbyter	
25	The Birth of the Lord	solemnity
26	Stephen, first martyr	feast
27	John, apostle, evangelist	feast
28	The Holy Innocents, martyrs	feast
29	Thomas Becket, bishop, martyr	
31	Sylvester I, pope	
	The Holy Family	feast
	(Sunday within the octave of the Birth of the Lord or, if there is no Sunday within the octave, 30 December)	

TABLE OF PRINCIPAL CELEBRATIONS OF THE LITURGICAL YEAR

Year	LECTIONARY CYCLE		Ash Wednesday	Easter	Ascension Thursday	Pentecost	Body and Blood of Christ
	Sunday	Weekday					
1998	C	II	25 Feb	12 Apr	21 May	31 May	11 June
1999	A	I	17 Feb	4 Apr	13 May	23 May	3 June
2000	B	II	8 Mar	23 Apr	1 June	11 June	22 June
2001	C	I	28 Feb	15 Apr	24 May	3 June	14 June
2002	A	II	13 Feb	31 Mar	9 May	19 May	30 May
2003	B	I	5 Mar	20 Apr	29 May	8 June	19 June
2004	C	II	25 Feb	11 Apr	20 May	30 May	10 June
2005	A	I	9 Feb	27 Mar	5 May	15 May	26 May
2006	B	II	1 Mar	16 Apr	25 May	4 June	15 June
2007	C	I	21 Feb	8 Apr	17 May	27 May	7 June
2008	A	II	6 Feb	23 Mar	1 May	11 May	22 May
2009	B	I	25 Feb	12 Apr	21 May	31 May	11 May
2010	C	II	17 Feb	4 Apr	13 May	23 May	3 June
2011	A	I	9 Mar	24 Apr	2 June	12 June	23 June
2012	B	II	22 Feb	8 Apr	17 May	27 May	7 June
2013	C	I	13 Feb	31 Mar	9 May	19 May	30 May
2014	A	II	5 Mar	20 Apr	29 May	8 June	19 June
2015	B	I	18 Feb	5 Apr	14 May	24 May	4 June
2016	C	II	10 Feb	27 Mar	5 May	15 May	26 May
2017	A	I	1 Mar	16 Apr	25 May	4 June	15 June
2018	B	II	14 Feb	1 Apr	10 May	20 May	31 May
2019	C	I	6 Mar	21 Apr	30 May	9 June	20 June
2020	A	II	26 Feb	12 Apr	21 May	31 May	11 June
2021	B	I	17 Feb	4 Apr	13 May	23 May	3 June
2022	C	II	2 Mar	17 Apr	26 May	5 June	16 June
2023	A	I	22 Feb	9 Apr	18 May	28 May	8 June
2024	B	II	14 Feb	31 Mar	9 May	19 May	30 May
2025	C	I	5 Mar	20 Apr	29 May	8 June	19 June
2026	A	II	18 Feb	5 Apr	14 May	24 May	4 June
2027	B	I	10 Feb	28 Mar	6 May	16 May	27 May
2028	C	II	1 Mar	16 Apr	25 May	4 June	15 June
2029	A	I	14 Feb	1 Apr	10 May	20 May	31 May
2030	B	II	6 Mar	21 Apr	30 May	9 June	20 June

Year	LECTIONARY CYCLE		WEEKS IN ORDINARY TIME				First Sunday of Advent	
			<i>before season of Lent</i>		<i>after season of Easter</i>			
	Sunday	Weekday	Number of Weeks	Ending	Beginning	Week Number		
1998	C	II	7	24 Feb	1 June	9	29 Nov	
1999	A	I	6	16 Feb	24 May	8	28 Nov	
2000	B	II	9	7 Mar	12 June	10	3 Dec	
2001	C	I	8	27 Feb	4 June	9	2 Dec	
2002	A	II	5	12 Feb	20 May	7	1 Dec	
2003	B	I	8	4 Mar	9 June	10	30 Nov	
2004	C	II	7	24 Feb	31 May	9	28 Nov	
2005	A	I	5	8 Feb	16 May	7	27 Nov	
2006	B	II	8	28 Feb	5 June	9	3 Dec	
2007	C	I	7	20 Feb	28 May	8	2 Dec	
2008	A	II	4	5 Feb	12 May	6	30 Nov	
2009	B	I	7	24 Feb	1 June	9	29 Nov	
2010	C	II	6	16 Feb	24 May	8	28 Nov	
2011	A	I	9	8 Mar	13 June	11	27 Nov	
2012	B	II	7	21 Feb	28 May	8	2 Dec	
2013	C	I	5	12 Feb	20 May	7	1 Dec	
2014	A	II	8	4 Mar	9 June	10	30 Nov	
2015	B	I	6	17 Feb	25 May	8	29 Nov	
2016	C	II	5	9 Feb	16 May	7	27 Nov	
2017	A	I	8	28 Feb	5 June	9	3 Dec	
2018	B	II	6	13 Feb	21 May	7	2 Dec	
2019	C	I	8	5 Mar	10 June	10	1 Dec	
2020	A	II	7	25 Feb	1 June	9	29 Nov	
2021	B	I	6	16 Feb	24 May	8	28 Nov	
2022	C	II	8	1 Mar	6 June	10	27 Nov	
2023	A	I	7	21 Feb	29 May	8	3 Dec	
2024	B	II	6	13 Feb	20 May	7	1 Dec	
2025	C	I	8	4 Mar	9 June	10	30 Nov	
2026	A	II	6	17 Feb	25 May	8	29 Nov	
2027	B	I	5	9 Feb	17 May	7	28 Nov	
2028	C	II	8	29 Feb	5 June	9	3 Dec	
2029	A	I	6	13 Feb	21 May	7	2 Dec	
2030	B	II	8	5 Mar	10 June	10	1 Dec	

TABLE OF RUBRICS GOVERNING RITUAL AND OTHER MASSES

The following table of rubrics governs when celebrations using the formularies from Ritual Masses, Masses for Various Needs and Occasions, Votive Masses, and Masses for the Dead are permitted within the liturgical year.

SIGLA

- V1 = Ritual Masses (General Instruction of the Roman Missal [hereafter, GIRM], no. 330).
Masses for various needs and occasions and votive Masses, in cases of serious need or pastoral advantage, at the direction of the local Ordinary or with his permission (GIRM, no. 332).
- V2 = Masses for various needs and occasions and votive Masses, in cases of serious need or pastoral advantage, at the discretion of the rector of the church or the priest celebrant (GIRM, no. 333).
- V3 = Masses for various needs and occasions and votive Masses chosen by the priest celebrant in favour of the devotion of the people (GIRM, no. 329:2 and 3).
- D1 = Funeral Mass (GIRM, no. 336).
- D2 = Mass on the occasion of news of a death, final burial, or the first anniversary (GIRM, no. 337).
- D3 = Daily Mass for the dead (GIRM, no. 337). When D1 and D2 are not permitted, neither is D3.
- + = permitted.
- = not permitted.

1. Solemnities of precept	V1- D1-		
2. Sundays of the seasons of Advent, Lent, and Easter	V1- D1-		
3. Holy Thursday, Easter Triduum	V1- D1-		
4. Solemnities not of precept, All Souls	V1- D1+		
5. Ash Wednesday, weekdays of Holy Week	V1- D1+		
6. Days in the octave of Easter	V1- D1+		
7. Sundays of Christmas and Sundays in Ordinary Time	V1+ D1+	V2- D2-	
8. Feasts	V1+ D1+	V2- D2-	
9. Weekdays of the season of Advent from 17 to 24 December	V1+ D1+	V2- D2+	
10. Days in the octave of Christmas	V1+ D1+	V2- D2+	
11. Weekdays of the season of Lent	V1+ D1+	V2- D2+	
12. Obligatory memorials	V1+ D1+	V2+ D2+	
13. Weekdays of the season of Advent to 16 December	V1+ D1+	V2+ D2+	
14. Weekdays of the season of Christmas from 2 January	V1+ D1+	V2+ D2+	
15. Weekdays of the season of Easter	V1+ D1+	V2+ D2+	
16. Weekdays in Ordinary Time	V1+ D1+	V2+ D2+	V3+ D3+



THE PROPER OF SEASONS

*Now is the time of salvation,
this is the year of the Lord's favour*
SEE 2 CORINTHIANS 6:2



SEASON OF ADVENT

*Behold! I am coming soon,
says the Lord*
REVELATION 22:7

FIRST WEEK OF ADVENT

MONDAY

OPENING PRAYER

Lord our God,
keep your servants alert and watchful
as we await the return of Christ your Son,
so that when he comes and knocks at the door
he may find us vigilant in prayer,
with songs of praise on our lips.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept, Lord, our offerings,
chosen from among your many gifts,
and let this present expression of our reverence
become for us the pledge of eternal redemption.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III,
page 721.

PRAYER AFTER COMMUNION

Lord our God,
grant that in our journey through this passing world
we may learn from these mysteries
to cherish even now the things of heaven
and to cling to the treasures that never pass away.

We ask this in the name of Jesus, the Lord.

TUESDAY

OPENING PRAYER

Hear our petitions, Lord God of mercy,
and give us your devoted help in our trials,
so that the presence of your Son, who is to come,
may strengthen us even now
and heal the wounds of our former ways.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
in your goodness
be pleased with our prayers and offerings
and, since we can merit nothing of ourselves,
come to our rescue with your mercy.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III,
page 721.

PRAYER AFTER COMMUNION

Lord,
you have nourished us with the food of life.
Through our partaking of this sacrament
teach us to judge wisely the things of earth
and to cherish those of heaven.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

By your holy power, Lord God,
prepare our hearts for the coming of Christ your Son,
that he may find us worthy to sit at the banquet of eternal life
and to receive from his hands the food of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may the continual offering of the eucharistic sacrifice
carry out the mystery of our redemption
and accomplish your saving work among us.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

We implore your mercy, O Lord,
that the power of these divine mysteries may free us from sin
and prepare us for the approaching feast of Christmas.

We ask this in the name of Jesus, the Lord.

THURSDAY

OPENING PRAYER

Stir up your power, Lord God,
and support us with your mighty strength,
that your merciful grace may bring us quickly
the salvation that our sins delay.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Look upon us, Lord, in your goodness,
for we have brought bread and wine to this holy table
in obedience to Christ's command.
Make ready our lips to glorify your name
and prepare our hearts to receive your Son,
who is Lord for ever and ever.

EUCCHARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III,
page 721.

PRAYER AFTER COMMUNION

Almighty God,
your Son, who will come one day in power,
has come to us today in the gifts we have received.
By this holy food strengthen us in doing good
and keep us ever watchful
for the return of Christ in glory
who is Lord for ever and ever.

FRIDAY

OPENING PRAYER

Stir up your power, Lord Jesus, and come.
Protect us from the menace of our sins,
release us from their grasp,
save us and set us free,
you who live and reign with the Father in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

God our strength,
in you is our hope of salvation.
As we present these gifts,
renew your joy within us
and make us a living sacrifice of praise.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
may the divine mysteries we have shared
keep your people safe from harm,
so that, ever faithful to your service,
we may enjoy salvation of mind and body.

Grant this in the name of Jesus, the Lord.

SATURDAY

OPENING PRAYER

Merciful God,
you sent your only Son into the world
to free the human race from its ancient bondage;
as we watch for his coming,
lavish your heavenly goodness upon us,
that we may gain the prize of true deliverance.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may the power of the Spirit
which came upon Mary and made her womb fruitful
sanctify the gifts we have placed on this altar.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III,
page 721.

PRAYER AFTER COMMUNION

God of the covenant,
you give us this sacrament
as a pledge of redemption.
Renew our Christian hope,
root it firmly in faith,
and bring it to flower in works of love.

Grant this through Jesus Christ our Lord.

SECOND WEEK OF ADVENT

MONDAY

OPENING PRAYER

Let the prayer of your servants rise before you, O Lord,
that with pure and undivided hearts
we may celebrate the great mystery
of the incarnation of your only-begotten Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept, Lord, our offerings,
chosen from among your many gifts,
and let this present expression of our reverence
become for us the pledge of eternal redemption.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord our God,
grant that in our journey through this passing world
we may learn from these mysteries
to cherish even now the things of heaven
and to cling to the treasures that never pass away.

We ask this in the name of Jesus, the Lord.

TUESDAY

OPENING PRAYER

Lord God,
in Christ your Son you proclaimed salvation
to all the world.
Give us the grace, we pray,
to prepare joyfully for his glorious birth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
in your goodness
be pleased with our prayers and offerings
and, since we can merit nothing of ourselves,
come to our rescue with your mercy.

We ask this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III,
page 721.

PRAYER AFTER COMMUNION

Lord,
you have nourished us with the food of life.
Through our partaking of this sacrament
teach us to judge wisely the things of earth
and to cherish those of heaven.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

You command us, God of power,
to prepare the way for Christ the Lord.
Let our weakness never discourage us,
as we long for the comfort of his healing presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may the continual offering of the eucharistic sacrifice
carry out the mystery of our redemption
and accomplish your saving work among us.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

We implore your mercy, O Lord,
that the power of these divine mysteries may free us from sin
and prepare us for the approaching feast of Christmas.

We ask this in the name of Jesus, the Lord.

THURSDAY

OPENING PRAYER

Stir up our hearts, O Lord,
to prepare the way for your only Son,
that his coming may purify our minds
and make us worthy to serve you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Look upon us, Lord, in your goodness,
for we have brought bread and wine to this holy table
in obedience to Christ's command.

Make ready our lips to glorify your name
and prepare our hearts to receive your Son,
who is Lord for ever and ever.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III,
page 721.

PRAYER AFTER COMMUNION

Almighty God,
your Son, who will come one day in power,
has come to us today in the gifts we have received.
By this holy food strengthen us in doing good
and keep us ever watchful
for the return of Christ in glory,
who is Lord for ever and ever.

FRIDAY

OPENING PRAYER

Almighty God,
keep your people ever vigilant
as we await the return of your only Son,
that, mindful of our Saviour's teaching,
we may be ready with lamps burning
and hasten to greet him when he comes.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

God our strength,
in you is our hope of salvation.
As we present these gifts,
renew your joy within us
and make us a living sacrifice of praise.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

O God,
we have received in word and sacrament
the One whose coming John the Baptist so urgently announced.
By the presence of Christ among us,
reform our lives
and give us courage to announce in the world
that your kingdom is near.

We ask this in the name of Jesus, the Lord.

SATURDAY

OPENING PRAYER

All-powerful God,
let the splendour of your glory
rise in our hearts like the dawn,
that the darkness of the night may be scattered
and the coming of your only Son may reveal us
as children of the light.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may the power of the Spirit
which came upon Mary and made her womb fruitful
sanctify the gifts we have placed on this altar.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III,
page 721.

PRAYER AFTER COMMUNION

God of the covenant,
you give us this sacrament
as a pledge of redemption.
Renew our Christian hope,
root it firmly in faith,
and bring it to flower in works of love.

Grant this through Jesus Christ our Lord.

THIRD WEEK OF ADVENT

MONDAY

OPENING PRAYER

God of mercy,
open your ears to our cries
and light up the dark places of our hearts
with the grace of your Son,
who will visit us and set us free.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept, Lord, our offerings,
chosen from among your many gifts,
and let this present expression of our reverence
become for us the pledge of eternal redemption.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III,
page 721.

PRAYER AFTER COMMUNION

Lord our God,
grant that in our journey through this passing world
we may learn from these mysteries
to cherish even now the things of heaven
and to cling to the treasures that never pass away.

We ask this in the name of Jesus, the Lord.

TUESDAY

OPENING PRAYER

God of love,
through your only-begotten Son
you have made us a new creation;
guard carefully the great work of your mercy
and by the coming of your Son
remove every trace of our old ways of sin.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
in your goodness
be pleased with our prayers and offerings
and, since we can merit nothing of ourselves,
come to our rescue with your mercy.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
you have nourished us with the food of life.
Through our partaking of this sacrament
teach us to judge wisely the things of earth
and to cherish those of heaven.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

Grant, almighty God,
that the coming feast of the birth of your Son
may impart healing to us in this present life
and bestow on us the rewards of the life to come.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may the continual offering of the eucharistic sacrifice
carry out the mystery of our redemption
and accomplish your saving work among us.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

We implore your mercy, O Lord,
that the power of these divine mysteries may free us from sin
and prepare us for the approaching feast of Christmas.

We ask this in the name of Jesus, the Lord.

THURSDAY

OPENING PRAYER

Lord God,
our faults weigh us down
and our sins make us unworthy of you;
but gladden our hearts by the birth of your only Son,
for he comes to bring us salvation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Look upon us, Lord, in your goodness,
for we have brought bread and wine to this holy table
in obedience to Christ's command.
Make ready our lips to glorify your name
and prepare our hearts to receive your Son,
who is Lord for ever and ever.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III,
page 721.

PRAYER AFTER COMMUNION

Almighty God,
your Son, who will come one day in power,
has come to us today in the gifts we have received.
By this holy food strengthen us in doing good
and keep us ever watchful
for the return of Christ in glory,
who is Lord for ever and ever.

FRIDAY

OPENING PRAYER

Let your tireless grace accompany us, Lord God,
let it go before us and follow after,
that we who long for the coming of your Son
may be sustained by your love
in this life and in the life to come.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

God our strength,
in you is our hope of salvation.
As we present these gifts,
renew your joy within us
and make us a living sacrifice of praise.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Advent I, page 516; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

O God,
we have received in word and sacrament
the One whose coming John the Baptist so urgently announced.
By the presence of Christ among us,
reform our lives
and give us courage to announce in the world
that your kingdom is near.

We ask this in the name of Jesus, the Lord.

WEEKDAYS OF ADVENT: 17– 24 DECEMBER

The following Mass texts are used on the days assigned, with the exception of Sunday, which retains its proper texts.

17 DECEMBER

OPENING PRAYER

Creator and Redeemer of the human race,
it was your holy will
that your Word should take flesh
in the womb of the ever-virgin Mary.
Look with kindness on our prayers
and grant that your only Son,
who came to share our human nature,
may lead us to share in his divine life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
sanctify the gifts of your Church,
that through these sacred mysteries
our life may be renewed
by the true bread from heaven.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Advent II, page 518; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

God of power,
you have fed us with heavenly gifts.
Fill us now with this desire:
that, aflame with your Spirit,
we may shine like stars in the heavens
at the coming of Christ your Son,
who lives and reigns for ever and ever.

18 DECEMBER

OPENING PRAYER

All-powerful God,
we are oppressed and weighed down
by the ancient yoke of sin.
Grant that the birth of your only Son,
so long awaited, yet always new,
may deliver us and set us free.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
let the sacrifice to be offered to your name
make us acceptable to you,
that we may share in the immortal life of your Son,
who healed our mortal nature by his death.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Advent II, page 518; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

In this gathering of your Church,
the living temple of your presence,
may we find your mercy, Lord,
and so approach with fitting reverence
the coming feast of our redemption.

Grant this in the name of Jesus, the Lord.

19 DECEMBER

OPENING PRAYER

God of life,
in the child who was born of the Virgin Mary
you revealed to the world the radiance of your glory.
Grant that we may celebrate
with full and reverent faith
this great mystery of the Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Look mercifully, Lord,
on the gifts we lay upon your altar
and by your power consecrate
what we bring to you in our weakness.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Advent II, page 518; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Almighty God,
we give you thanks for the gifts you have bestowed.
Create in us a desire for blessings yet to come,
that we may welcome the birth of Christ our Saviour
with free and devoted hearts.

We make our prayer in the name of Jesus, the Lord.

20 DECEMBER

OPENING PRAYER

O God,
by consenting to the message of an angel
the immaculate Virgin became the dwelling of your eternal Word
and was filled with the light of the Holy Spirit.
Give us the grace to follow her example
and devote ourselves humbly to your will.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Look with favour, Lord,
upon the one sacrifice of Christ,
that, by sharing in this mystery,
we may receive the blessings
which we long for in faith and in hope.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Advent II, page 518; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord God,
defend with your divine power
those whom you nourish with heavenly gifts,
so that, blessed by this sacrament,
we may rejoice in the peace
which you alone can give.

We ask this through Jesus Christ our Lord.

21 DECEMBER

OPENING PRAYER

Merciful Lord,
hear the prayers of your people,
who celebrate the coming of your Son in human flesh,
that when he comes again in glory
we may gain the prize of eternal life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
accept from your Church these gifts
which in your mercy you have given us to offer
and which by your power
you transform into the sacrament of our salvation.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Advent II, page 518; interpolation for Eucharistic Prayer III,
page 721.

PRAYER AFTER COMMUNION

Lord,
may the divine mysteries we have shared
keep your people safe from harm,
so that, ever faithful to your service,
we may enjoy salvation of mind and body.

Grant this in the name of Jesus, the Lord.

22 DECEMBER

OPENING PRAYER

All-provident God,
when we were sunk in sin and death
you turned toward us
and rescued us by the incarnation of your only Son.
Grant that we who acknowledge his coming with reverent love
may also be one with him, our Lord and Redeemer,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

With confidence in your mercy, Lord God,
we hasten to place these gifts on your holy altar,
that your grace may cleanse us from sin
through the very sacrament
by which we offer you true worship.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Advent II, page 518; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord God,
may our sharing in your sacrament
be for us a source of strength,
so that when the Saviour comes,
we may welcome him with holy lives
and obtain the prize of unending happiness.

Grant this through Jesus Christ our Lord.

23 DECEMBER

OPENING PRAYER

Almighty and everlasting God,
as the nativity of your Son according to the flesh draws near,
grant our humble prayer,
that we may know the mercy of the Word incarnate,
who took flesh of the Virgin Mary
and came to dwell among us.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
let the sacrifice you have given
as the full expression of the Church's worship
establish us firmly in your peace,
that we may celebrate with untroubled hearts
the coming birth of our Saviour,
who lives and reigns for ever and ever.

EUCCHARISTIC PRAYER: Preface of Advent II, page 518; interpolation for Eucharistic Prayer III,
page 721.

PRAYER AFTER COMMUNION

Grant pardon and peace, O Lord,
to those you have fed with heavenly gifts,
so that, at the coming of your beloved Son,
we may hasten to greet him
with lamps alight in our hands.

We ask this through Jesus Christ our Lord.

24 DECEMBER

MASS IN THE MORNING

OPENING PRAYER

Come quickly, Lord Jesus, do not delay!
We entrust ourselves to your love:
strengthen us by your coming and raise us up,
you who live and reign with the Father in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Graciously accept, O Lord, the gifts we offer,
that our partaking of them may free us from sin
and purify our hearts
for the glorious coming of your Son,
who lives and reigns for ever and ever.

EUCARISTIC PRAYER: Preface of Advent II, page 518; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

You have renewed us, Lord, by these wonderful gifts.
As we prepare for the mystery of Christ's birth,
grant that we may rejoice
in his gift of eternal life.

We ask this in the name of Jesus, the Lord.



SEASON OF CHRISTMAS

*The goodness and loving-kindness
of God our Saviour has appeared among us*

SEE TITUS 3:4

OCTAVE OF CHRISTMAS

26 DECEMBER STEPHEN, FIRST MARTYR FEAST

The feast of Stephen, who was martyred in Jerusalem about 35, has been celebrated on this day since the fourth century. A Greek-speaking Jew, Stephen was one of seven appointed by the apostles for special service (*diakonia*). He died confessing Christ and seeking divine mercy for those who were stoning him. Named in the Roman Canon (Eucharistic Prayer I), he is remembered for preaching with wisdom and the Spirit (Acts 6:10), as one “full of grace and power” who “did great wonders and signs among the people” (Acts 6:8).

OPENING PRAYER

Lord God,
we celebrate Saint Stephen’s birth into heavenly glory,
who even as he died prayed for his persecutors;
grant that we may follow his example
and learn to love our enemies.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
accept from our hands these gifts,
which the feast of your glorious martyr Stephen
prompts us to offer
as a sign of our faithful service.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Christmas I-III, pages 520-524; interpolation for Eucharistic Prayer I, page 705, for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

We give you thanks, O Lord,
for the mercies you shower upon us.
Through the birth of your Son
you bring salvation to your Church,
and in this celebration of the martyr Stephen
you give your people joy.

We make our prayer through Jesus Christ our Lord.

27 DECEMBER JOHN, APOSTLE, EVANGELIST FEAST

John was a first-century Galilean fisherman, son of Zebedee, who, with his brother James, left their nets to follow Jesus. With Peter, these “sons of thunder” form an inner group among the twelve, and John is probably the “disciple whom Jesus loved” of the Fourth Gospel. According to ancient tradition, he is the author of this Gospel and also of three letters and the book of Revelation. He is remembered for his contemplative reflection on the life and death of Jesus and for his emphasis on Christian love.

OPENING PRAYER

Eternal God,
through the blessed apostle John
you unlocked the mysteries of your Word.
Let the sublime wisdom he proclaimed
capture our minds and our hearts.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Sanctify, O God, the gifts we offer
and grant that at this sacred banquet
we may drink in the hidden wisdom of your eternal Word,
revealed to the apostle John at this same fountain.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Christmas I-III, pages 520-524; interpolation for Eucharistic Prayer I, page 705, for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Grant, almighty God,
that the Word made flesh,
proclaimed by the apostle John,
may dwell among us always
through the mystery we have celebrated.

We ask this through Jesus Christ our Lord.

28 DECEMBER THE HOLY INNOCENTS, MARTYRS

FEAST

In an attempt to kill the child Jesus, Herod ordered the massacre of all male children, two years old and under, in and around Bethlehem. The Holy Innocents have been honoured as martyrs for Christ since the fourth century and their feast has been celebrated on this day since the sixth century. In remembering them, the Church laments the suffering and death of children everywhere and honours all who die in innocence.

OPENING PRAYER

On this day, Lord God,
the Holy Innocents proclaimed your glory
not with words but by their death.
Give us the grace to proclaim our faith
not only with our lips but also with our lives.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept, O Lord, the offering of your devoted people,
and purify their hearts
through your holy mysteries,
which you have made a source of grace
even for those who do not know you.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Christmas I-III, pages 520-524; interpolation for Eucharistic Prayer I, page 705, for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
at your Son's nativity
you crowned with heavenly grace the Holy Innocents,
though they were too young to confess Christ in words.
Grant on this feast the fullness of salvation
to all who have received your holy gifts.

We ask this through Jesus Christ our Lord.

29 DECEMBER FIFTH DAY IN THE OCTAVE OF CHRISTMAS

OPENING PRAYER

All-powerful and unseen God,
the coming of your light
has banished darkness from the face of the earth.
Turn your gentle gaze upon us,
that we may worthily praise and proclaim
the glorious birth of your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
in this wonderful exchange of gifts
accept the offerings you have given us,
that we in turn may receive the gift of yourself.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Christmas I-III, pages 520-524; interpolation for Eucharistic Prayer I, page 705, for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

God of love and mercy,
sustain our lives from day to day
by the power of these sacred mysteries.

We ask this through Jesus Christ our Lord.

30 DECEMBER SIXTH DAY IN THE OCTAVE OF CHRISTMAS

When there is no Sunday within the octave of Christmas, the feast of the Holy Family, page 66, is celebrated today.

OPENING PRAYER

All-powerful God,
we are born under the ancient yoke of sin;
grant that the birth of your only Son according to the flesh
may deliver us and set us free.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Take to yourself, O Lord, the gifts your people offer,
that in this holy sacrament
we may enter the mystery
which we profess with devotion and faith.

Grant this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of Christmas I-III, pages 520-524; interpolation for Eucharistic Prayer I, page 705, for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Whenever we share in this sacrament,
you touch our lives, O God.
Deepen its effect upon our hearts,
that the very gift you give us
may make us worthy to receive it.

We ask this through Jesus Christ our Lord.

31 DECEMBER SEVENTH DAY IN THE OCTAVE OF CHRISTMAS

OPENING PRAYER

God of wisdom and power,
you established in the birth of your Son
the source and fulfilment of all religion;
number us among those who belong to Christ,
for in him alone is salvation complete.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
wellspring of peace and true worship,
let our offering come before you
as fitting homage to your glory,
and let our partaking of these sacred mysteries
unite our hearts in faith.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Christmas I-III, pages 520-524; interpolation for Eucharistic Prayer I, page 705, for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
you provide for your people in numberless ways.
Grant us your loving protection
now and in times to come,
so that, reassured by your care for our daily needs,
we may strive with greater trust
toward the goal of eternal life.

We ask this in the name of Jesus, the Lord.

30 DECEMBER THE HOLY FAMILY

FEAST

This feast was established as part of the Christmas season in 1921 following promotion of the cult in the nineteenth century; it was linked to the octave of Christmas in 1969. The Holy Family of Jesus, Mary, and Joseph, itself subject to the difficulties and social pressures of its time, is offered as a model for Christian family life today.

If Christmas falls on a Sunday, the feast of the Holy Family is celebrated on 30 December.

OPENING PRAYER

God of blessings,
in the Holy Family you give us the model
of a household drawn together in love.
Grant that we may follow their example
and be welcomed with joy into your home in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Loving God,
guardian of our homes,
when you entrusted your Son
to the care of Mary and Joseph,
you did not spare them the pains
that touch the life of every family.

Teach us to rely on your word,
that in our trials as in our joys
we may be clothed in gentleness and patience
and united in love.
Make us ever-thankful
for the blessings you give us
through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

YEAR B O God,
you cradle us at the beginning of life
and embrace us at our journey's end,
for you love us as your own.

Bind our families together
and deepen our faith,
that, like the Holy Family of Nazareth,
we may grow in wisdom,
obedient to your word.

We ask this through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

YEAR C As your sons and daughters, O loving God,
we come before you in thanksgiving,
called and united by your eternal Word.
Teach us to ponder the mystery of Nazareth,
that we may always find in you
the source of our strength
and the unity of our families.

We ask this through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

PRAYER
OVER THE
GIFTS

We beg you, Lord,
accept the sacrifice which makes our peace with you
and, through the prayers of Mary, the virgin Mother of God,
and of blessed Joseph, her husband,
unite our families in your grace and peace.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Christmas I-III, pages 520-524; interpolation for Eucharistic Prayer I, page 705, for Eucharistic Prayer III, page 721.

PRAYER
AFTER
COMMUNION

Merciful Father,
you have refreshed us with this heavenly sacrament.
Grant us the grace to follow closely
the example of the Holy Family,
that, after the trials of this present life,
we may be welcomed into their company for ever.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 912.

1 JANUARY MARY, MOTHER OF GOD

SOLEMNITY

The Virgin Mary was already venerated as Mother of God when, in 431, the Council of Ephesus acclaimed her *Theotokos* (God-bearer). Her role in the mystery of the incarnation was celebrated on this day in Rome in the seventh century but was soon eclipsed by other feasts of Mary. Restored to the liturgical calendar in 1931, and to this day in 1969, the feast celebrates from a Marian perspective the Word made flesh, and so enriches the observance of the octave of Christmas and provides a solemn beginning to the New Year.

OPENING PRAYER

O God,
through the fruitful virginity of blessed Mary
you offered to the human race
the treasures of eternal salvation.
Let us experience the power of her prayers,
for through her we have received the author of life, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Most high God,
you come near to us this Christmas season
in the child born of the Virgin Mary.
In the depths of darkness, she gave birth to light;
in the depths of silence, she brought forth the Word.

Grant that we who ponder these things in our hearts
may recognise in her child
our Lord and Saviour, Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

You, O God, are the beginning of every good
and bring all things to perfection.
On this feast of Mary, the Mother of God,
grant that, as we delight in your first gifts of grace,
we may rejoice one day in their glorious fulfilment.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Blessed Virgin Mary I, page 624; interpolations for Eu-
charistic Prayer I, page 705, for Eucharistic Prayer III, page 721.

**PRAYER
AFTER
COMMUNION**

Lord,
as we joyfully proclaim the Virgin Mary
to be Mother of your Son and Mother of the Church,
we ask that this heavenly sacrament
by which we have been nourished
may bring us to life everlasting.

Grant this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 912.

WEEKDAYS OF THE SEASON OF CHRISTMAS BEFORE THE EPIPHANY OF THE LORD

MONDAY

OPENING PRAYER

All-provident God,
we believe that your only-begotten Son,
who lives with you in eternal glory,
took flesh like ours and was born of the Virgin Mary.
Keep us steadfast in this faith,
that we may be freed from present evils
and live in the hope of lasting glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
in this wonderful exchange of gifts
accept the offerings you have given us,
that we in turn may receive the gift of yourself.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Christmas I-III, pages 520-524.

PRAYER AFTER COMMUNION

God of love and mercy,
sustain our lives from day to day
by the power of these sacred mysteries.

We ask this through Jesus Christ our Lord.

TUESDAY

OPENING PRAYER

O God,
you willed that the humanity of your Son,
who was born of the holy Virgin,
should not be subject to the sentence incurred by our race;
grant that, fashioned into a new creation in Christ,
we may be freed from the old ways of sin.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Take to yourself, O Lord, the gifts your people offer,
that in this holy sacrament
we may enter the mystery
which we profess with devotion and faith.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Christmas I-III, pages 520-524.

PRAYER AFTER COMMUNION

Whenever we share in this sacrament,
you touch our lives, O God.
Deepen its effect upon our hearts,
that the very gift you give us
may make us worthy to receive it.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

Eternal God,
in this blessed season a new star appeared in the heavens,
announcing your salvation to the world.
May the light of Christ rise always in our hearts
to refresh them and make them new.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
wellspring of peace and true worship,
let our offering come before you
as fitting homage to your glory,
and let our partaking of these sacred mysteries
unite our hearts in faith.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Christmas I-III, pages 520-524.

PRAYER AFTER COMMUNION

Lord,
you provide for your people in numberless ways.
Grant us your loving protection
now and in times to come,
so that, reassured by your care for our daily needs,
we may strive with greater trust
toward the goal of eternal life.

We ask this in the name of Jesus, the Lord.

THURSDAY

OPENING PRAYER

Almighty God,
with the birth of Christ your only Son
you began the wondrous work of our redemption.
Strengthen us in faith,
that under his care and governance
we may reach the glorious reward that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
as we recall the birth of your only Son,
make holy the gifts we bring,
for his coming shows us the way of truth
and promises life in the kingdom of heaven,
where he lives and reigns for ever and ever.

EUCARISTIC PRAYER: Preface of Christmas I-III, pages 520-524.

PRAYER AFTER COMMUNION

Lord our God,
let the workings of this holy mystery
rid us of all that is evil
and bring to fulfilment
those things for which we rightly yearn.

We ask this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

God of light,
shine upon your faithful people
and set our hearts aflame with the splendour of your grace,
that we may acknowledge Christ as Saviour
and hold fast to him in spirit and in truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Eternal God,
in your Word made flesh
earth and heaven were joined,
and all creation was made holy.
Keep us holy who prepare to give you praise,
through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Christmas I-III, pages 520-524.

PRAYER AFTER COMMUNION

God of majesty,
by signs and wonders you revealed Jesus Christ
as the light of every nation
and the glory of your people.
By the mysteries we have celebrated
renew in us the love of Christ,
that we may come to know him
in the peoples of every race and culture.

Grant this through Jesus Christ our Lord.

SATURDAY

OPENING PRAYER

God of all creation,
through the coming of your only-begotten Son
you filled the world with new radiance.
Grant that, as he shares our human nature
through his birth of the Virgin Mary,
so may we share new life with him in the kingdom of grace,
where he lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

You speak to us, O God,
through your Word made flesh
and gather us at your table
set with gifts of bread and wine.
Let our words proclaim your praise
and our deeds declare your glory.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Christmas I-III, pages 520-524.

PRAYER AFTER COMMUNION

Glorious God,
you have given us Jesus, your Only-begotten,
to forge between heaven and earth
an eternal bond of peace.
Grant that we who have shared your life at this table
may live in peace with all who rejoice in your favour.

We ask this through Jesus Christ our Lord.

6 JANUARY THE EPIPHANY OF THE LORD

SOLEMNITY

Epiphany is the earliest Christmas feast, originating in the East in the third century and passing to the West in the fourth century. A celebration of the divine “manifestation” or “coming,” in the East it commemorates the baptism of the Lord and in the West the visit of the Magi. These wise men represent all peoples on earth, to whom the mystery of the incarnation is now revealed.

Where the solemnity of the Epiphany of the Lord is not observed as a holyday of obligation, it is celebrated on the Sunday between 2 January and 8 January, which is then considered its proper day in the calendar.

OPENING PRAYER

God of mystery,
on this day you revealed your only Son to the nations
by the guidance of a star.
We know you now by faith;
lead us into that presence
where we shall behold your glory face to face.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Lord God of the nations,
we have seen the star of your glory
rising in splendour.
The radiance of your incarnate Word
pierces the darkness that covers the earth
and signals the dawn of peace and justice.
Make radiant the lives of your people
with that same brightness,
and beckon all the nations
to walk as one in your light.

We ask this through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
accept the gifts of your Church,
which offers you today not gold, frankincense, and myrrh,
but the one who in these gifts is proclaimed, offered,
and received,
Jesus Christ, our Lord,
who lives and reigns for ever and ever.

EUCARISTIC PRAYER: Preface of Epiphany, page 526; interpolation for Eucharistic Prayer I, page 705, for Eucharistic Prayer III, page 721.

**PRAYER
AFTER
COMMUNION**

Guide us always and everywhere, Lord,
by your light from on high,
that we may discern with clear minds
and treasure with deep affection
the mystery you have given us to share.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 914.

WEEKDAYS OF THE SEASON OF CHRISTMAS AFTER THE EPIPHANY TO THE BAPTISM OF THE LORD

MONDAY

OPENING PRAYER

Lord,
let the brightness of your sovereign light shine within our hearts,
that we may pass beyond the darkness of this world
and come at last to the radiance of our eternal home.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
in this wonderful exchange of gifts
accept the offerings you have given us,
that we in turn may receive the gift of yourself.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Epiphany of the Lord, page 526, or Preface of Christmas I-III, pages 520-524.

PRAYER AFTER COMMUNION

God of love and mercy,
sustain our lives from day to day
by the power of these sacred mysteries.

We ask this through Jesus Christ our Lord.

TUESDAY

OPENING PRAYER

O God,
your only-begotten Son has appeared in human flesh;
grant that he, whose outward form is like our own,
may reshape us inwardly by his grace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Take to yourself, O Lord, the gifts your people offer,
that in this holy sacrament
we may enter the mystery
which we profess with devotion and faith.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of the Epiphany of the Lord, page 526, or Preface of Christmas I-III, pages 520-524.

PRAYER AFTER COMMUNION

Whenever we share in this sacrament,
you touch our lives, O God.
Deepen its effect upon our hearts,
that the very gift you give us
may make us worthy to receive it.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

O God,
the light of all the nations,
bless the peoples of the earth with lasting peace,
and pour into our hearts that bright radiance
by which you guided our ancestors in faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
wellspring of peace and true worship,
let our offering come before you
as fitting homage to your glory,
and let our partaking of these sacred mysteries
unite our hearts in faith.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Epiphany of the Lord, page 526, or Preface of Christmas I-III, pages 520-524.

PRAYER AFTER COMMUNION

Lord,
you provide for your people in numberless ways.
Grant us your loving protection
now and in times to come,
so that, reassured by your care for our daily needs,
we may strive with greater trust
toward the goal of eternal life.

We ask this in the name of Jesus, the Lord.

THURSDAY

OPENING PRAYER

Merciful God,
in your Son Jesus Christ
you raised up an unfailing light
for all the nations to see.
Grant that your people may know and confess
the full splendour of their Redeemer
and, by his grace, enter into light everlasting.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
as we recall the birth of your only Son,
make holy the gifts we bring,
for his coming shows us the way of truth
and promises life in the kingdom of heaven,
where he lives and reigns for ever and ever.

EUCARISTIC PRAYER: Preface of the Epiphany of the Lord, page 526, or Preface of Christmas I-III, pages 520-524.

PRAYER AFTER COMMUNION

Lord our God,
let the workings of this holy mystery
rid us of all that is evil
and bring to fulfilment
those things for which we rightly yearn.

We ask this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

God of nations,
by the guidance of a star
you made known the birth of Christ,
the Saviour of the world.
Reveal to our hearts more fully each day
the mystery of his coming.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Eternal God,
in your Word made flesh
earth and heaven were joined,
and all creation was made holy.
Keep us holy who prepare to give you praise,
through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Epiphany of the Lord, page 526, or Preface of Christmas I-III, pages 520-524.

PRAYER AFTER COMMUNION

God of majesty,
by signs and wonders you revealed Jesus Christ
as the light of every nation
and the glory of your people.
By the mysteries we have celebrated
renew in us the love of Christ,
that we may come to know him
in the peoples of every race and culture.

Grant this through Jesus Christ our Lord.

SATURDAY

OPENING PRAYER

Almighty and everlasting God,
through your only-begotten Son
you have made us your new creation.
Grant that through your grace
we may be moulded in the form of Christ,
in whom our human nature is united to your Godhead.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

You speak to us, O God,
through your Word made flesh
and gather us at your table
set with gifts of bread and wine.
Let our words proclaim your praise
and our deeds declare your glory.

We ask this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of the Epiphany of the Lord, page 526, or Preface of Christmas I-III, pages 520-524.

PRAYER AFTER COMMUNION

Glorious God,
you have given us Jesus, your Only-begotten,
to forge between heaven and earth
an eternal bond of peace.
Grant that we who have shared your life at this table
may live in peace with all who rejoice in your favour.

We ask this through Jesus Christ our Lord.

THE BAPTISM OF THE LORD

Drawing from the Eastern tradition of Epiphany, the West has remembered the baptism of the Lord on the octave of the Epiphany since the eighth century. The feast was formally introduced into the Roman calendar in 1960 and is now celebrated on the Sunday after the Epiphany as the conclusion to the season of Christmas. It commemorates the revelation of Jesus as God's beloved Son, the Christ, anointed by the Spirit.

If the Epiphany of the Lord is celebrated on Sunday, 7 or 8 January, then the Baptism of the Lord is celebrated on the following Monday.

OPENING PRAYER

Almighty and eternal God,
when Christ was baptised in the river Jordan,
the Holy Spirit came upon him
and your voice declared him your beloved Son.
Keep all who are reborn of water and the Spirit
as children of adoption in whom you are well pleased.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: O God,
your only-begotten Son has appeared in human flesh;
grant that he, whose outward form is like our own,
may reshape us inwardly by his grace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER YEAR A

God of the covenant,
you anointed your beloved Son
with the power of the Holy Spirit
to be light for the nations
and release for captives.

Grant that we who are born again
of water and the Spirit
may proclaim with our lips the good news of his peace
and show forth in our lives the victory of his justice.

We make our prayer through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

YEAR B God of salvation,
in the river Jordan you bathed your Son Jesus in glory
and revealed him as your obedient servant.

In spirit and in power
rend the heavens and come down to us.
Strengthen us to acknowledge your Christ,
that we who are reborn in his likeness
may walk with him the path of obedience.

Grant this through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

YEAR C Open the heavens,
almighty Father,
and pour out your Spirit
upon your people gathered in prayer.
Renew the power of our baptismal cleansing
and fill us with zeal for good deeds.
Let us hear your voice once again,
that we may recognise in your beloved Son
our hope of inheriting eternal life.

Grant this through Jesus Christ, your Word made flesh,
who lives and reigns with you in the unity of the Holy Spirit,
in the splendour of eternal light,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
accept the gifts of your faithful people,
presented on this day
when Jesus was proclaimed your beloved Son.
Let our offering become the sacrifice of him
who has washed away the sins of the world
and who lives and reigns for ever and ever.

EUCARISTIC PRAYER: Preface of the Baptism of the Lord, page 528.

**PRAYER
AFTER
COMMUNION**

Refreshed by these holy gifts, Lord God,
we seek your mercy,
that, by listening faithfully to your only Son,
we may be your children in name and in truth.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 920-928.

Ordinary Time begins on the Monday following this Sunday and continues until the Tuesday before Ash Wednesday. Mass texts for Ordinary Time begin on page 185.



SEASON OF LENT

*Jesus proclaimed his message:
Repent, for the kingdom of heaven is close at hand*

SEE MATTHEW 4:17

OUTLINE OF THE RITE

INTRODUCTORY RITES

Entrance Procession
Greeting
Opening Prayer

LITURGY OF THE WORD

First Reading
Responsorial Psalm
Second Reading
Gospel Acclamation
Gospel
Homily
Blessing and Giving of Ashes
General Intercessions

LITURGY OF THE EUCHARIST

CONCLUDING RITE

ASH WEDNESDAY

The ashes used today come from the branches blessed the preceding year for Passion Sunday (Palm Sunday).

When necessary the blessing and the giving of ashes may also be celebrated outside Mass. In this case the introductory rites and the liturgy of the word should be celebrated as indicated below, and the rite concludes with the Lord's Prayer and the blessing and dismissal.

INTRODUCTORY RITES

GREETING

After making the sign of the cross, the priest greets the people, using the following greeting or one of the greetings from the Order of Mass.

Grace, mercy, and peace from God the Father,
and Christ Jesus our Lord
be with you all.

The people answer:

And also with you.

The priest, deacon, or other suitable minister may very briefly introduce the Mass of the day. The opening rite is omitted and the opening prayer follows immediately.

OPENING PRAYER

Grant us, Lord, the grace
to begin this time of Christian service with a holy fast,
that, as we struggle against the spirit of evil,
we may be strengthened by the practice of self-discipline.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Gracious and merciful God,
you look with love upon a sinful people
and desire only their return to you.

We beg of you the grace to live this holy season,
to persevere in prayer, fasting, and almsgiving.
By the discipline of Lent
purify our hearts of all pretension,
bring us back to you,
and make the whole Church ready
to celebrate the mysteries of Easter.

Grant this through Christ, our liberator from sin,
who lives and reigns with you in the unity of the Holy Spirit,
holy and mighty God for ever and ever.

**BLESSING
AND
GIVING
OF ASHES**

INVITATION TO PRAYER

After the homily, the priest, with hands joined, invites the people to pray, using the following invitation or similar words.

Dear friends,
let us implore God our Father
to bless and sanctify these ashes,
which we place on our heads as a sign of repentance.

All pray briefly in silence.

BLESSING OF ASHES

The priest, with hands outstretched, blesses the ashes, using one of the following prayers.

Lord God,
you are moved by humility
and grant pardon to those who repent.
Listen to our prayers
and pour out + your blessing
on those who are marked by these ashes,
that, observing the season of Lent,
they may come with hearts made clean
to celebrate the paschal mystery of your Son.

We ask this through Jesus Christ our Lord.

Or: Lord,
you do not wish sinners to die
but to turn to you and live.
In your goodness hear our prayer:
bless + these ashes,
which we place on our heads to remind us
that we are dust and unto dust we shall return.
Grant that by our faithful observance of Lent
we may gain pardon for our sins
and newness of life
in the image of your risen Son.

We ask this through Jesus Christ our Lord.

He sprinkles the ashes with holy water in silence.

GIVING OF ASHES

After receiving the ashes himself, the priest then places ashes on those who come forward. He may be assisted by the deacon and other ministers.

During the giving of ashes, the choir and people may sing Psalm 51 with one of the antiphons from the Antiphonal, page 984, or another appropriate song.

As the ashes are given to each person, the priest or other minister says one of the following Scripture verses.

Repent, and be faithful to the gospel.

Or: Remember you are dust
and to dust you will return.

After the giving of ashes, the priest and other ministers wash their hands; the profession of faith is not said. The rite concludes with the general intercessions (prayer of the faithful) and the Mass continues in the usual way.

PRAYER OVER THE GIFTS

Lord God,
as Lent begins we offer you this solemn sacrifice,
begging that through our works of charity and penance
we may turn away from sin and harmful pleasures
and unite ourselves more closely to the passion of your Son,
who lives and reigns for ever and ever.

EUCARISTIC PRAYER : Preface of Lent III or IV, pages 468-470; interpolation for Eucharistic Prayer III, page 607.

PRAYER AFTER COMMUNION

Lord,
may the sacrament we have received in faith
sustain and strengthen us,
so that our Lenten fast may win favour in your sight
and help to remedy our human weakness.

Grant this in the name of Jesus, the Lord.

BLESSING: Prayer over the People, page 852.

THURSDAY AFTER ASH WEDNESDAY

OPENING PRAYER

Direct our actions, Lord, by your holy inspiration and carry them forward by your gracious help, that all our works may begin in you and by you be happily ended.

We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

PRAYER OVER THE GIFTS

Look kindly, Lord, on the offerings which we lay upon your sacred altar, that this sacrifice, by winning us pardon, may glorify your holy name.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Almighty God,
you have blessed us with heavenly gifts;
grant that they may always be for us
a continuing source of forgiveness and healing.

We ask this through Jesus Christ our Lord.

FRIDAY AFTER ASH WEDNESDAY

OPENING PRAYER

Stay with us, kind and gracious Lord,
on the penitential journey which we have begun,
that the outward discipline we practice
may be matched by sincerity of heart.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
we offer you this sacrifice during the days of Lent,
asking that it make us pleasing to you
and more generous in our practice of self-denial.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Almighty God,
through our sharing in this sacrament
cleanse us from every stain of sin
and open our hearts to the healing power of your love.

We ask this through Jesus Christ our Lord.

SATURDAY AFTER ASH WEDNESDAY

OPENING PRAYER

Strong and faithful God,
look with mercy upon our human frailty,
and stretch forth your powerful right arm
to shield us from every danger.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept, O Lord,
this sacrifice of reconciliation and praise,
that its working may cleanse us from sin
and make our hearts a gift pleasing to you.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Enlivened by the bread of heaven,
we ask, Lord God,
that the mystery of faith we celebrate on earth
may lead us to blessings that endure for ever.

Grant this through Jesus Christ our Lord.

FIRST WEEK OF LENT

MONDAY

OPENING PRAYER

Turn back our hearts to you, O God our Saviour,
and instruct our minds in heavenly wisdom,
that through the practices of Lent
we may advance in your love and favour.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept, O Lord, our devout offering,
so that, by the working of your grace,
it may transform our daily lives
and win for us your pardon and peace.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
may we experience in this sacrament
protection for mind and body,
so that, restored to wholeness in both,
we may rejoice in the fullness of your healing.

Grant this in the name of Jesus, the Lord.

TUESDAY

OPENING PRAYER

Look mercifully, Lord, upon your family,
that, as we discipline our desire for earthly things,
a longing for you may grow in our hearts.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

God of all creation,
we bring you the fruits of your bountiful goodness;
in your mercy,
take these gifts, which nourish our life on earth,
and change them into the sacrament of life eternal.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Through these sacred mysteries, O Lord,
grant us the wisdom
to temper our desire for earthly things
and learn to love the things of heaven.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

Gracious Lord,
look with favour on a people committed to your service,
and make us rich in good works,
that we who practice bodily penance
may also be renewed in spirit.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
we present to you these offerings,
which you have given us
to consecrate to your holy name.
Make them the sacrament of our healing
and the pledge of our eternal salvation.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord God,
you never fail to nourish us
with your sacraments;
grant that the food we have received today
may bestow on us the gift of life eternal.

We ask this in the name of Jesus, the Lord.

THURSDAY

OPENING PRAYER

Lord,
in your boundless mercy
grant us always the desire to know what is right
and the readiness to do it,
so that we who cannot exist without you
may direct our lives according to your will.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Look with favour, Lord, upon the desires of your people,
and, having accepted our prayers and offerings,
turn the hearts of each of us toward you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord our God,
grant that these most sacred mysteries,
by which you safeguard our life of grace,
may heal and protect us
now and in time to come.

We ask this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

Lord,
prepare your people fittingly
for the celebration of Easter,
that the bodily penance we have solemnly begun
may work to the good of our souls.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept from our hands, Lord God,
the sacrifice which makes our peace with you
and which by your great mercy
restores to us the gift of salvation.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Through our partaking of this sacrament, Lord,
restore us to wholeness,
strip away every trace of sin,
and draw us more fully
into the great mystery of salvation.

We ask this through Jesus Christ our Lord.

SATURDAY

OPENING PRAYER

Eternal Father,
turn our hearts back to you,
that we may commit our lives to your praise and service,
seeking always the one thing necessary
and providing for the needs of others.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may the great sacrament
by which we are restored to life
make us worthy of the grace it promises.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord God,
let your constant blessings descend
on those whom you nourish with these divine mysteries,
and let your comfort surround those
you have instructed in the things of heaven.

Grant this through Jesus Christ our Lord.

SECOND WEEK OF LENT

MONDAY

OPENING PRAYER

Ever-faithful God,
for the healing of our souls
you teach us to discipline our bodies by penance.
Give us the grace to abstain from all sin
and to accept the demands that your love makes upon us.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

In your mercy, Lord,
listen to our prayers,
and free from the seductions of this world
those whom you call to celebrate these holy mysteries.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Let this holy communion, Lord,
remove from us all trace of sin
and lead us into the company of the saints,
who rejoice for ever in your heavenly kingdom.

Grant this in the name of Jesus, the Lord.

TUESDAY

OPENING PRAYER

Watch over your Church, Lord God, with unfailing mercy,
and since without you humankind will surely fall,
protect us by your grace from every harm
and guide us toward those things that work for our good.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
through these holy mysteries
continue the work of your grace among us,
that it may free us from our human failings
and lead us to the blessed gifts of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
may the nourishment received at this sacred table
increase the holiness of our lives
and obtain for us the sure help
of your unfailing mercy.

Grant this in the name of Jesus, the Lord.

WEDNESDAY

OPENING PRAYER

Sustain your family, O Lord,
whom you have formed in the ways of loving service.
Strengthen us with your help in this present life
and in your mercy lead us to life eternal.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
look with favour on these sacrificial offerings,
and, through this holy exchange of gifts,
deliver us from the bondage of our sins.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord our God,
we ask that this holy sacrament,
which you have given as the pledge of immortal life,
may be a constant support
in our journey toward eternal salvation.

Grant this through Jesus Christ our Lord.

THURSDAY

OPENING PRAYER

Lord God,
you love innocence
and you restore it in those who have sinned.
Turn back our wayward hearts to you
and inflame them with your Holy Spirit,
that we may be steadfast in faith
and effective in the works of love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
through this holy sacrifice
bless and sanctify these forty days,
that our outward practice of penance
may lead to a true conversion of heart.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord God,
may this sacrifice remain alive in our hearts
and may its power be evident in our every action.

Grant this in the name of Jesus, the Lord.

FRIDAY

OPENING PRAYER

Purify us, almighty God, by this holy practice of penance,
that with hearts made fresh and whole
we may advance toward the solemn feast of our redemption.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
let your merciful grace inspire your servants,
and let it shape our way of life,
that we may worthily celebrate these holy mysteries.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord God,
we have received from your hands
the pledge of eternal salvation;
grant that we may so shape our lives
as to reach that promised reward.

Grant this through Jesus Christ our Lord.

SATURDAY

OPENING PRAYER

Lord,
by your healing gift of grace
you share with us the things of heaven
while we are yet on earth.
Guide us, we pray, in this our present life
and lead us to that everlasting light in which you dwell.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may this holy sacrament
bring forth within us the fruits of redemption
to restrain our hearts from human folly
and lead us safely to the gifts of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
may the grace poured out in this sacrament
reach the inmost corners of our hearts
and bestow upon us a share of its power.

Grant this through Jesus Christ our Lord.

THIRD WEEK OF LENT

MONDAY

OPENING PRAYER

Lord God,
we pray that your endless mercy
may cleanse and protect your Church;
and, since it cannot stand firm without you,
guide and govern it always by your grace.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
take the gifts we offer you in worship
and transform them
into the sacrament of our salvation.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Grant, O Lord, that our sharing in your sacrament
may cleanse us from all taint of sin
and gather us together as one.

We ask this through Jesus Christ our Lord.

TUESDAY

OPENING PRAYER

Do not forsake us, Lord, in this time of penance,
but by your grace
confirm your power within us
and renew our dedication to your holy service.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
grant that the sacrifice
which brings us salvation
may cleanse our hearts from sin
and win for us your favour and protection.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Grant, O Lord,
that our partaking of this sacrament
may enliven our hearts
and obtain for us your pardon and protection.

We ask this in the name of Jesus, the Lord.

WEDNESDAY

OPENING PRAYER

God of wisdom,
throughout these forty days you instruct your people
and nourish them with your word of life.
Teach us through self-denial to bind our hearts to your service
and make us one through constant prayer.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
receive these offerings
and with them the prayers of your people.
Through our celebration of these holy mysteries
shield us from every danger.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
may the heavenly banquet we have shared
make us holy,
rid our minds of error,
and prepare our hearts for the promised gifts of your kingdom.

Grant this through Jesus Christ our Lord.

**OPENING
PRAYER**

THURSDAY

God of majesty,
we make this heartfelt prayer:
that the nearer we come to the great feast of our salvation,
the more fervently we may prepare ourselves
to celebrate the paschal mystery.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
cleanse your people from the contagion of sin,
that these gifts may be pleasing to you.
Do not allow us to cling to deceptive joys,
for you promise us the reward of eternal truth.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

**PRAYER
AFTER
COMMUNION**

Gracious Lord,
sustain those whom you refresh at your table,
so that the saving power at work in this sacrament
may transform our every action.

We ask this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

Merciful Lord,
pour forth your grace into our hearts,
that its power may restrain our unruly desires
and keep us true to your words of eternal life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
look with favour on these gifts
that we consecrate to your glory.
May they become an offering pleasing to you
and be for us the unfailing source of salvation.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
let your energy and power
pervade our minds and bodies,
that we may obtain in full measure
the redemption we have shared in this eucharist.

We ask this through Jesus Christ our Lord.

SATURDAY

OPENING PRAYER

Grant, O Lord,
that as we celebrate with joy this season of Lent
we may enter more deeply into the paschal mystery
and come to enjoy the fullness of its riches.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
by your gift of grace
we are able to approach these holy mysteries
with minds and hearts renewed.
Grant that we may offer you fitting worship
in this memorial which Christ has left for us.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

God of mercy,
again and again you satisfy our hunger
with your holy gifts.
Grant that we may celebrate this sacrament
with true reverence
and receive it always with faith in our hearts.

We ask this in the name of Jesus, the Lord.

FOURTH WEEK OF LENT

MONDAY

OPENING PRAYER

In the mystery of your saving plan, O God,
you wonderfully renew the world;
grant that your Church may be guided by your eternal decrees
and never lack your help here on earth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may this offering we dedicate to you
bear fruit in our lives,
that we may cast aside our old ways of sin,
and be renewed by the growth of your life within us.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
by its power to renew,
may your gift of the eucharist
increase the life of grace within us;
by its power to make holy,
may it bring us to eternal life.

We ask this through Jesus Christ our Lord.

TUESDAY

OPENING PRAYER

As your people faithfully observe
the Lenten duties of prayer and self-denial,
prepare our hearts, Lord God,
that we may readily embrace the paschal mystery
and proclaim with joy your message of salvation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
we offer you the gifts which you have given.
May they bear witness
that your creation sustains our life on earth;
may they become for us the food of life eternal.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Gracious Lord,
through this heavenly sacrament
purify and renew us from within,
so that even in our bodies
we may be sustained, both now and always,
by your great strength.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

God of mercy,
you reward the just for the good they do
and forgive repentant sinners;
take pity on us and answer our prayer,
that as we confess our guilt
we may hear the voice of your pardon.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Merciful Lord,
by the power of this sacrifice
remove from us the old ways of sin
and make us grow in grace and newness of life.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord God,
never permit our receiving of these heavenly gifts
to bring us condemnation,
for you have given them to your people
as the source of healing and salvation.

We ask this through Jesus Christ our Lord.

THURSDAY

OPENING PRAYER

God of forgiveness,
listen graciously to our prayers,
so that, corrected by penance
and formed by good works,
we may faithfully observe your commandments
and come without fault to the celebration of Easter.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Almighty God,
you know our frailty.
Grant that the offering of this sacrifice
may cleanse us from all sin
and safeguard us in every danger.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Through the sacrament we have received
cleanse us, Lord God,
and rid us of all taint of sin,
that we who are weighed down by our guilt
may know the fullness of your heavenly pardon.

We ask this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

In your wisdom, O God,
you have provided remedies for our human weakness.
Grant that we may joyfully accept your healing grace
and show its effect in the holiness of our lives.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Almighty God,
may this offering cleanse us by its power
and enable us to approach the paschal mysteries
with greater purity of heart.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Grant, O Lord,
that in our journey from old life to new,
we may lay aside our former habits of sin
and be renewed in holiness of spirit.

We ask this through Jesus Christ our Lord.

SATURDAY

OPENING PRAYER

Almighty God,
let the working of your gentle mercy
direct the movement of our hearts,
for without your grace
we cannot find favour in your sight.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
be pleased to accept our offerings,
and even when our wills resist your grace
draw us more strongly to yourself.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Lent I-IV, pages 530-536; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
grant that your holy gifts may free us from sin,
and by their power make us pleasing in your sight.

We ask this through Jesus Christ our Lord.

FIFTH WEEK OF LENT

MONDAY

OPENING PRAYER

God of surpassing love,
you enrich us with every blessing;
grant that, by setting aside our former ways
for a life that is new,
we may be ready for the glory of your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
as we come to celebrate these holy mysteries,
grant that through our Lenten self-denial
we may offer to you
joyful spirits and undivided hearts.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Passion of the Lord I, page 538; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
through the celebration of this sacrament
you have renewed our strength.
By these holy mysteries
cleanse us from all trace of sin,
and, as we follow Christ,
quicken our steps toward you.

We ask this through Jesus Christ our Lord.

TUESDAY

OPENING PRAYER

God of mercy and compassion,
grant that your household, the Church,
may persevere in obeying your will,
so that in our own day
those who offer you true service
may grow in number and holiness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
we offer you this sacrifice of reconciliation,
that in your mercy you may forgive our sins
and guide our wavering hearts into the way of peace.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Passion of the Lord I, page 538; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

All-powerful God,
grant that we may always cling to these sacred mysteries,
and so draw nearer to the blessings of heaven.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

God of loving-kindness,
enlighten the hearts of your children,
who are cleansed by Lenten penance.
Be not deaf to our prayer,
for it is you who awaken within us
the very desire to serve you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
accept the sacrifice we dedicate to you:
you have given us these gifts,
that we may offer them to your glory
and receive them in turn from your hands
as a source of health and strength.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Passion of the Lord I, page 538; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
may the sacrament we have received
be for us a remedy from heaven
to purge all sin from our hearts
and assure us your constant protection.

Grant this through Jesus Christ our Lord.

THURSDAY

OPENING PRAYER

Do not withhold your presence, Lord our God,
from those who call upon you,
but look with tender care
on all who hope in your mercy.
Cleanse them from the stain of sin,
that they may persevere in holiness of life
and receive the inheritance you have promised.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
look kindly on the sacrifice we offer,
that it may stir our hearts to return to you
and advance the salvation of all the world.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Passion of the Lord I, page 538; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Merciful Lord,
we have feasted at your banquet of salvation.
Through this sacrament
which nourishes our lives on earth
make us sharers in eternal life.

We ask this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

Pardon, merciful Lord, the offences of your people,
and in your goodness
release us from the bonds of sin
which in our human weakness
we have fashioned for ourselves.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

God of compassion,
grant that we may always serve with reverence at your altar
and find salvation
by our faithful sharing in these mysteries.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Passion of the Lord I, page 538; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
may the power of the sacrament we have received
protect us always
and ward off all things that would do us harm.

Grant this in the name of Jesus, the Lord.

SATURDAY

OPENING PRAYER

Most holy God,
your saving grace extends to every season,
but in this time of Lent you gladden your Church
with a still greater outpouring of love.
Look kindly upon your elect,
that those about to enter the waters of baptism
and those already baptised
may know the power of your mighty arm.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Almighty and ever-living God,
by the sacrament of baptism
you restore to eternal life
those who profess your name.
Accept the gifts and prayers of your people,
fulfil their longings and blot out their sins,
for they place their hope in you.

We make our prayer through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Passion of the Lord I, page 538; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

God of majesty,
receive our humble prayer:
just as you nourish us
with the most holy body and blood of your Son,
so let us partake of his divine nature,
for he lives and reigns for ever and ever.

ADDITIONAL PRAYERS

During the weekdays of Lent, one of the following prayers over the gifts or prayers after communion may be used instead of the prayer over the gifts or prayer after communion given in place for the weekday.

PRAYER OVER THE GIFTS

- 1 You have purified us, O God,
and made us worthy
to set these gifts before you.
Enlighten us now and always,
that we may worship you in spirit and in truth.

We ask this through Jesus Christ our Lord.

- 2 God of grace,
look with lasting kindness
upon us who bring these gifts to your altar.
Put within us a new heart
and make us worthy to sing your praise.

Grant this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

- 1 God of the covenant,
you have prepared for us this banquet of the Lamb,
whose blood brings deliverance,
whose body gives life to the world.
By this celebration mark us as your holy people,
that what we have received
may sustain us in our exodus from sin
and strengthen us when we grow weary.

We ask this in the name of Jesus, the Lord.

- 2 God of truth and splendour,
in Christ Jesus
your faithful people hear your voice
and see the glory to which they are called.
Throughout our Lenten journey
keep us attentive to your word,
and by the grace of this sacrament
transform our lives.

We make our prayer through Jesus Christ our Lord.

³ All-merciful God,
you bring us through the waters of life
to the banquet of life eternal.
Refresh and sustain us by this holy food.
Keep us worthy of your gifts
and ready to share our faith
with all those you have chosen.

We ask this through Jesus Christ our Lord.

⁴ Almighty God,
you have given us the bread of heaven
as food for our journey.
Sustain us on our way toward the promised land,
that, purified from evil,
we may glorify your name in good works
and reach the eternal Easter.

Grant this through Jesus Christ our Lord.

⁵ Faithful God,
you have poured out your Spirit upon us,
that we may know your Son
as the light no darkness can extinguish.
By this eucharist,
renew those you have enlightened,
and purify us of all that is darkness.

Grant this through Jesus Christ our Lord.

⁶ Almighty God,
in your abiding love
you gave us Jesus Christ
as the resurrection and the life.
By this eucharist break the bonds of sin and death
and renew all those who have been baptised in him,
who lives and reigns for ever and ever.

HOLY WEEK

MONDAY OF HOLY WEEK

OPENING PRAYER

All-powerful God,
as often as we grow faint through human weakness,
grant us new life and breath
through the passion and death of your beloved Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

In your compassion, Lord,
you have provided this sacrament
to cancel the judgement
that condemned us for our sins.
Look graciously on these holy mysteries,
that they may bear for us the fruit of eternal life.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Passion of the Lord II, page 540; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
stay with your people,
who are sanctified by these holy mysteries,
and watch over their hearts with unfailing love.
Under your protection
may we hold fast to the saving remedy
that we receive through your mercy.

We ask this through Jesus Christ our Lord.

TUESDAY OF HOLY WEEK

OPENING PRAYER

All-powerful and ever-living God,
enable us to celebrate worthily
the mysteries of the Lord's passion and death
and so experience the grace of your tender pardon.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
look with love on the sacrifice your family offers
and grant that all whom you invite
to share these holy mysteries
may receive in full the promise they contain.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Passion of the Lord II, page 540; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Merciful Lord,
we have feasted at your banquet of salvation.
Through this sacrament,
which nourishes our lives on earth,
make us sharers in eternal life.

We ask this through Jesus Christ our Lord.

WEDNESDAY OF HOLY WEEK

OPENING PRAYER

For our sake, O God, you willed
that your Son should climb the scaffold of the cross
to lift from our shoulders the dark yoke of Satan.
Grant that we may come to share
the grace and power of Christ's resurrection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept, we beseech you, Lord,
the gifts we offer,
and be pleased to accomplish in our lives
that which we celebrate
in the mystery of your Son's passion.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Passion of the Lord II, page 540; interpolation for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

All-powerful God,
the holy mysteries we have celebrated
proclaim the death of your Son on Calvary.
Inspire your people with the firm belief
that by his death
you have given us everlasting life.

We ask this through Jesus Christ our Lord.



SEASON OF EASTER

*The company of disciples said:
It is true – the Lord has risen*
SEE LUKE 24:34

OCTAVE OF EASTER

EASTER MONDAY

OPENING PRAYER

Lord God,
you constantly add new children
to the family of your Church.
Grant that all your people may express in their lives
the richness of the sacrament they have received in faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: The profession of faith is not said.

PRAYER OVER THE GIFTS

Accept, O Lord,
the gifts your people offer,
that, having received new life
through baptism and the confession of your name,
they may reach the joy of life everlasting.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Easter I, page 542; interpolations for Eucharistic Prayer I, pages 705 and 706, for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
you have set our feet on the way of salvation;
may the grace of the paschal mystery
abound in our hearts,
so that at your prompting
we may respond worthily to your generous gifts.

Grant this through Jesus Christ our Lord.

CONCLUDING RITE: Solemn Blessing, page 916.

DISMISSAL

The deacon, or, if there is no deacon, the priest, with hands joined, sings or says one of the following dismissals. This dismissal is used during the entire octave.

A



Go in peace to love and serve the Lord, al - le - lu - ia, al - le - lu - ia.

B



Go in the peace of Christ, al - le - lu - ia, al - le - lu - ia.

C



The Mass is ended, go in peace, al - le - lu - ia, al - le - lu - ia.

The people answer:



Thanks be to God, al - le - lu - ia, al - le - lu - ia.

EASTER TUESDAY

OPENING PRAYER

Lord God,
through this Easter mystery
you have touched our lives
with the healing power of your grace.
Continue to bless your people,
so that, possessed of perfect freedom,
we may experience in heaven
the joy we now taste on earth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: The profession of faith is not said.

PRAYER OVER THE GIFTS

Merciful Lord,
accept these offerings from your household, the Church,
that under your protection
we may hold fast to the blessings of Easter
and come to possess the gifts of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I, page 542; interpolations for Eucharistic Prayer I, pages 705 and 706, for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

All-powerful God,
you have given to your children
the incomparable grace of baptism.
Listen to our prayers
and prepare us for the rewards of eternal happiness.

We ask this through Jesus Christ our Lord.

CONCLUDING RITE: Solemn Blessing, page 916; Dismissal, page 133.

EASTER WEDNESDAY

OPENING PRAYER

God of hope,
each year you gladden our hearts
as we celebrate the mystery of Christ's resurrection.
Grant in your mercy
that through the joy of this present feast
we may possess one day
the eternal joys of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: The profession of faith is not said.

PRAYER OVER THE GIFTS

Lord,
receive the sacrifice which has redeemed the human race,
and in your mercy grant us salvation of body and spirit.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I, page 542; interpolations for Eucharistic Prayer I, pages 705 and 706, for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
let this sharing in the mystery of your Son
cleanse us from the old ways of sin
and fashion us into your new creation.

Grant this through Jesus Christ our Lord.

CONCLUDING RITE: Solemn Blessing, page 916; Dismissal, page 133.

EASTER THURSDAY

OPENING PRAYER

Lord God,
who gathered together from the ends of the earth
a diversity of nations
to profess your holy name,
grant that all who have been reborn in the waters of baptism
may be united in faith and in holiness of life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: The profession of faith is not said.

PRAYER OVER THE GIFTS

Lord,
accept the sacrifice we offer with joy
for those who have received new life in baptism,
and quicken within us the work of your grace.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I, page 542; interpolations for Eucharistic Prayer I, pages 705 and 706, for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Hear our prayer, O Lord,
that this holy exchange of gifts
by which we are saved
may secure us your help in this present life
and obtain for us the joys of life eternal.

We ask this through Jesus Christ our Lord.

CONCLUDING RITE: Solemn Blessing, page 916; Dismissal, page 133.

EASTER FRIDAY

OPENING PRAYER

Almighty and eternal God,
in the paschal mystery of Christ your Son
you have established with all peoples
a new covenant of reconciliation and peace.
Grant that we may show forth in our lives
the mystery of faith we so joyfully proclaim.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: The profession of faith is not said.

PRAYER OVER THE GIFTS

Loving Lord,
by this Easter sacrament
accomplish within us the change we seek:
turn our desire for earthly things
to a longing for those of heaven.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Easter I, page 542; interpolations for Eucharistic Prayer I, pages 705 and 706, for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Lord,
in your faithful love
watch over those you have saved,
that all who have been ransomed by the passion of your Son
may come to the joy of his resurrection.

We ask this in the name of Jesus, the Lord.

CONCLUDING RITE: Solemn Blessing, page 916; Dismissal, page 133.

EASTER SATURDAY

OPENING PRAYER

Ever-faithful God,
by the outpouring of your grace
you increase the number of those who believe in you.
Keep your chosen ones for ever safe,
so that, having been reborn in the waters of baptism,
they may be clothed in the robes of immortal glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: The profession of faith is not said.

PRAYER OVER THE GIFTS

Lord God,
make the paschal mystery our constant joy:
may it continue within us the work of redemption
and be the cause of our unending delight.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Easter I, page 542; interpolations for Eucharistic Prayer I, pages 705 and 706, for Eucharistic Prayer III, page 721.

PRAYER AFTER COMMUNION

Protect with loving-kindness, Lord,
the people you have renewed
through the paschal mystery of Christ,
and grant them this reward:
the resurrection of the body to glory everlasting.

We ask this through Jesus Christ our Lord.

CONCLUDING RITE: Solemn Blessing, page 916; Dismissal, page 133.

SECOND WEEK OF EASTER

MONDAY

OPENING PRAYER

Almighty and eternal God,
whom we dare to call Father,
impart to us more fully the spirit of adoption,
that we may one day gain the inheritance you have promised.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
receive the gifts of your joyous Church.
You have given us cause for great happiness on earth;
grant us the consummation of that joy in heaven.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Protect with loving-kindness, Lord,
the people you have renewed
through the paschal mystery of Christ,
and grant them this reward:
the resurrection of the body to glory everlasting.

We ask this through Jesus Christ our Lord.

TUESDAY

OPENING PRAYER

Almighty God,
enable us to proclaim the power of Christ the Lord,
who has risen to life and vanquished death,
so that we who acknowledge this pledge of his great love
may share in the riches that it foreshadows.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
make the paschal mystery our constant joy:
may it continue within us the work of redemption
and be the cause of our unending delight.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Hear our prayer, O Lord,
that this holy exchange of gifts
by which we are saved
may secure us your help in this present life
and obtain for us the joys of life eternal.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

God our Creator,
each year we recall those Easter mysteries
by which human nature is restored to a dignity once lost,
and we are given the hope of rising again.

Grant in your mercy
that we may grasp and cherish always
the mysteries we recall in faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
through the wonderful exchange of this sacrifice
you have made us sharers in your own divine nature;
grant that our daily lives
may faithfully reflect the knowledge of your truth.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Lord,
remain close to the people
you have enriched with these heavenly mysteries,
and grant that we may pass from our former ways
to new life in the risen Christ.

We make our prayer in the name of Jesus, the Lord.

THURSDAY

OPENING PRAYER

God of mercy,
grant that the grace we seek and find
when celebrating the Easter mysteries
may grow within us
and in every season bear much fruit.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
let our prayers and offerings rise before you,
that we whom you have cleansed in baptism
may respond worthily to the mystery of your great love.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

All-powerful and ever-living God,
in the resurrection of Christ you restore us to eternal life.
Increase within us the effects of this Easter mystery
and pour out in our hearts the strength of this saving food.

We ask this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

For our sake, O God, you willed
that your Son should climb the scaffold of the cross
to lift from our shoulders the dark yoke of Satan.
Grant that we may come to share
the grace and power of Christ's resurrection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Merciful Lord,
accept these offerings from your household, the Church,
that under your protection
we may hold fast to the blessings of Easter
and come to possess the gifts of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Lord,
in your faithful love
watch over those you have saved,
that all who have been ransomed by the passion of your Son
may come to the joy of his resurrection.

We ask this in the name of Jesus, the Lord.

SATURDAY

OPENING PRAYER

God of unfailing mercy,
who redeemed us and adopted us as your children,
look upon us with tender love,
that we who believe in Christ
may enjoy true freedom
and enter our promised inheritance.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
sanctify these gifts;
receive them as an offering in spirit and in truth
and make of us an everlasting gift to you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Having shared in the gift of these sacred mysteries,
we humbly pray, Lord God,
that what your Son commanded us to do
in remembrance of himself
may strengthen among us the bonds of love.

We ask this through Jesus Christ our Lord.

THIRD WEEK OF EASTER

MONDAY

OPENING PRAYER

O God,
you show the light of your truth to those who stray,
that they may return to the right path.
Grant that all who profess the Christian faith
may reject whatever is contrary to the gospel
and follow the way that leads to you.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
let our prayers and offerings rise before you,
that we whom you have cleansed in baptism
may respond worthily to the mystery of your great love.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

All-powerful and ever-living God,
in the resurrection of Christ you restore us to eternal life.
Increase within us the effects of this Easter mystery
and pour out in our hearts the strength of this saving food.

We ask this through Jesus Christ our Lord.

TUESDAY

OPENING PRAYER

Ever-faithful God,
to those reborn of water and the Spirit
you open the gates of your heavenly kingdom.
Increase within us the grace of baptism,
that we who have been cleansed from sin
may never lack the blessings you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
receive the gifts of your joyous Church.
You have given us cause for great happiness on earth;
grant us the consummation of that joy in heaven.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Protect with loving-kindness, Lord,
the people you have renewed
through the paschal mystery of Christ,
and grant them this reward:
the resurrection of the body to glory everlasting.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

Draw near to your family, Lord God,
and heed our prayer:
as you have conferred upon us the gift of faith,
award us an everlasting share
in the life of the risen Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
make the paschal mystery our constant joy:
may it continue within us the work of redemption
and be the cause of our unending delight.

Grant this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Hear our prayer, O Lord,
that this holy exchange of gifts
by which we are saved
may secure us your help in this present life
and obtain for us the joys of life eternal.

We ask this through Jesus Christ our Lord.

THURSDAY

OPENING PRAYER

Almighty and everlasting God,
in this Easter season
pour out ever more richly
the saving mercy we have come to know,
so that, freed from the dark night of sin and error,
we may cling more firmly to your word of truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
through the wonderful exchange of this sacrifice
you have made us sharers in your own divine nature;
grant that our daily lives
may faithfully reflect the knowledge of your truth.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Lord,
remain close to the people
you have enriched with these heavenly mysteries,
and grant that we may pass from our former ways
to new life in the risen Christ.

We make our prayer in the name of Jesus, the Lord.

FRIDAY

OPENING PRAYER

God of truth,
you have given us the grace
to know and confess that the Lord is risen;
grant that through the Spirit who is love
we may rise with Christ to newness of life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
sanctify these gifts;
receive them as an offering in spirit and in truth
and make of us an everlasting gift to you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Having shared in the gift of these sacred mysteries,
we humbly pray, Lord God,
that what your Son commanded us to do
in remembrance of himself
may strengthen among us the bonds of love.

We ask this through Jesus Christ our Lord.

SATURDAY

OPENING PRAYER

God, our Creator and Preserver,
by the waters of baptism
you have given new birth to those who believe in you.
Protect the life they have begun in Christ
and shield them from the onslaught of sin and error,
that they may persevere faithfully
in the gift of your grace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Merciful Lord,
accept these offerings from your household, the Church,
that under your protection
we may hold fast to the blessings of Easter
and come to possess the gifts of heaven.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Lord,
in your faithful love
watch over those you have saved,
that all who have been ransomed by the passion of your Son
may come to the joy of his resurrection.

We ask this in the name of Jesus, the Lord.

FOURTH WEEK OF EASTER

MONDAY

OPENING PRAYER

God of power,
who raised up a fallen world
through the lowliness of your Son,
grant to your faithful people a holy joy,
so that those whom you have rescued from the slavery of sin
may delight in the happiness that never ends.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
receive the gifts of your joyous Church.
You have given us cause for great happiness on earth;
grant us the consummation of that joy in heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Protect with loving-kindness, Lord,
the people you have renewed
through the paschal mystery of Christ,
and grant them this reward:
the resurrection of the body to glory everlasting.

We ask this through Jesus Christ our Lord.

TUESDAY

OPENING PRAYER

Merciful and faithful God,
accept this prayer,
that we who celebrate the mystery of the risen Lord
may gain the joyful inheritance
purchased for us by Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
make the paschal mystery our constant joy:
may it continue within us the work of redemption
and be the cause of our unending delight.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Hear our prayer, O Lord,
that this holy exchange of gifts
by which we are saved
may secure us your help in this present life
and obtain for us the joys of life eternal.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

Lord God,
life of the faithful,
glory of the humble,
and lasting happiness of the just,
respond with kindness to our prayers,
that we who thirst for the life you promise
may be filled to overflowing with your countless gifts.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
through the wonderful exchange of this sacrifice
you have made us sharers in your own divine nature;
grant that our daily lives
may faithfully reflect the knowledge of your truth.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Lord,
remain close to the people
you have enriched with these heavenly mysteries,
and grant that we may pass from our former ways
to new life in the risen Christ.

We make our prayer in the name of Jesus, the Lord.

THURSDAY

OPENING PRAYER

All-provident God,
you restored human nature to a dignity
greater than that which it lost in the beginning.
Watch over and cherish the work of your love,
and keep safe your gifts and blessings
in those who have been born again by grace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
let our prayers and offerings rise before you,
that we whom you have cleansed in baptism
may respond worthily to the mystery of your great love.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

All-powerful and ever-living God,
in the resurrection of Christ you restore us to eternal life.
Increase within us the effects of this Easter mystery
and pour out in our hearts the strength of this saving food.

We ask this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

God of our salvation and our freedom,
you have redeemed us by the blood of your Son.
Hear the voices of your people
and grant that through you we may have life
and in you find eternal refuge.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Merciful Lord,
accept these offerings from your household, the Church,
that under your protection
we may hold fast to the blessings of Easter
and come to possess the gifts of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Lord,
in your faithful love
watch over those you have saved,
that all who have been ransomed by the passion of your Son
may come to the joy of his resurrection.

We ask this in the name of Jesus, the Lord.

SATURDAY

OPENING PRAYER

Almighty and ever-living God,
keep alive within us the paschal mysteries,
that under your caring eye
we who have been renewed at the font of baptism
may bear much fruit
and attain the joys of eternal life.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
sanctify these gifts;
receive them as an offering in spirit and in truth
and make of us an everlasting gift to you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Having shared in the gift of these sacred mysteries,
we humbly pray, Lord God,
that what your Son commanded us to do
in remembrance of himself
may strengthen among us the bonds of love.

We ask this through Jesus Christ our Lord.

FIFTH WEEK OF EASTER

MONDAY

OPENING PRAYER

O God,
you inspire the hearts of the faithful
with a single longing.
Grant that your people
may love what you command
and desire what you promise,
so that, amid the uncertain things of this world,
our hearts may be fixed where true joys are found.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
let our prayers and offerings rise before you,
that we whom you have cleansed in baptism
may respond worthily to the mystery of your great love.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

All-powerful and ever-living God,
in the resurrection of Christ you restore us to eternal life.
Increase within us the effects of this Easter mystery
and pour out in our hearts the strength of this saving food.

We ask this through Jesus Christ our Lord.

TUESDAY

OPENING PRAYER

God ever-faithful,
by the resurrection of Christ your Son
you restore your people to eternal life.
Grant us a constant faith and a certain hope,
that we may never doubt that you will fulfil
the promises you have made.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
receive the gifts of your joyous Church.
You have given us cause for great happiness on earth;
grant us the consummation of that joy in heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Protect with loving-kindness, Lord,
the people you have renewed
through the paschal mystery of Christ,
and grant them this reward:
the resurrection of the body to glory everlasting.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

O God,
you love innocence
and restore it in those afflicted by sin.
Direct the hearts of your servants toward you,
that those you have freed from the darkness of unbelief
may never abandon the light of your truth.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
make the paschal mystery our constant joy:
may it continue within us the work of redemption
and be the cause of our unending delight.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Hear our prayer, O Lord,
that this holy exchange of gifts
by which we are saved
may secure us your help in this present life
and obtain for us the joys of life eternal.

We ask this through Jesus Christ our Lord.

THURSDAY

OPENING PRAYER

Most holy God,
your grace has brought us from sin to righteousness
and turned our wretchedness to joy.

Stay with us, Lord,
and do not forget the gifts you have bestowed,
that we who are justified by faith
may have the courage to persevere until the end.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
through the wonderful exchange of this sacrifice
you have made us sharers in your own divine nature;
grant that our daily lives
may faithfully reflect the knowledge of your truth.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Lord,
remain close to the people
you have enriched with these heavenly mysteries,
and grant that we may pass from our former ways
to new life in the risen Christ.

We make our prayer in the name of Jesus, the Lord.

FRIDAY

OPENING PRAYER

Fashion our lives, Lord God,
in the image of the paschal mystery,
so that this joyful celebration of Christ's death and resurrection
may save and protect us with its unfailing power.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
sanctify these gifts;
receive them as an offering in spirit and in truth
and make of us an everlasting gift to you.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Having shared in the gift of these sacred mysteries,
we humbly pray, Lord God,
that what your Son commanded us to do
in remembrance of himself
may strengthen among us the bonds of love.

We ask this through Jesus Christ our Lord.

SATURDAY

OPENING PRAYER

All-powerful and ever-living God,
by our rebirth in baptism
you have blessed us with divine life.
Grant that we who are called to immortality by grace
may through your continued care
come to the fullness of glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Merciful Lord,
accept these offerings from your household, the Church,
that under your protection
we may hold fast to the blessings of Easter
and come to possess the gifts of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Lord,
in your faithful love
watch over those you have saved,
that all who have been ransomed by the passion of your Son
may come to the joy of his resurrection.

We ask this in the name of Jesus, the Lord.

SIXTH WEEK OF EASTER

MONDAY

OPENING

PRAYER

God of mercy,
grant that the grace we seek and find
when celebrating the Easter mysteries
may grow within us
and in every season bear much fruit.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER

OVER THE

GIFTS

Lord,
receive the gifts of your joyous Church.
You have given us cause for great happiness on earth;
grant us the consummation of that joy in heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER

AFTER

COMMUNION

Protect with loving-kindness, Lord,
the people you have renewed
through the paschal mystery of Christ,
and grant them this reward:
the resurrection of the body to glory everlasting.

We ask this through Jesus Christ our Lord.

TUESDAY

OPENING PRAYER

Let your people for ever exult, O God,
let the joy of their youth be renewed,
that we who now rejoice to be your adopted children
may look forward with certain hope
to the day of resurrection.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
make the paschal mystery our constant joy:
may it continue within us the work of redemption
and be the cause of our unending delight.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Hear our prayer, O Lord,
that this holy exchange of gifts
by which we are saved
may secure us your help in this present life
and obtain for us the joys of life eternal.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

Grant, O God of mercy,
that just as we celebrate in faith
the solemnity of your Son's resurrection,
so we may rejoice with all the saints
when he comes again in glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
through the wonderful exchange of this sacrifice
you have made us sharers in your own divine nature;
grant that our daily lives
may faithfully reflect the knowledge of your truth.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

Lord,
remain close to the people
you have enriched with these heavenly mysteries,
and grant that we may pass from our former ways
to new life in the risen Christ.

We make our prayer in the name of Jesus, the Lord.

THURSDAY

The following Mass formulary is used when the celebration of the Ascension of the Lord is transferred to the Seventh Sunday of Easter

OPENING PRAYER

Compassionate God,
you have made your people sharers in the mystery
of redemption;
grant in your goodness
that we may exult and rejoice for ever
that Jesus our Lord is risen
and lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
let our prayers and offerings rise before you,
that we whom you have cleansed in baptism
may respond worthily to the mystery of your great love.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550.

PRAYER AFTER COMMUNION

All-powerful and ever-living God,
in the resurrection of Christ you restore us to eternal life.
Increase within us the effects of this Easter mystery
and pour out in our hearts the strength of this saving food.

We ask this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

Lord of heaven and earth,
through the resurrection of your Son
you have restored us to the life of grace.
Lift up our eyes toward our Saviour
as he sits in splendour at your right hand;
and grant that when he comes again in majesty,
we who have been born to new life in baptism
may be clothed in the robes of immortal glory.

We make this prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Where the Ascension is kept on the following Sunday:

God of truth,
may the salvation promised by your holy Word
be proclaimed to the ends of the earth;
and may the fullness of our adoption,
to which Christ bore witness,
be complete in every heart.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Merciful Lord,
accept these offerings from your household, the Church,
that under your protection
we may hold fast to the blessings of Easter
and come to possess the gifts of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550, or, when the Ascension of the Lord has been observed, Preface of the Ascension of the Lord I-III, pages 552-556, may be used.

Lord,
in your faithful love
watch over those you have saved,
that all who have been ransomed by the passion of your Son
may come to the joy of his resurrection.

We ask this in the name of Jesus, the Lord.

SATURDAY

OPENING PRAYER

God of light,
before your Son ascended to heaven,
he promised the apostles
that the Holy Spirit would come upon them.
As they received the riches of heavenly wisdom,
may we too be filled with the gifts of the Spirit.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Where the Ascension is kept on the following Sunday:

Shape our minds, Lord, by the pursuit of good,
and set our hearts on things that are above,
that we may strive to keep the paschal mystery
ever present in our lives.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
sanctify these gifts;
receive them as an offering in spirit and in truth
and make of us an everlasting gift to you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550, or, when the Ascension of the Lord has been observed, Preface of the Ascension of the Lord I-III, pages 552-556, may be used.

PRAYER AFTER COMMUNION

Having shared in the gift of these sacred mysteries,
we humbly pray, Lord God,
that what your Son commanded us to do
in remembrance of himself
may strengthen among us the bonds of love.

We ask this through Jesus Christ our Lord.

SOLEMNITY**THE ASCENSION OF THE LORD**

The Ascension has always been a part of the joyful celebration of the fifty days from Easter Sunday to Pentecost but was singled out for commemoration on the fortieth day (see Acts 1:3) toward the end of the fourth century. The feast develops the glory of the resurrection by acclaiming the exaltation of Christ as Lord of heaven and earth. It serves to prepare the Church, toward the end of the season of Easter, for the coming of the Holy Spirit at Pentecost.

Where the solemnity of the Ascension is not observed as a holyday of obligation, it is assigned to the Seventh Sunday of Easter, which is then considered its proper day in the calendar.

**OPENING
PRAYER**

Almighty God,
make our hearts dance with joy and thanksgiving;
for in the ascension of Christ, your Son,
our human nature is raised above the heavens,
and where Christ, the Head, has gone before in glory
we, his Body, are called in hope.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE**OPENING YEAR A
PRAYER**

God of majesty,
yours is the power that raised Christ from death,
yours the glory that exalted him to your right hand.
By the mystery of the ascension,
sustain our hope
as we bear witness to our baptism.
By the perpetual outpouring of your Spirit,
confirm your Church
in its mission of salvation.

Grant this through Jesus Christ, the firstborn from the dead,
who lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of power and might,
in the mystery of the ascension
you have raised up and glorified your Son
and exalted our humanity at your right hand.
Confirm the good news your Church proclaims,
so that when Christ returns in glory
all nations may be gathered into the kingdom,
where he lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

YEAR C God of majesty,
you led the Messiah
through suffering into risen life
and took him up to the glory of heaven.

Clothe us with the power
promised from on high,
and send us forth to the ends of the earth
as heralds of repentance
and witnesses of Jesus Christ, the firstborn from the dead,
who lives and reigns with you now and always
in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

We offer you this sacrifice, Lord,
on the feast of your Son's ascension,
begging that through this holy exchange of gifts
we may rise with him to the joys of heaven.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Ascension I-III, pages 552-556; interpolation for Eucharistic Prayer I, page 705, for Eucharistic Prayer III, page 721.

PRAYER
AFTER
COMMUNION

Almighty and eternal God,
you have entrusted to us here on earth
the mysteries that foreshadow heaven.
Draw our gaze upward
where Christ, who shares our human nature,
sits in glory at your right hand
and lives and reigns with you for ever and ever.

BLESSING: Solemn Blessing, page 918.

SEVENTH WEEK OF EASTER

OPENING PRAYER

MONDAY

Let the power of your Holy Spirit come upon us, Lord God,
that we may keep your will faithfully before us
and express it lovingly in our lives.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may this holy and unblemished sacrifice
cleanse us from sin
and strengthen our hearts by the grace of your Spirit.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550, or Preface of the Ascension of the Lord I-III, pages 552-556.

PRAYER AFTER COMMUNION

Lord,
remain close to the people
you have enriched with these heavenly mysteries,
and grant that we may pass from our former ways
to new life in the risen Christ.

We make our prayer in the name of Jesus, the Lord.

TUESDAY

OPENING PRAYER

Almighty and merciful God,
send forth the Holy Spirit upon your Church
to make of us the temple where your glory dwells.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
accept the prayers of your faithful people
together with the gifts we offer,
that through these holy rites, performed with reverent hearts,
we may rise to the glory of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550, or Preface of the Ascension of the Lord I-III, pages 552-556.

PRAYER AFTER COMMUNION

Having shared in the gift of these sacred mysteries,
we humbly pray, Lord God,
that what your Son commanded us to do
in remembrance of himself
may strengthen among us the bonds of love.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

God of infinite mercy,
by the power of the Holy Spirit
gather your Church into one,
that we may dedicate ourselves entirely to you
and be one in mind and heart.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
accept the sacrifice
which we celebrate at your command
and offer as a sign of our faithful service.
Through its power accomplish within us
the holy work of your redemption.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550, or Preface of the Ascension of the Lord I-III, pages 552-556.

PRAYER AFTER COMMUNION

Lord,
may our partaking in this sacrament
bring grace upon grace to your people,
and, through its power to cleanse,
make us ever more worthy
to receive this priceless gift.

Grant this in the name of Jesus, the Lord.

THURSDAY

OPENING PRAYER

God our Creator,
let your Spirit come upon the world with power
to fill us with every good gift,
that our hearts may find favour in your sight
and our wills may be shaped to accord with your own.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
sanctify these gifts;
receive them as an offering in spirit and in truth
and make of us an everlasting gift to you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550, or Preface of the Ascension of the Lord I-III, pages 552-556.

PRAYER AFTER COMMUNION

Lord,
grant that the mysteries we have shared
may enlighten us by the truth they express
and renew us by the life they impart,
so that our hearts may be open to the gifts of the Spirit.

We ask this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

God of our salvation,
by raising up your Son in glory
and by sending forth the light of your Spirit
you opened for us the gates of eternal life.
Grant that we who share in these great gifts
may grow in faith
and commit ourselves more firmly to your service.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
look with mercy on the gifts we offer,
and cleanse our hearts by the coming of the Holy Spirit,
that our sacrifice may find favour in your sight.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Easter I-V, pages 542-550, or Preface of the Ascension of the Lord I-III, pages 552-556.

PRAYER AFTER COMMUNION

Gracious God,
the eucharist is our food of life
and the sacrament of our forgiveness;
grant, we pray,
that, welcomed and refreshed at your table,
we may receive the gift of life everlasting.

We ask this in the name of Jesus, the Lord.

SATURDAY

MASS IN THE MORNING

OPENING PRAYER

Almighty God,
grant in your goodness
that the paschal feast we have celebrated
may touch and transform our lives.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may the coming of the Holy Spirit prepare our hearts
to celebrate these sacred mysteries,
for that same Holy Spirit is the forgiveness of all our sins.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Easter I-V, pages 542-550, or Preface of the Ascension of the Lord I-III, pages 552-556.

PRAYER AFTER COMMUNION

Lord,
respond with mercy to our prayers.
You have led your people from ancient rites
to this celebration of the new covenant;
grant that we may lay aside old habits of sin
and be renewed in holiness of spirit.

We ask this through Jesus Christ our Lord.

ADDITIONAL PRAYERS

During the weekdays of Easter, one of the following prayers over the gifts or prayers after communion may be used instead of the prayer over the gifts or prayer after communion given in place for the weekday.

PRAYER OVER THE GIFTS

- 1 Almighty God,
through Jesus Christ, firstborn from the dead,
you gather a holy people
to set these gifts before you.
Keep us one in thought and deed,
that we may be united in your praise.

We ask this in the name of Jesus, the Lord.

- 2 Living God,
the wheat and the vine which spring from the earth
tell of the One you brought from death to life.
Look upon these gifts of bread and wine
and receive with them
the praise of a people
you have raised to new life.

Grant this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

- 1 Loving God,
as the first witnesses of the resurrection
you chose the devoted women
whose service of the Lord Jesus
led them to the tomb.
By this communion in the risen Lord
keep us steadfast in service,
that we also may have the joy of being his witnesses.

Grant this through Jesus Christ our Lord.

- 2 Almighty and merciful God,
you have called us forth from the waters of baptism
and sealed us with your Spirit,
that we may share Christ's holy banquet.
By this Easter sacrament
free us from all that is dead and sinful,
and perfect that newness of life
which you have begun within us.

Grant this through Jesus Christ our Lord.

3 O God,
with wonder and gratitude
we have celebrated the mystery
of Christ's victory over death.
May we who share his victory never fear death's sting,
but rather bear witness to his triumph,
until all creation sings to you the undying hymn of praise
through Jesus Christ our Lord.



ORDINARY TIME

*To make known with boldness
the mystery of the gospel of Christ Jesus*
SEE EPHESIANS 6:19

THURSDAY OR THE BODY AND BLOOD OF CHRIST SUNDAY AFTER

THE HOLY TRINITY SOLEMNITY This feast, originally Corpus Christi, arose in thirteenth century Belgium in response to debates about the real presence and as a result of an upsurge in eucharistic piety. Its extension to the entire Western Church was first decreed by Urban IV in 1264. The feast celebrates the mystery of the nourishing and enduring presence of the body and blood of Christ in the eucharist.

Where the solemnity of the Body and Blood of Christ is not observed as a holy day of obligation, it is assigned to the Sunday after Trinity Sunday, which is then considered its proper day in the calendar.

If a procession with the blessed sacrament is to follow the Mass, the directions in *Holy Communion and Worship of the Eucharist outside Mass*, nos. 101-108, are followed.

OPENING PRAYER

Lord Jesus Christ,
in this most wonderful sacrament
you have left us the memorial of your passion;
deepen our reverence for the mystery of your body and blood,
that we may experience within us the fruit of your redemption.

You live and reign with the Father in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER YEAR A

The bread you give, O God,
is Christ's flesh for the life of the world;
the cup of his blood
is your covenant for our salvation.

Grant that we who worship Christ in this holy mystery
may reverence him in the needy of this world
by lives poured out for the sake of that kingdom
where he lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God ever-faithful,
you have made a covenant with your people
in the gift of your Son,
who offered his body for us
and poured out his blood for the many.

As we celebrate this eucharistic sacrifice,
build up your Church
by deepening within us the life of your covenant
and by opening our hearts to those in need.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C You have blessed all generations,
O God most high,
in Jesus, our compassionate Saviour,
for through him you invite us to your kingdom,
welcome us to your table,
and provide us with nourishment in abundance.

Teach us to imitate your unfailing kindness
and to build up Christ's body, the Church,
by generously handing on to others
the gifts we have received from your bounty.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Gracious Lord and God,
bestow upon your Church
the blessings of unity and peace,
of which these offerings
are the sacramental sign.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Holy Eucharist I or II, pages 596–598.

PRAYER
AFTER
COMMUNION

Lord Jesus Christ,
bring us one day
to that eternal union with your Godhead,
which is prefigured here on earth
by our sharing in your sacred body and blood.

You live and reign for ever and ever.

FRIDAY FOLLOWING
SECOND SUNDAY
AFTER PENTECOST
SOLEMNITY

THE SACRED HEART OF JESUS

This devotion, which dates back to the Middle Ages, flowered in France in the seventeenth century as a result of the visions of Saint Margaret Mary Alacoque (16 October). The feast was extended to the entire Western Church by Pius IX in 1856. It recalls the mystery of God, who is love, and honours the heart of Jesus as the source and centre of the incarnate love of God.

OPENING
PRAYER

Almighty God,
as we honour the heart of Jesus, your beloved Son,
we recall the blessings which his love showers upon us;
fill us with the gifts of grace
that flow so richly from his Sacred Heart.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

OR: God of mercy,
in the heart of your Son, wounded by our sins,
you lavish upon us the boundless treasures of your love;
grant that, in offering the homage of our faithful service,
we may also make fitting reparation for our sins.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING YEAR A
PRAYER

God of love,
you set your heart upon the least of nations,
and in the heart of Jesus
you reveal your love to the merest of children.

Make us simple enough to receive your great love,
and strong enough to bear it to others.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God of life and love,
from the pierced heart of your Son
flowed water and blood,
cleansing the world
and giving birth to your Church.

Renew within your people
the love poured out on us in baptism,
and through the blessing-cup we share
keep us always faithful
to your life-giving covenant.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C Eternal God,
in Christ you have sought us
with a shepherd's heart,
and we have rejoiced
to be found and restored.

Multiply in all the world
the wonders of your saving grace,
and gather your scattered people
until heaven resounds in jubilation
at humanity made whole
and creation restored.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
look upon the great love
which fills the heart of your beloved Son,
that the gifts we offer may be acceptable to you
and make atonement for our sins.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Sacred Heart of Jesus, page 602.

PRAYER
AFTER
COMMUNION

Lord our God,
may this sacrament of charity
enkindle in our hearts the flame of your love,
so that, drawn to the person of Christ your Son,
we may learn to recognise him in our brothers and sisters.

Grant this in the name of Jesus, the Lord.

WEEKDAYS IN ORDINARY TIME

The opening prayers, prayers over the gifts, and prayers after communion for use on the weekdays in Ordinary Time are taken from the propers for the Sundays in Ordinary Time and from the First and Thirty-fourth Weeks in Ordinary Time. These prayers are arranged in the following pages in two forms for pastoral use. Texts may be freely chosen from either section.

FOUR-WEEK CYCLE OF PRAYER S

On pages 186-209 the prayers are arranged in a four-week cycle of Mass texts for weekdays. This arrangement has the advantage of offering a selection of prayers from the Sundays in Ordinary Time to avoid the repetition of the texts from the preceding Sunday throughout the weekdays that follow.

GENERAL COLLECTION OF PRAYER S

This section contains the full collection of prayers for use in Ordinary Time. The collection is subdivided into opening prayers (pages 211-248), prayers over the gifts (pages 249-256), and prayers after communion (pages 257-263). This collection makes available the full range of prayers among which careful selection may be made for weekday celebrations. The pastoral use of the large collection of opening prayers is aided by their division into thirteen general themes or categories. Each prayer is accompanied by a brief thematic phrase intended to help further in the selection process.

FOUR-WEEK CYCLE OF PRAYERS

WEEK I

MONDAY

OPENING PRAYER

Attend with kindness, Lord God,
to the cries of your people,
that we may see the things that ought to be done
and grow in the strength to do them.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: All-powerful God,
your incarnate Word commands our obedience
and offers us true life.
Make our ears attentive to the voice of your Son
and our hearts generous in answering his call,
that we may take up the cross with trust in his promises.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may the offering of your people be pleasing to you
and gain for us in return
an increase in holiness
and the answer to our earnest prayers.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

All-powerful God,
we implore this grace:
that as you renew us with your sacraments
we may serve you with lives that are pleasing in your sight.

We ask this through Jesus Christ our Lord.

TUESDAY

OPENING PRAYER

Direct the course of this world, Lord God,
and order it in your peace,
that your Church may serve you
in serenity and quiet joy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Compassionate God,
from far and near you gather your Church into one.
Safeguard the unity of your flock
through the teaching of Christ the Shepherd,
that all your scattered children may find in him
the guidance and nourishment they seek.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Your word, O God,
has gathered us around this table of praise.
Let the thanks we give over bread and wine
unite our lives to yours.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Gracious God,
in this holy banquet,
prepared for us in the sacrifice of your Son,
you have poured out the riches of your divine life.
Help us to pour out our lives in service,
that others may be brought to the table of your kingdom.

We ask this in the name of Jesus, the Lord.

WEDNESDAY

OPENING PRAYER

Show favour to your servants, O Lord,
and shower upon us the gifts of your grace,
that, eager in faith, in hope, and in love,
we may always be watchful in keeping your commandments.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Living God,
you sent your Son among us
to reveal your wisdom
and make known your ways.
Increase our faith,
that we may confess Jesus as your Son,
take up his work on earth,
and trust his promise to sustain the Church.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
as this altar has been made ready,
so now prepare our lips to sing your praise
and our hearts to give you thanks.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Lord,
we are nourished and made whole
by the sacred body and blood of your Son.
Grant in your kindness
that the mystery we devoutly celebrate
may bring us to the fullness of redemption.

We ask this through Jesus Christ our Lord.

THURSDAY

OPENING PRAYER

God of unfailing mercy,
who redeemed us and adopted us as your children,
look upon us with tender love,
that we who believe in Christ
may enjoy true freedom
and enter our promised inheritance.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Your sovereign rule, O God,
draws near to us
in the person of Jesus your Son.
Your word summons us to faith,
your power transforms our lives.

Free us to follow in Christ's footsteps,
so that neither human loyalty
nor earthly attachment
may hold us back from answering your call.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
accept these offerings,
which we have drawn from your bountiful goodness,
that by the working of your grace
these sacred mysteries may sanctify our lives on earth
and lead us to the joys of life eternal.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

God our Creator,
you made us in your image,
that we might know you in faith
and serve you in love.
By this eucharist,
bring your people to serve with generous hearts
the needs of the human family.

We ask this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

Almighty and eternal God,
direct all our actions to accord with your holy will,
that our lives may be rich in good works
done in the name of your beloved Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: O God, our teacher and judge,
hear our prayer
as we gather at the table of your word.

Enrich our hearts with the goodness of your wisdom
and renew us from within,
that all our actions, all our words,
may bear the fruit of your transforming grace.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
by means of sacramental signs
you bring about the work of redemption.
Grant that our worship at this altar
may be worthy of the mysteries we celebrate.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Having shared in the gift of these sacred mysteries,
we humbly pray, Lord God,
that what your Son commanded us to do
in remembrance of himself
may strengthen among us the bonds of love.

We ask this through Jesus Christ our Lord.

SATURDAY

OPENING PRAYER

O God,
through the fruitful virginity of blessed Mary
you offered to the human race
the treasures of eternal salvation.
Let us experience the power of her prayers,
for through her we have received the author of life, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: O God,
you open wide your hand,
giving us food in due season.

Out of your never-failing abundance,
satisfy the hungers of body and soul
and lead all peoples of the earth
to the feast of the world to come.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may this holy sacrifice cleanse us from sin,
renew us in spirit,
and gain for us the eternal reward
promised to those who do your will.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Almighty God,
may the bread we have broken
and the cup we have tasted
fill us with life and gladness
and transform us into the Christ we have received,
for he lives and reigns for ever and ever.

WEEK II

MONDAY

OPENING PRAYER

Almighty God,
whose unfailing providence rules all things
both in heaven and on earth,
listen to the cry of your people
and guide in your peace the course of our days.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: O God,
our very breath, our only hope,
in every age you take pity on us
and bring forth life from death.

Visit your people
and raise your Church to new life,
that we may join with all generations
in voicing our wonder and praise.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
as we place our gifts before you
teach us to worship you
in spirit and in truth.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Lord,
at the table of your word and sacrament
you nourish your faithful and give them life.
Grant that through these gifts of your Son
we may advance in holiness
and be worthy to share his life for ever.

We ask this through Jesus Christ our Lord.

TUESDAY

OPENING PRAYER

O God,
you order the course of our lives
with unfailing providence.
Remove from our path whatever is harmful
and grant us those things that work to our good.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Lord God,
your care for us surpasses
even a mother's tender love.

Through this word and sacrament
renew our trust in your provident care,
that we may abandon all anxiety
and seek first your kingdom.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
grant us the gift of serving at your altar
with free and generous hearts,
that your grace may cleanse us from sin
through these very mysteries
by which we offer you true worship.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

God of love,
you have fed us at the table of your word
and feasted us anew at the table of the eucharist.
As you give us food in such abundance,
make us attentive to the needs of others
and worthy of that heavenly banquet
you have prepared for your holy people.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

O God,
protector of those who hope in you,
without whom nothing is strong, nothing is holy,
enfold us in your gracious care and mercy,
that with you as our ruler and guide,
we may use wisely the gifts of this passing world
and fix our hearts even now on those which last for ever.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: O God,
from whose own abundance
all gifts and skills are lavishly bestowed,
encourage us to use our talents
as generously as you have allotted them,
so that, being faithful to your purpose,
we may become sharers in your glory.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
by the offering of Christ,
made once and for all,
you adopted a people as your own;
graciously bestow on your family, the Church,
the gifts of unity and peace.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Lord God,
let the power of this sacrament
raise us up from our weakness
and fashion us into a new humanity,
restored for ever to your image.

We ask this through Jesus Christ our Lord.

THURSDAY

OPENING PRAYER

Let your tireless grace accompany us, Lord God,
let it go before us and follow after,
that we may never slacken in our resolve
to pursue the practice of good works.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: God of pardon and deliverance,
your forgiving love, revealed in Christ,
has brought to birth a new creation.

Raise us up from our sins
to walk in your ways,
that we may witness to your power,
which makes all things new.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
you have fulfilled the many offerings of the Old Law
in the one, perfect sacrifice of the New.
Receive the gifts of your servants
and bless them as you blessed the sacrifice of Abel,
so that what each of us has offered to your honour and glory
may advance the salvation of all.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Having feasted with delight at your heavenly table,
we beg you, Lord,
that we may always hunger for that food
by which we truly live.

Grant this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

O God,
the strength of all who hope in you,
accept our earnest prayer.
And since without you we are weak and certain to fall,
grant us always the help of your grace,
that in following your commands
we may please you in desire and in deed.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: O God,
who alone can probe the depths of the heart,
you hear the prayer of the humble
and justify the repentant sinner.

As we stand before you,
grant us the gift of humility,
that we may see our own sins clearly
and refrain from judging our neighbour.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

In these gifts, O Lord,
you provide humankind
with the food that nourishes
and the sacrament that gives us life.
Grant, we pray, that our minds and bodies
may never lack this strength and support.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Strengthened by this holy food, O Lord,
we give you thanks and seek your mercy,
that, through the outpouring of your Spirit,
those who have been touched by the power of this sacrament
may continue to live in sincerity and truth.

We make our prayer in the name of Jesus, the Lord.

SATURDAY

OPENING PRAYER

Almighty and merciful God,
drive from us whatever things are harmful
and make us ready in both body and mind
to accomplish your will in perfect freedom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Out of your power and compassion, O God,
you sent your Son into our afflicted world
to proclaim the day of salvation.

Heal the brokenhearted,
bind up our wounds.
Bring us health of body and spirit
and raise us to new life in your service.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
you have provided food and drink
to sustain our earthly life;
grant, we pray, that this bread and wine
may become the sacrament that gives eternal life.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Lord,
support with your unfailing help
those you nourish with this sacrament,
that we may feel the power of your redemption
in the celebration of the eucharist
and in the conduct of our lives.

Grant this through Jesus Christ our Lord.

WEEK III

MONDAY

OPENING PRAYER

Gracious Lord and God,
grant that we may always take delight in your service,
for only through our faithfulness to you,
the author of every good,
will full and lasting happiness be ours.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Father of light,
giver of every good and perfect gift,
bring to fruition the word of truth
sown in our hearts by your Son,
that we may rightly understand your commandments,
live your law of love,
and so offer you worship that is pure and undefiled.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
look with favour on the sacrifice we offer,
that the passion of your Son,
which we celebrate in these mysteries,
may become the pattern of our lives.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

God of blessings,
we have been fed at this table
with the bread of heaven.
Give us this food always,
that it may strengthen your love in our hearts
and inspire us to serve you in our brothers and sisters.

We ask this in the name of Jesus, the Lord.

TUESDAY

OPENING PRAYER

Almighty God,
from whom every good gift proceeds,
grant that by your inspiration
we may discern those things that are right
and, by your merciful guidance, do them.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: God of eternal wisdom,
you alone impart the gift of right judgement.

Grant us an understanding heart,
that we may value wisely
the treasure of your kingdom
and gladly forgo all lesser gifts
to possess that kingdom's incomparable joy.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
accept the prayers of your faithful people
together with the gifts we offer,
that through these holy rites, performed with reverent hearts,
we may rise to the glory of heaven.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

In this eucharist, Lord,
you have filled us with every blessing.
Grant that we may hold fast to your saving gifts
and never cease to sing your praise.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

God of hosts,
from whom every good gift proceeds,
implant in our hearts the love of your name.
Nurture within us whatever is good
by binding us more closely to you,
and in your watchful care
tend the good fruit you have nurtured.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: God of the heavens,
God of the earth,
all creation awaits your gift of new life.

Prepare our hearts
to receive the word of your Son,
that his gospel may grow within us
and yield a harvest that is a hundredfold.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
in this wonderful exchange of gifts
accept the offerings you have given us,
that we in turn may receive the gift of yourself.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Grant in your mercy, Lord,
that your healing power in the eucharist
may rid us of waywardness and sin
and lead us to all that is right and good.

We ask this through Jesus Christ our Lord.

THURSDAY

OPENING PRAYER

God of holiness,
increase within us your gifts of faith, hope, and love,
and enable us to cherish whatever you command,
that we may come to possess all that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Lord our God,
you are the one God and there is no other.

Give us grace to hear and heed
the great commandment of your kingdom,
that we may love you with all our heart
and love our neighbour as ourselves.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

As we prepare to give thanks, O Lord,
over this bread and wine,
open our hearts to proclaim your praise.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Merciful God,
you have invited us to share
in the one bread and the one cup.
Enable us to live as one in Christ
and to labour gladly for the salvation of all.

Grant this in the name of Jesus, the Lord.

FRIDAY

OPENING PRAYER

Merciful God,
you willed that by the grace of adoption
we should become children of light;
grant that we not be cloaked in the darkness of error
but rather stand forth in the splendour of truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Father, Lord of heaven and earth,
by whose gracious will
the mysteries of the kingdom are revealed to the childlike,
make us learn from your Son humility of heart,
that in shouldering his yoke
we may find refreshment and rest.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
you provide us with gifts
to be offered to your name
and you accept them as a sign of our loving service.
In your mercy
grant that the offering you enable us to make
may obtain for us an enduring reward.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Lord,
increase within us the work of your saving power,
that our lives may be renewed by these holy mysteries
and your grace may prepare us for the blessings they promise.

We make our prayer through Jesus Christ our Lord.

SATURDAY

OPENING PRAYER

Stir up the hearts of your faithful people, Lord God,
that they may cooperate more readily in the work of grace
and obtain in ever greater measure
the saving power of your goodness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Sovereign God, ruler of our hearts,
you call us to obedience
and sustain us in freedom.

Keep us true to the way of your Son,
that we may leave behind all that hinders us
and, with eyes fixed on him,
walk surely in the path of the kingdom,
where he lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
make us worthy to celebrate this holy eucharist,
for as often as this sacrifice is offered
in remembrance of your Son,
the work of our redemption is accomplished.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Almighty God,
let the power of this sacrament
take hold of us, body and soul,
that our lives may be ruled
not by our own will
but by the working of your grace within us.

We make our prayer through Jesus Christ our Lord.

WEEK IV

MONDAY

OPENING PRAYER

Almighty God,
fix our hearts on what is right and true,
that we may please you always
by observing your will in both word and deed.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Eternal God,
you draw near to us in Christ
and make yourself our guest.

Amid the cares of our daily lives,
make us attentive to your voice
and alert to your presence,
that we may treasure your word above all else.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

God of peace,
as we bring our gifts to the altar
teach us to lay aside all that divides us
and make us one in praising you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

God of mercy,
through this holy eucharist
you make us one body in Christ.
Fashion us in his likeness here on earth,
that we may be ready to share his company in heaven,
where he lives and reigns for ever and ever.

TUESDAY

OPENING PRAYER

O God,
you show the light of your truth to those who stray,
that they may return to the right path.
Grant that all who profess the Christian faith
may reject whatever is contrary to the gospel
and follow the way that leads to you.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: God of justice,
rock of our salvation,
open our minds and hearts to Jesus, your Son.

Let us hold fast to his words
and express them in deeds,
that our faith may be built on a sure foundation
and our lives be judged worthy of you.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
wellspring of peace and true worship,
let our offering come before you
as fitting homage to your glory,
and let our partaking of these sacred mysteries
unite our hearts in faith.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

Give us new life, Lord God,
through the divine gift we have offered and received,
so that, bound to you in unfailing love,
we may bring forth fruit that remains.

We ask this through Jesus Christ our Lord.

WEDNESDAY

OPENING PRAYER

Almighty and merciful God,
from whom every blessing flows,
only by your gift
do your people offer you fitting service and praise;
grant, we beseech you,
that we may hasten without stumbling
toward the joys that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: O God,
protector of the poor and defender of the just,
in your kingdom the last become first,
the gentle are strong,
and the lowly exalted.

Give us wisdom from above,
that we may find in your servant Jesus
the pattern of true discipleship
and the grace to persevere in following him,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
sanctify these gifts;
receive them as an offering in spirit and in truth
and make of us an everlasting gift to you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

O God,
eternal beauty, wisdom everlasting,
today we have tasted
the joys of heaven's unending feast.
We beg you now,
extend the grace of this celebration,
that heaven's joys may be known and shared
in what we do on earth.

Grant this in the name of Jesus, the Lord.

THURSDAY

OPENING PRAYER

O God,
you inspire the hearts of the faithful
with a single longing.
Grant that your people
may love what you command
and desire what you promise,
so that, amid the uncertain things of this world,
our hearts may be fixed where true joys are found.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: O God,
whose image we bear
and whose name we carry,
yours is the world and all it contains.

Recall us to our true allegiance,
so that above the powers and rulers of this world
you alone may claim our fullest loyalty and love.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
let the offering we dedicate to your name
cleanse us and reshape us day by day
with the new life of your kingdom.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

God of mercy,
pour forth upon us the Spirit of your love,
that we who have been nourished
by the one bread from heaven
may be one in mind and heart.

Grant this through Jesus Christ our Lord.

FRIDAY

OPENING PRAYER

God of heaven and earth,
your almighty power is shown above all
in your willingness to forgive and show mercy;
let your grace descend upon us without ceasing,
that we may strive for the things you have promised
and come to share the treasures of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: O God most high,
you are slow to anger and rich in compassion.

Keep alive in us the memory of your mercy,
that our angers may be calmed
and our resentments dispelled.
May we discover the forgiveness
promised to those who forgive
and become a people rich in mercy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

We place before you, Creator God,
gifts that you yourself have given,
fashioned into bread and wine by human hands.
Pour out the gifts of your grace,
that our lives may be shaped and sanctified
to the eternal glory of your name.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

God of majesty,
receive our humble prayer:
just as you nourish us
with the most holy body and blood of your Son,
so let us partake of his divine nature,
for he lives and reigns for ever and ever.

SATURDAY

OPENING PRAYER

For those who love you, Lord,
you have prepared blessings which no eye has seen;
fill our hearts with longing for you,
that, loving you in all things and above all things,
we may obtain your promises,
which exceed every heart's desire.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: Lord God of all the ages,
the One who is, who was, and who is to come,
stir up within us a longing for your kingdom,
steady our hearts in time of trial,
and grant us patient endurance
until the sun of justice dawns.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
accept these sacred gifts
which you bid us consecrate to your name.
Keep us always obedient to your commands,
so that through this offering
we may become worthy of your love.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface for General Use I-VII, pages 574-586.

PRAYER AFTER COMMUNION

All-powerful God,
by giving us a share in these divine mysteries
you have gladdened our hearts.
Stay with us now
and let us never be separated from you.

Grant this through Jesus Christ our Lord.

GENERAL COLLECTION OF PRAYERS FOR USE IN ORDINARY TIME

OPENING PRAYERS

The collection of opening prayers for use in Ordinary Time are grouped together by the following themes:

- Church, *nos. 1-6*, page 211
- Conversion, *nos. 7-16*, page 213
- Discipleship, *nos. 17-32*, page 216
- Eucharist, *nos. 33-42*, page 220
- Healing, *nos. 43-49*, page 223
- Justice/Peace, *nos. 50-62*, page 225
- Kingdom, *nos. 63-76*, page 229
- Praise, *nos. 77-80*, page 233
- Reconciliation, *nos. 81-86*, page 235
- Virtues, *nos. 87-107*, page 237
- Wisdom, *nos. 108-111*, page 242
- Word of God, *nos. 112-120*, page 243
- General, *nos. 121-130*, page 246

PRAYERS OVER THE GIFTS

- General, *nos. 1-40*, page 249

PRAYERS AFTER COMMUNION

- General, *nos. 1-39*, page 257

CHURCH

1 *The Church, called to active witness*

(5A)

Heavenly Father,
you have called your Church
to be the salt of the earth and the light of the world.

Give us vigorous faith and a love that is genuine,
so that all may see our works
and give you the glory.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 *For peace in the world and serene service of God*

(8)

Direct the course of this world, Lord God,
and order it in your peace,
that your Church may serve you
in serenity and quiet joy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 *The Church, called to faithful witness*

(15B)

God of justice, God of salvation,
from every land you call a people to yourself.
Yours is the work we do,
yours the message we carry.

Keep your Church single-minded and faithful to you.
Let failure not discourage us
nor success beguile our hearts,
as you send us to proclaim the gospel.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(16B)

Compassionate God,
from far and near you gather your Church into one.

Safeguard the unity of your flock
through the teaching of Christ the Shepherd,
that all your scattered children may find in him
the guidance and nourishment they seek.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(19A)

God of all power,
your sovereign word comes to us in Christ.

When your Church is in danger, make firm our trust;
when your people falter, steady our faith.
Show us in Jesus your power to save,
that we may always acclaim him as Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(23A)

Confirm, O God, in unity and truth
the Church you gather in Christ.

Encourage the fervent,
enlighten the doubtful,
and bring back the wayward.
Bind us together in mutual love,
that our prayer in Christ's name
may be pleasing to you.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

CONVERSION

7 *For strength to
embrace the gospel*

(4C)

God of salvation,
in your Prophet, Jesus the Christ,
you announce freedom
and summon us to conversion.

As we marvel at the grace and power of your word,
enlighten us to see the beauty of the gospel
and strengthen us to embrace its demands.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

8 *God's forgiving love
renews all things*

(7B)

God of pardon and deliverance,
your forgiving love, revealed in Christ,
has brought to birth a new creation.

Raise us up from our sins
to walk in your ways,
that we may witness to your power,
which makes all things new.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

9 *God's wisdom
transforms our lives*

(8C)

O God, our teacher and judge,
hear our prayer
as we gather at the table of your word.

Enrich our hearts with the goodness of your wisdom
and renew us from within,
that all our actions, all our words,
may bear the fruit of your transforming grace.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

10 *God's providence
guides our lives*

(9)

O God,
you order the course of our lives
with unfailing providence.
Remove from our path whatever is harmful
and grant us those things that work to our good.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

11 *For the grace to
follow God's commands*

(11)

O God,
the strength of all who hope in you,
accept our earnest prayer.
And since without you we are weak and certain to fall,
grant us always the help of your grace,
that in following your commands
we may please you in desire and in deed.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

12 *God's creative
word transforms fear
into faith*

(12B)

In the beginning, O God,
your Word subdued the chaos;
in the fullness of time
you sent Jesus, your Son,
to rebuke the forces of evil
and bring forth a new creation.

By that same power,
transform all our fear
into faith and awe in your saving presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

13 *For the faith
that saves*

(13B)

God of the living,
in whose image we have been formed
with imperishable life as our destiny,
dispel from your people the fear of death
and awaken within us the faith that saves.
Bid us rise from the death of sin
to take our place in the new creation.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

14 *For holy joy
and unending delight*

(14)

God of power,
who raised up a fallen world
through the lowliness of your Son,
grant to your faithful people a holy joy,
so that those whom you have rescued from the slavery of sin
may delight in the happiness that never ends.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

15 *Turn from sin
and joyfully follow
the gospel*

(30B)

Have pity on us, God our Saviour.
Grant us grace and courage to cast off our sins
and turn to you for healing.
Show us in Christ the sure path of salvation
and strengthen us to follow gladly
in the way of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

16 *God teaches
humble service
in Christ*

(31A)

Sovereign God,
we have no father but you,
no teacher but Christ.

Conform our lives to the faith we profess,
preserve us from arrogance and pride,
and teach us in Christ the greatness of humility and service.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

DISCIPLESHIP

17 *Sharing God's call
to be disciples*

(2B)

From our earliest days, O God,
you call us by name.

Make our ears attentive to your voice,
our spirits eager to respond,
that, having heard you in Jesus your anointed one,
we may draw others to be his disciples.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

18 *For freedom
to answer God's call
in Christ*

(3B)

Your sovereign rule, O God,
draws near to us
in the person of Jesus your Son.
Your word summons us to faith,
your power transforms our lives.

Free us to follow in Christ's footsteps,
so that neither human loyalty
nor earthly attachment
may hold us back from answering your call.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

19 *The Church, called
to be a household
of true disciples*

(10B)

God our Redeemer,
in Jesus, your promised Messiah,
you crushed the power of Satan.

Sustain your Church in the struggle against evil,
that, hearing your word and doing your will,
we may be fashioned into a household of true disciples
who share in the victory of the cross.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(12C)

O God,
whose Son, our Messiah and Lord,
did not turn aside from the path of suffering
nor spare his disciples the prospect of rejection,
pour out your Spirit upon this assembly,
that we may abandon the security of the easy way
and follow in Christ's footsteps
toward the cross and true life.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(13)

Merciful God,
you willed that by the grace of adoption
we should become children of light;
grant that we not be cloaked in the darkness of error
but rather stand forth in the splendour of truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(14C)

Boundless, O God, is your saving power;
your harvest reaches to the ends of the earth.

Fill our hearts with zeal for your kingdom
and place on our lips the tidings of peace.
Grant us perseverance as heralds of the gospel
and joy as disciples of your Son, Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(26B)

Pour out your Spirit, O God, over all the world
to inspire every heart
with knowledge and love of you.
Grant that we who confess Jesus as Lord
may shun whatever is contrary to this faith
and give witness to your love
that has saved us in Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

24 *Finding the right path by the light of God's truth*

(15)

O God,
you show the light of your truth to those who stray,
that they may return to the right path.
Grant that all who profess the Christian faith
may reject whatever is contrary to the gospel
and follow the way that leads to you.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

25 *Imitating God's healing compassion*

(15C)

In Christ you draw near to us,
God of mercy and compassion,
lifting us out of death,
binding up our wounds,
and nursing our spirits back to health.

Let such a tenderness as yours compel us
to go and do likewise.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

26 *For grace to remain faithful to Christ*

(21B)

In every age, O God,
you give your people freedom
to walk in faith
or to turn away.

Grant us grace
to remain faithful to your Holy One,
whose words are spirit and life,
Jesus Christ, our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

27 *For freedom to answer the call of Christ*

(28B)

God of wisdom,
whose word probes the motives of our hearts,
with you all things are possible.

Let worldly treasure not keep us from Jesus,
who looks on us with love.
Free us to leave all things and follow him,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

28 *For courage
to bear witness to Christ*

(12A)

True and faithful God,
you give courage to the fearful
and endurance to martyrs.

Sustain us as followers of your Son Jesus,
that with boldness and conviction
we may acknowledge him before the world.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

29 *God gives new and
indestructible life*

(32C)

God of all the living,
in the resurrection of Christ Jesus
you have given us the life
which even death cannot destroy.

Remember your unshakeable promise
and strengthen us to live in this world
as your new creation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

30 *For delight in
God's service*

(33)

Gracious Lord and God,
grant that we may always take delight in your service,
for only through our faithfulness to you,
the author of every good,
will full and lasting happiness be ours.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

31 *The courage to lose
our lives for Christ*

(24B)

Make us one, O God,
in acknowledging Jesus the Christ.
As we proclaim him by our words,
let us follow him in our works;
give us strength to take up the cross
and courage to lose our lives for his sake.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

32 *For generous use
of God-given talents*

(33A)

O God,
from whose own abundance
all gifts and skills are lavishly bestowed,
encourage us to use our talents
as generously as you have allotted them,
so that, being faithful to your purpose,
we may become sharers in your glory.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

EUCCHARIST

33 *God satisfies all
human hungers*

(17B)

O God,
you open wide your hand,
giving us food in due season.

Out of your never-failing abundance,
satisfy the hungers of body and soul
and lead all peoples of the earth
to the feast of the world to come.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

34 *Sharing the gift
of the food of life*

(18A)

Bountiful and compassionate God,
you place in the hands of your disciples
the food of life.

Nourish us at your holy table,
that we may bear Christ to others
and share with them
the gifts we have so richly received.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

35 *Work no longer
for food that perishes*

(18B)

Lord, giver of lasting life,
satisfy our hunger through Christ, the bread of life,
and quench our thirst with your gift of belief,
that we may no longer work for food that perishes,
but believe in the One whom you have sent.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

36 *God invites all
to heaven's feast*

(28A)

God of goodness and kindness,
you invite all peoples to the banquet
and offer them a feast beyond compare.

Give us your saving grace
to keep unstained the robe of our baptism
until that day when you welcome us
to heaven's joyful table.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

37 *God sustains
a pilgrim people*

(19B)

God our Father and provider,
whose Son has given his flesh for the life of the world,
sustain your pilgrim Church on its journey
with the word of life and the bread of heaven.
Draw us nearer to him in whose name we gather,
that, following his way of sacrificial love,
we may come to the banquet of eternal life.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

38 *Keep alert for the
coming of God's kingdom*

(19C)

O God,
on whom our faith rests secure
and whose kingdom we await,
sustain us by word and sacrament
and keep us alert for the coming of the Son of Man,
that we may welcome him without delay.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

39 *Sharing the table
of unity and hope*

(20B)

Wise and gracious God,
you spread a table before us
and nourish your people with the word of life
and the bread from heaven.

In our sharing of these holy gifts,
show us our unity in you
and give us a taste of the life to come.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

40 *We are called to
the banquet of
the kingdom*

(21C)

To the banquet of your kingdom,
O God of the nations,
you have invited people of every race and tongue.

May all who are called to a place at your table
come by the narrow way
to the unending feast of life.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

41 *The Church, called
to the wedding feast*

(32A)

Brighten your Church, O God,
with the promise of your kingdom
and waken our hearts to its light.
Bid us hasten with faith undimmed
to greet the bridegroom's return
and to enter the wedding feast.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

42 *God offers
salvation and faith to all*

(20A)

God of the nations,
to your table all are invited
and in your family no one is a stranger.

Satisfy the hunger
of those gathered in this house of prayer,
and mercifully extend to all the peoples on earth
the joy of salvation and faith.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

HEALING

43 *Proclaiming God's power to heal and save*

(4B)

Faithful God,
your Holy One, Jesus of Nazareth,
spoke the truth with authority,
and you confirmed his teaching by wondrous deeds.

Through his healing presence,
drive far from us all that is unholy,
so that by word and deed
we may proclaim him Messiah and Lord
and bear witness to your power to heal and save.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

44 *God heals us in our brokenness*

(5B)

Out of your power and compassion, O God,
you sent your Son into our afflicted world
to proclaim the day of salvation.

Heal the brokenhearted,
bind up our wounds.
Bring us health of body and spirit
and raise us to new life in your service.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

45 *Divine mercy heals sinners*

(10A)

O God,
whose judgement shines like the light of day,
you invite sinners and outcasts
to the banquet of salvation.

Heal our pride and self-righteousness
as you send down upon us
the gentle rain of your mercy.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

46 *In God's mercy
we learn to be rich
in mercy*

(24A)

O God most high,
you are slow to anger and rich in compassion.

Keep alive in us the memory of your mercy,
that our angers may be calmed
and our resentments dispelled.
May we discover the forgiveness
promised to those who forgive
and become a people rich in mercy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

47 *For renewed
obedience to God's
gracious design*

(27B)

Creator God,
in Christ you call man and woman
to the fullness of glory
for which you created them in your image.

Heal our hardened hearts,
renew our obedience to your spoken will,
and conform our lives to your gracious design.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

48 *In faith we are
healed and give thanks*

(28C)

O God,
our life, our health, our salvation,
look with mercy on your people.
Stir up in us a saving faith,
that believing, we may be healed,
and being healed, we may worthily give you thanks.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(6B)

We come before you, O God,
confident in Christ's victory over sickness and death.

Heal us again
from sin, which divides us,
and from prejudice, which isolates us.
Bring us to wholeness of life
through the pardon you grant your people.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

JUSTICE / PEACE

(1)

Attend with kindness, Lord God,
to the cries of your people,
that we may see the things that ought to be done
and grow in the strength to do them.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(2)

Almighty God,
whose unfailing providence rules all things
both in heaven and on earth,
listen to the cry of your people
and guide in your peace the course of our days.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(4)

Teach us, Lord God,
to worship you with undivided hearts
and to cherish all people with true and faithful love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

53 *Hungering for holiness and working for peace*

(4A)

O God,
teach us the hidden wisdom of the gospel,
so that we may hunger and thirst for holiness,
work tirelessly for peace,
and be counted among those
who seek first the blessedness of your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

54 *For love of enemies*

(7A)

Heavenly Father,
in Christ Jesus
you challenge us to renounce violence
and to forsake revenge.

Teach us to recognise as your children
even our enemies and persecutors
and to love them without measure or discrimination.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

55 *God rewards those who keep to the path of justice*

(22C)

God and judge of all,
you show us that the way to your kingdom
is through humility and service.

Keep us true to the path of justice
and give us the reward promised to those
who make a place for the rejected and the poor.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

56 *Keeping the two great commandments*

(25)

Lord our God,
upon the two commandments
to love you and to love our neighbour
you have founded all your holy law.
Give us the grace to keep these commandments
and so inherit eternal life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

57 *Continuing God's work for integrity and justice*

(25C)

God our Saviour,
you call us into your service.

Make us wise and resourceful:
children of the light who continue your work in this world
with untiring concern for integrity and justice.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

58 *Working for the growth of the kingdom*

(27A)

Yours, O God, is the vineyard and its harvest,
yours the kingdom of justice and peace.
You call your people to tend its growth.

Bless the work entrusted to our hands,
that we may offer you
an abundance of just works,
a rich harvest of peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

59 *God answers our constant prayer*

(29C)

Lord, tireless guardian of your people,
always ready to hear the cries of your chosen ones,
teach us to rely, day and night, on your care.

Support our prayer lest we grow weary.
Impel us to seek your enduring justice
and your ever-present help.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(30A)

Your love, O God, is boundless.
We who were strangers
have been made your children.
We who were defenceless
have been brought into your household.

Keep us mindful of your deeds of mercy,
that we may love you with our whole heart
and love our neighbour as ourselves.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(30C)

O God,
who alone can probe the depths of the heart,
you hear the prayer of the humble
and justify the repentant sinner.

As we stand before you,
grant us the gift of humility,
that we may see our own sins clearly
and refrain from judging our neighbour.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(31C)

Just and merciful God,
true Lord of every house,
sure delight of every heart,
come into our midst today
to speak your word and satisfy our hunger.
Enable us to see you clearly,
to welcome you with joy,
and to give justice and mercy
a place in our lives.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

KINGDOM

63 *For a foretaste
of the new wine
of the age to come*
(2C)

God of wonders,
at Cana in Galilee
you revealed your glory in Jesus Christ
and summoned all humanity
to life in him.

Show to your people gathered on this day
your transforming power
and give us a foretaste
of the wine you keep
for the age to come.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

64 *For eagerness
to embrace the gospel*
(3A)

God of salvation,
the splendour of your glory
dispels the darkness of earth,
for in Christ we behold
the nearness of your kingdom.

Now make us quick to follow where he beckons,
eager to embrace the tasks of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

65 *Seek first God's
kingdom*
(6C)

O God,
who alone can satisfy our deepest hungers,
protect us from the lure of wealth and power;
move our hearts to seek first your kingdom,
that ours may be the security and joy
of those who place their trust in you.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(8A)

Lord God,
your care for us surpasses
even a mother's tender love.

Through this word and sacrament
renew our trust in your provident care,
that we may abandon all anxiety
and seek first your kingdom.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(8B)

God of tenderness,
desire of the human heart,
you led your people into the desert
and made them your own in love and fidelity.

By this word and sacrament
renew with us your covenant of love,
so that, forsaking the ways of the past,
we may embrace the new life of the kingdom.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(9B)

Holy God,
you sanctified this day
as a time for rest and worship.

As its blessed hours unfold,
place on our lips canticles of praise
and in our hearts the charity of Christ,
that this day may be a pledge and foretaste
of the eternal kingdom yet to come.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

69 *Announce the coming of the kingdom*

(11A)

Compassionate God,
your word calls labourers to the harvest.

Send us who are blest with the gift of your kingdom
to announce its coming with gladness
and to manifest its healing power.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

70 *Trusting in God's hidden ways*

(11B)

O God,
at whose bidding the seed will sprout
and the shoot grow toward full stature,
hear the prayer of your assembled people.

Make us trust in your hidden ways,
that we may pray with confidence
and wait for your kingdom now growing in our midst.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

71 *For fidelity to God's call*

(13C)

Sovereign God, ruler of our hearts,
you call us to obedience
and sustain us in freedom.

Keep us true to the way of your Son,
that we may leave behind all that hinders us
and, with eyes fixed on him,
walk surely in the path of the kingdom,
where he lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(17A)

God of eternal wisdom,
you alone impart the gift of right judgement.

Grant us an understanding heart,
that we may value wisely
the treasure of your kingdom
and gladly forgo all lesser gifts
to possess that kingdom's incomparable joy.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(21)

O God,
you inspire the hearts of the faithful
with a single longing.
Grant that your people
may love what you command
and desire what you promise,
so that, amid the uncertain things of this world,
our hearts may be fixed where true joys are found.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(33B)

Your creation, O God,
runs its appointed course,
as from the ends of the earth
you gather a people you call your own.

Confirm us in the strength of your abiding word.
Steady our hearts in the time of trial,
so that on the day of the Son of Man
we may without fear rejoice to behold his appearing.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

*75 For patience and
longing for the kingdom*

(33C)

Lord God of all the ages,
the One who is, who was, and who is to come,
stir up within us a longing for your kingdom,
steady our hearts in time of trial,
and grant us patient endurance
until the sun of justice dawns.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

*76 For a place
in God's kingdom*

(29B)

Most glorious God,
in Jesus you show us
that your will is to save.

Grant to us your people
the boldness to desire a place in your kingdom,
the courage to drink the cup of suffering,
and the grace to find in service
the glory you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAISE

*77 God raises
the Church to new life*

(10C)

O God,
our very breath, our only hope,
in every age you take pity on us
and bring forth life from death.

Visit your people
and raise your Church to new life,
that we may join with all generations
in voicing our wonder and praise.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

78 *God's truth and
love blossom in the
worship we offer*

(22B)

Father of light,
giver of every good and perfect gift,
bring to fruition the word of truth
sown in our hearts by your Son,
that we may rightly understand your commandments,
live your law of love,
and so offer you worship that is pure and undefiled.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

79 *God's mercy seeks
us out*

(24C)

Undaunted you seek the lost, O God,
exultant you bring home the found.

Touch our hearts with grateful wonder
at the tenderness of your forbearing love.
Grant us delight in the mercy that has found us
and bring all to rejoice at the feast of forgiveness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

80 *For joy in God's
service*

(31)

Almighty and merciful God,
from whom every blessing flows,
only by your gift
do your people offer you fitting service and praise;
grant, we beseech you,
that we may hasten without stumbling
toward the joys that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

RECONCILIATION

81 *The Church,
called to witness to God's
reconciling purpose*

(2A)

Merciful God,
you sent your Son, the spotless Lamb,
to take upon himself the sin of the world.

82 *Sharing in God's
compassion*

(7C)

Compassionate God and Father,
you are kind to the ungrateful,
merciful even to the wicked.

Pour out your love upon us,
that with good and generous hearts
we may keep from judging others
and learn your way of compassion.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

83 *God's pardon is
reflected in our
forgiveness*

(11C)

Compassionate God,
you gather your people in prayer
and lavish your gifts upon us anew.

Sinners that we are,
you have forgiven us much.
Grant that our experience of your pardon
may increase our love
until it reflects your own immeasurable forgiveness.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(26)

God of heaven and earth,
your almighty power is shown above all
in your willingness to forgive and show mercy;
let your grace descend upon us without ceasing,
that we may strive for the things you have promised
and come to share the treasures of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(26A)

O God,
you alone judge rightly
and search the depths of the heart.

Make us swift to do your will
and slow to judge our neighbour,
that we may walk with those
who follow the way of repentance and faith
and so enter your heavenly kingdom.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

(6A)

All-seeing God,
you alone judge rightly our inmost thoughts.

Teach us to observe your law from the heart
even as we keep it outwardly.
Purify our desires,
calm every anger,
and reconcile us to one another.
Then will our worship at your altar
render you perfect praise.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

VIRTUES

87 *God abides with
the faithful and just*

(6)

O God,
you promise to remain with those
whose hearts are faithful and just.
By the gift of your grace
make our lives worthy of your abiding presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

88 *For minds and
hearts open to Jesus*

(9A)

God of justice,
rock of our salvation,
open our minds and hearts to Jesus, your Son.

Let us hold fast to his words
and express them in deeds,
that our faith may be built on a sure foundation
and our lives be judged worthy of you.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

89 *For God's saving
gift of faith*

(9C)

God of the nations,
whose will it is that all be saved
and come to knowledge of the truth,
grant that your gift of faith
may be alive in every heart,
so that, unworthy as we are,
we may welcome your Son
and find healing in his word.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

90 *For humility
of heart*

(14A)

Father, Lord of heaven and earth,
by whose gracious will
the mysteries of the kingdom are revealed to the childlike,
make us learn from your Son humility of heart,
that in shouldering his yoke
we may find refreshment and rest.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

91 *Seeing and
welcoming Christ*

(14B)

God of the prophets,
in every age you send the word of truth,
familiar yet new,
a sign of contradiction.

Let us not be counted among those who lack faith,
but give us the vision
to see Christ in our midst
and to welcome your saving word.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

92 *Living by God's
gifts of grace*

(16)

Show favour to your servants, O Lord,
and shower upon us the gifts of your grace,
that, eager in faith, in hope, and in love,
we may always be watchful in keeping your commandments.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

93 *For the enduring
gifts of God*

(17)

O God,
protector of those who hope in you,
without whom nothing is strong, nothing is holy,
enfold us in your gracious care and mercy,
that with you as our ruler and guide,
we may use wisely the gifts of this passing world
and fix our hearts even now on those which last for ever.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

94 *For true freedom
as God's adopted children*

(23)

God of unfailing mercy,
who redeemed us and adopted us as your children,
look upon us with tender love,
that we who believe in Christ
may enjoy true freedom
and enter our promised inheritance.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

95 *Serving God
with undivided hearts*

(24)

O God,
Creator and Ruler of all that is,
look kindly upon the prayers of your servants:
grant that we may serve you with undivided hearts
and so experience the power of your mercy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

96 *Welcoming God's
mercy toward others*

(25A)

God most high,
your ways are not our ways,
for your kindness is lavished equally upon all.

Teach us to welcome your mercy toward others,
even as we hope to receive mercy ourselves.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

97 *God's mercy
is abundant*

(27)

Almighty and eternal God,
whose bounty is greater than we deserve or desire,
pour out upon us your abundant mercy;
forgive the things that weigh upon our consciences
and enrich us with blessings
for which our prayers dare not hope.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

God, the rock of our salvation,
whose gifts can never fail,
deepen the faith you have already bestowed
and let its power be seen in your servants.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

O God,
whose image we bear
and whose name we carry,
yours is the world and all it contains.

Recall us to our true allegiance,
so that above the powers and rulers of this world
you alone may claim our fullest loyalty and love.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

God of holiness,
increase within us your gifts of faith, hope, and love,
and enable us to cherish whatever you command,
that we may come to possess all that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Lord our God,
you are the one God and there is no other.

Give us grace to hear and heed
the great commandment of your kingdom,
that we may love you with all our heart
and love our neighbour as ourselves.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

102 *Trust God and hold back nothing*

(32B)

God, our provider,
you are the orphan's hope
and the widow's bread.

Strengthen our faith,
that with simplicity of heart
we may come to trust in you alone
and hold back nothing in serving you.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

103 *Cooperating in the work of grace*

(34)

Stir up the hearts of your faithful people, Lord God,
that they may cooperate more readily in the work of grace
and obtain in ever greater measure
the saving power of your goodness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

104 *For the grace and resolve to practice good works*

(28)

Let your tireless grace accompany us, Lord God,
let it go before us and follow after,
that we may never slacken in our resolve
to pursue the practice of good works.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

105 *Giving God undivided service*

(29)

God ever faithful and true,
form our wills at all times to accord with your own,
and so direct our hearts,
that we may render you undivided service.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

106 *Following God's will, our lives become rich in good works*

(3)

Almighty and eternal God,
direct all our actions to accord with your holy will,
that our lives may be rich in good works
done in the name of your beloved Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

107 *God implants and nurtures whatever is good*

(22)

God of hosts,
from whom every good gift proceeds,
implant in our hearts the love of your name.
Nurture within us whatever is good
by binding us more closely to you,
and in your watchful care
tend the good fruit you have nurtured.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

WISDOM

108 *Discerning and doing what is right*

(10)

Almighty God,
from whom every good gift proceeds,
grant that by your inspiration
we may discern those things that are right
and, by your merciful guidance, do them.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

109 *God's wisdom and ways are made known in Jesus*

(21A)

Living God,
you sent your Son among us
to reveal your wisdom
and make known your ways.

Increase our faith,
that we may confess Jesus as your Son,
take up his work on earth,
and trust his promise to sustain the Church.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

110 *For wisdom to discern and do God's work*

(23C)

God of the ages,
you call the Church to keep watch in the world
and to discern the signs of the times.

Grant us the wisdom which your Spirit bestows,
that with courage we may proclaim your prophetic word
and complete the work you have set before us.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

111 *For wisdom and grace to persevere in true discipleship*

(25B)

O God,
protector of the poor and defender of the just,
in your kingdom the last become first,
the gentle are strong,
and the lowly exalted.

Give us wisdom from above,
that we may find in your servant Jesus
the pattern of true discipleship
and the grace to persevere in following him,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

WORD OF GOD

112 *Receiving and proclaiming the gospel of salvation*

(3C)

Lord God,
whose compassion embraces all peoples,
whose law is wisdom, freedom, and joy for the poor,
fulfil in our midst your promise of favour,
that we may receive the gospel of salvation with faith
and, anointed by the Spirit, freely proclaim it.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

113 *Witnessing
to God's saving word
in Christ*

(5C)

Most holy God,
the earth is filled with your glory,
and in your presence angels stand in awe.

Enlarge our vision,
that we may recognise your power at work in your Son
and join the apostles and prophets
as heralds of your saving word.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

114 *For generosity in
answering God's call*

(13A)

All-powerful God,
your incarnate Word commands our obedience
and offers us true life.

Make our ears attentive to the voice of your Son
and our hearts generous in answering his call,
that we may take up the cross with trust in his promises.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

115 *God sows
the word of Christ
in our hearts*

(15A)

God of the heavens,
God of the earth,
all creation awaits your gift of new life.

Prepare our hearts
to receive the word of your Son,
that his gospel may grow within us
and yield a harvest that is a hundredfold.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

116 *Treasure God's word above all else*

(16C)

Eternal God,
you draw near to us in Christ
and make yourself our guest.

Amid the cares of our daily lives,
make us attentive to your voice
and alert to your presence,
that we may treasure your word above all else.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

117 *God's word conforms our lives to the gospel*

(18C)

O God,
the giver of every gift that endures,
only by your grace can we rightly understand
the wonder of life
and why it is given.

By the word of your Son
challenge our foolishness,
confront our greed,
and shape our lives
to the wisdom of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

118 *For courage to proclaim and live by God's word*

(22A)

O God,
whose word burns like a fire within us,
grant us a bold and faithful spirit,
that in your strength we may be unafraid
to speak your word
and follow where you lead.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

119 *Proclaiming Christ
in our every word
and work*

(23B)

God of power and compassion,
in Christ you reveal your will
to heal and to save.

Open our ears to your redeeming word
and move our hearts by the strength of your love,
so that our every word and work
may proclaim as Messiah
Jesus the Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

120 *Heeding God's
word*

(26C)

O God of justice,
hear our cry and save us.
Make us heed your word to the prophets;
rouse us to the demand of the gospel
and impel us to carry it out.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

GENERAL

121 *For God's
unfailing care*

(5)

Watch over your household, Lord, with unfailing care,
that we who rely solely on the hope of your grace
may always be sheltered by your protection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

122 *Observing God's
will in word and deed*

(7)

Almighty God,
fix our hearts on what is right and true,
that we may please you always
by observing your will in both word and deed.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

123 *For reverence and
love of God's name*

(12)

Lord God,
teach us to hold your holy name
both in awe and in lasting affection,
for you never fail to help and govern
those whom you establish in your steadfast love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

124 *God plants the
seed and produces the
harvest*

(16A)

O God, patient and forbearing,
you alone know fully
the goodness of what you have made.

Strengthen our spirit when we are slow
and temper our zeal when we are rash,
that in your own good time
you may produce in us a rich harvest
from the seed you have sown and tended.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

125 *For the gift
of God's Spirit*

(17C)

Provident Father,
with the prayer your Son taught us always on our lips,
we ask, we seek, we knock at your door.

In our every need,
grant us the first and best of all your gifts,
the Spirit who makes us your children.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

126 *God made us
and restores us*

(18)

Lord,
be present to your servants who call upon you,
and bless us with your unfailing kindness.

Since we glory to have you as our maker and ruler,
restore in us the beauty of your creation
and keep intact the gifts you have restored.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

127 *For the inheritance God has promised*

(19)

Almighty and eternal God,
whom we dare to call Father,
impart to us more fully the spirit of adoption,
that we may one day gain the inheritance you have promised.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

128 *For love of God in and above all things*

(20)

For those who love you, Lord,
you have prepared blessings which no eye has seen;
fill our hearts with longing for you,
that, loving you in all things and above all things,
we may obtain your promises,
which exceed every heart's desire.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

129 *For strength in time of trial*

(20C)

To set the earth ablaze, O God,
your Son submitted to a baptism unto death,
and from his cup of suffering
you call the Church to drink.

Keep our eyes fixed on Jesus
and give us strength in time of trial
to run the race that lies before us.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

130 *For freedom to do God's will*

(32)

Almighty and merciful God,
drive from us whatever things are harmful
and make us ready in both body and mind
to accomplish your will in perfect freedom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYERS OVER THE GIFTS

GENERAL

1 Lord,
may the offering of your people be pleasing to you
and gain for us in return
an increase in holiness
and the answer to our earnest prayers.

We ask this through Jesus Christ our Lord.

2 Lord God,
make us worthy to celebrate this holy eucharist,
for as often as this sacrifice is offered
in remembrance of your Son,
the work of our redemption is accomplished.

We ask this through Jesus Christ our Lord,

3 In your kindness, Lord,
accept our gifts and make them holy,
that they may become the sacrament of our salvation.

We ask this through Jesus Christ our Lord,

4 Lord,
in reverent service
we place these gifts upon your altar;
receive them into your sight
and make them the sacrament of our redemption.

We ask this through Jesus Christ our Lord,

5 Lord God,
you have provided food and drink
to sustain our earthly life;
grant, we pray, that this bread and wine
may become the sacrament that gives eternal life.

We ask this through Jesus Christ our Lord,

6 Lord,
may this holy sacrifice cleanse us from sin,
renew us in spirit,
and gain for us the eternal reward
promised to those who do your will.

We ask this through Jesus Christ our Lord,

7 Lord,
as we celebrate these mysteries
with fitting reverence,
grant that the offering we make
to the glory of your name
may lead us to salvation.

We ask this through Jesus Christ our Lord,

8 O God,
you provide us with gifts
to be offered to your name
and you accept them as a sign of our loving service.
In your mercy
grant that the offering you enable us to make
may obtain for us an enduring reward.

We ask this through Jesus Christ our Lord,

9 With confidence in your mercy, Lord God,
we hasten to place these gifts on your holy altar,
that your grace may cleanse us from sin
through the very sacrament
by which we offer you true worship.

We ask this through Jesus Christ our Lord,

10 Look kindly, Lord, upon our worship and praise,
that our offering may be acceptable to you
and cause us to grow in your love.

We ask this through Jesus Christ our Lord,

11 In these gifts, O Lord,
you provide humankind
with the food that nourishes
and the sacrament that gives us life.
Grant, we pray, that our minds and bodies
may never lack this strength and support.

We ask this through Jesus Christ our Lord,

12 Accept, O Lord,
this sacrifice of reconciliation and praise,
that its working may cleanse us from sin
and make our hearts a gift pleasing to you.

Grant this through Jesus Christ our Lord,

13 O God,
by means of sacramental signs
you bring about the work of redemption.
Grant that our worship at this altar
may be worthy of the mysteries we celebrate.

We ask this through Jesus Christ our Lord,

14 Lord God,
let the offering we dedicate to your name
cleanse us and reshape us day by day
with the new life of your kingdom.

We ask this through Jesus Christ our Lord,

15 Lord,
look kindly on the gifts of your Church gathered in prayer,
and grant to the faithful who will receive them
an increase in holiness and grace.

We ask this through Jesus Christ our Lord,

16 O God,
you have fulfilled the many offerings of the Old Law
in the one, perfect sacrifice of the New.
Receive the gifts of your servants
and bless them as you blessed the sacrifice of Abel,
so that what each of us has offered to your honour and glory
may advance the salvation of all.

We ask this through Jesus Christ our Lord,

17 Lord,
accept these offerings,
which we have drawn from your bountiful goodness,
that by the working of your grace
these sacred mysteries may sanctify our lives on earth
and lead us to the joys of life eternal.

We make our prayer through Jesus Christ our Lord,

18 O Lord,
sanctify these gifts;
receive them as an offering in spirit and in truth
and make of us an everlasting gift to you.

We ask this through Jesus Christ our Lord,

19 Lord,
accept from your Church these gifts,
which in your mercy you have given us to offer
and which by your power
you transform into the sacrament of our salvation.

Grant this through Jesus Christ our Lord,

20 Lord God,
in this wonderful exchange of gifts
accept the offerings you have given us,
that we in turn may receive the gift of yourself.

We make our prayer through Jesus Christ our Lord,

21 Lord,
by the offering of Christ,
made once and for all,
you adopted a people as your own;
graciously bestow on your family, the Church,
the gifts of unity and peace.

We ask this through Jesus Christ our Lord,

22 Lord,
may this eucharistic offering
bless us always with your saving grace
and accomplish in our lives
the redemption that it signifies.

We ask this through Jesus Christ our Lord,

23 Lord God,
wellspring of peace and true worship,
let our offering come before you
as fitting homage to your glory,
and let our partaking of these sacred mysteries
unite our hearts in faith.

We ask this through Jesus Christ our Lord,

24 Be attentive to our prayers, O Lord,
and receive with favour these gifts of your servants,
that what each of us has offered to the glory of your name
may advance the salvation of us all.

We make our prayer through Jesus Christ our Lord,

25 Take to yourself, O Lord, the gifts your people offer,
that in this holy sacrament
we may enter the mystery
which we profess with devotion and faith.

Grant this in the name of Jesus, the Lord,

26 God of mercy,
look with favour upon our offering,
and in this eucharist
open to us the source
from which all blessings flow.

We make our prayer through Jesus Christ our Lord,

27 Lord God,
accept the sacrifice
which we celebrate at your command
and offer as a sign of our faithful service.
Through its power accomplish within us
the holy work of your redemption.

We ask this through Jesus Christ our Lord,

28 Lord,
accept the prayers of your faithful people
together with the gifts we offer,
that through these holy rites, performed with reverent hearts,
we may rise to the glory of heaven.

We ask this through Jesus Christ our Lord,

29 Lord God,
grant us the gift of serving at your altar
with free and generous hearts,
that your grace may cleanse us from sin
through these very mysteries
by which we offer you true worship.

We ask this in the name of Jesus, the Lord,

30 God of majesty,
look with favour on the gifts we offer,
and grant that this expression of our service
may be directed above all to your glory.

We ask this through Jesus Christ our Lord,

31 Lord God,
let this sacrifice
be a pure and spotless offering to you,
and let it bring to us
the rich outpouring of your mercy.

We ask this through Jesus Christ our Lord,

32 Lord God,
look with favour on the sacrifice we offer,
that the passion of your Son,
which we celebrate in these mysteries,
may become the pattern of our lives.

We ask this in the name of Jesus, the Lord,

33 God of majesty,
may the offering we make in your sight
obtain for us the grace of true service
and win us the prize of everlasting happiness.

We ask this through Jesus Christ our Lord,

34 Lord,
accept these sacred gifts
which you bid us consecrate to your name.
Keep us always obedient to your commands,
so that through this offering
we may become worthy of your love.

We ask this through Jesus Christ our Lord,

35 Lord God,
as we place our gifts before you
teach us to worship you
in spirit and in truth.

We ask this through Jesus Christ our Lord,

36 God of peace,
as we bring our gifts to the altar
teach us to lay aside all that divides us
and make us one in praising you.

We ask this through Jesus Christ our Lord,

37 Your word, O God,
has gathered us around this table of praise.
Let the thanks we give over bread and wine
unite our lives to yours.

We ask this through Jesus Christ our Lord,

38 Lord God,
as this altar has been made ready,
so now prepare our lips to sing your praise
and our hearts to give you thanks.

Grant this through Jesus Christ our Lord,

39 As we prepare to give thanks, O Lord,
over this bread and wine,
open our hearts to proclaim your praise.

We ask this through Jesus Christ our Lord,

40 We place before you, Creator God,
gifts that you yourself have given,
fashioned into bread and wine by human hands.
Pour out the gifts of your grace,
that our lives may be shaped and sanctified
to the eternal glory of your name.

Grant this through Jesus Christ our Lord.

GENERAL

1 All-powerful God,
we implore this grace:
that as you renew us with your sacraments
we may serve you with lives that are pleasing in your sight.

We ask this through Jesus Christ our Lord.

2 God of mercy,
pour forth upon us the Spirit of your love,
that we who have been nourished
by the one bread from heaven
may be one in mind and heart.

Grant this through Jesus Christ our Lord.

3 Grant, all-powerful God,
that we who receive in this eucharist
your life-giving grace
may always delight in your blessings.

We make our prayer in the name of Jesus, the Lord.

4 Nourished with the sacrament of our redemption,
we ask you, Lord, that by its saving power
true faith may always grow and prosper.

Grant this through Jesus Christ our Lord.

5 Merciful God,
you have invited us to share
in the one bread and the one cup.
Enable us to live as one in Christ
and to labour gladly for the salvation of all.

Grant this in the name of Jesus, the Lord.

6 Having feasted with delight at your heavenly table,
we beg you, Lord,
that we may always hunger for that food
by which we truly live.

Grant this through Jesus Christ our Lord.

7 All-powerful God,
grant that we may come to the fullness of salvation,
which is pledged to us through this eucharistic mystery.

We make our prayer through Jesus Christ our Lord.

8 Merciful Lord,
we have feasted at your banquet of salvation.
Through this sacrament,
which nourishes our lives on earth,
make us sharers in eternal life.

We ask this through Jesus Christ our Lord.

9 Lord God,
you nourish us with the body and blood of your Son.
Rule our lives by your Holy Spirit,
that we may commit ourselves to you
not only in word
but in action and in truth,
and so enter the kingdom of heaven.

We make our prayer through Jesus Christ our Lord.

10 Grant in your mercy, Lord,
that your healing power in the eucharist
may rid us of waywardness and sin
and lead us to all that is right and good.

We ask this through Jesus Christ our Lord.

11 Lord,
as the communion we have received
prefigures the union of all the faithful in you,
so may its power
bring unity and peace to your Church.

We ask this through Jesus Christ our Lord.

12 Lord,
we are nourished and made whole
by the sacred body and blood of your Son.
Grant in your kindness
that the mystery we devoutly celebrate
may bring us to the fullness of redemption.

We ask this through Jesus Christ our Lord.

13 Give us new life, Lord God,
through the divine gift we have offered and received,
so that, bound to you in unfailing love,
we may bring forth fruit that remains.

We ask this through Jesus Christ our Lord.

14 In this eucharist, Lord,
you have filled us with every blessing.
Grant that we may hold fast to your saving gifts
and never cease to sing your praise.

We ask this through Jesus Christ our Lord.

15 Nourished by these holy gifts,
we pray to you, Lord,
that each time we celebrate this mystery
your work of salvation may grow within us.

Grant this through Jesus Christ our Lord.

16 Lord,
remain close to the people
you have enriched with these heavenly mysteries,
and grant that we may pass from our former ways
to new life in the risen Christ.

We make our prayer in the name of Jesus, the Lord.

17 We have shared, Lord, in the sacrament
which is the lasting memorial of your Son's passion.
Grant, we pray,
that this gift of his surpassing love
may bring us closer to our salvation.

We ask this through Jesus Christ our Lord.

18 Lord,
surround with your constant protection
the people you renew by this eucharist,
and in your never-failing care for us
make us worthy of eternal redemption.

We ask this through Jesus Christ our Lord.

19 Merciful God,
let our sharing in this sacrament
deliver us from evil
and make us stand firm in the light of your truth.

We ask this in the name of Jesus, the Lord.

20 God of mercy,
through this holy eucharist
you make us one body in Christ.
Fashion us in his likeness here on earth,
that we may be ready to share his company in heaven,
where he lives and reigns for ever and ever.

21 Complete within us, Lord,
the healing work of your mercy,
and by your grace transform and strengthen us,
that we may please you in all that we do.

Grant this through Jesus Christ our Lord.

22 God of blessings,
we have been fed at this table
with the bread of heaven.
Give us this food always,
that it may strengthen your love in our hearts
and inspire us to serve you in our brothers and sisters.

We ask this in the name of Jesus, the Lord.

23 Lord,
at the table of your word and sacrament
you nourish your faithful and give them life.
Grant that through these gifts of your Son
we may advance in holiness
and be worthy to share his life for ever.

We ask this through Jesus Christ our Lord.

- 24 Almighty God,
let the power of this sacrament
take hold of us, body and soul,
that our lives may be ruled
not by our own will
but by the working of your grace within us.

We make our prayer through Jesus Christ our Lord.

- 25 Lord,
support with your unfailing help
those you nourish with this sacrament,
that we may feel the power of your redemption
in the celebration of the eucharist
and in the conduct of our lives.

Grant this through Jesus Christ our Lord.

- 26 Gracious God,
let this holy mystery restore us in mind and body,
that we who proclaim the death of Christ
and are joined to his suffering
may become co-heirs with him in glory,
who lives and reigns for ever and ever.

- 28 God of majesty,
receive our humble prayer:
just as you nourish us
with the most holy body and blood of your Son,
so let us partake of his divine nature,
for he lives and reigns for ever and ever.

29 Foster your life within us, Lord,
by the celebration of the heavenly mysteries:
bless us with your help from day to day
and so prepare our hearts for the world to come.

We make our prayer through Jesus Christ our Lord.

30 Lord,
may your mysteries accomplish within us
the salvation they embody,
that we may come to possess in truth
what we celebrate now under sacramental signs.

Grant this in the name of Jesus, the Lord.

31 Lord,
increase within us the work of your saving power,
that our lives may be renewed by these holy mysteries
and your grace may prepare us for the blessings they promise.

We make our prayer through Jesus Christ our Lord.

32 Strengthened by this holy food, O Lord,
we give you thanks and seek your mercy,
that, through the outpouring of your Spirit,
those who have been touched by the power of this sacrament
may continue to live in sincerity and truth.

We make our prayer in the name of Jesus, the Lord.

33 Having shared in the gift of these sacred mysteries,
we humbly pray, Lord God,
that what your Son commanded us to do
in remembrance of himself
may strengthen among us the bonds of love.

We ask this through Jesus Christ our Lord.

34 All-powerful God,
by giving us a share in these divine mysteries
you have gladdened our hearts.
Stay with us now
and let us never be separated from you.

Grant this through Jesus Christ our Lord.

35 Gracious God,
in this holy banquet,
prepared for us in the sacrifice of your Son,
you have poured out the riches of your divine life.
Help us to pour out our lives in service,
that others may be brought to the table of your kingdom.

We ask this in the name of Jesus, the Lord.

36 God of love,
you have fed us at the table of your word
and feasted us anew at the table of the eucharist.
As you give us food in such abundance,
make us attentive to the needs of others
and worthy of that heavenly banquet
you have prepared for your holy people.

We ask this through Jesus Christ our Lord.

37 Lord God,
let the power of this sacrament
raise us up from our weakness
and fashion us into a new humanity,
restored for ever to your image.

We ask this through Jesus Christ our Lord.

38 O God,
eternal beauty, wisdom everlasting,
today we have tasted
the joys of heaven's unending feast.
We beg you now,
extend the grace of this celebration,
that heaven's joys may be known and shared
in what we do on earth.

Grant this in the name of Jesus, the Lord.

39 God our Creator,
you made us in your image,
that we might know you in faith
and serve you in love.
By this eucharist,
bring your people to serve with generous hearts
the needs of the human family.

We ask this through Jesus Christ our Lord.

THE PROPER OF SAINTS

*To know with all the saints
the breadth and length and height and depth
of the love of Christ*

SEE EPHESIANS 3:18-19

THE PROPER OF SAINTS

1 The rank of the celebrations (solemnity, feast, or memorial) is indicated for each day. If there is no indication, it is an optional memorial.

2 For each solemnity and feast a proper Mass is provided in its entirety. This is therefore used as given.

3 For memorials:

1. Proper texts, given on some days, should always be used.

2. When there is a reference to a particular common, appropriate texts should be chosen according to the principles listed at the beginning of the commons. The page reference in each case indicates only the beginning of the common to which reference is made.

3. If the reference is to more than one common, one or the other may be used, according to pastoral need. For example, if a saint is both a martyr and a bishop, either the common of martyrs or the common of pastors (popes and other bishops) may be used.

In this edition, corresponding prayers from the same common have been grouped together to facilitate choosing the most appropriate text.

4. In addition to the commons which express a special characteristic holiness (for example, of martyrs or pastors), the texts from the common of other saints, referring to holiness in general, may always be used.

For example, in the case of a saint who is both a virgin and a martyr, texts from the common of other holy men and women may be used, in addition to texts from the common of martyrs or the common of other saints, virgins.

5. The prayers over the gifts and after communion, unless there are proper prayers, may be taken either from the common or from the current liturgical season.

4 The Masses in the proper may also be celebrated as Votive Masses, with the exception of Masses of the mysteries of the life of the Lord and of the blessed Virgin Mary and Masses of certain saints for whom a special Votive Mass is provided. When Masses from the proper are used as Votive Masses, words in the prayers referring to the day of death or to the solemnity or feast are omitted and *memorial* or *commemoration* is substituted. If the opening antiphon, **Rejoice in the Lord today**, occurs, it is to be replaced by another antiphon from the respective common.

JANUARY

2 JANUARY
MEMORIAL

BASIL THE GREAT AND GREGORY NAZIANZEN, BISHOPS, DOCTORS OF THE CHURCH

Basil was born about 330 at Caesarea (Turkey) and died there on 1 January 379. He was first a hermit, then bishop of his native city. He is remembered for his pioneering monastic rule and for his writings, which developed the doctrine of the incarnation and of the divinity of the Holy Spirit.

Gregory, born at Nazianzus (Turkey) in 329, died there in 389. He also was a hermit before becoming bishop of Constantinople, and was known as the “Theologian” because of his wisdom and acumen in maintaining orthodox doctrine against the Arians.

Basil and Gregory are remembered together because of their friendship in life and their enduring influence on the Church, especially in the East.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

OPENING
PRAYER

Lord God,
you have enlightened your Church
through the example and teaching of Saint Basil and Saint Gregory;
grant that we may humbly learn your truth
and practice it with faithful love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

7 JANUARY

RAYMOND OF PENYAFORT, PRESBYTER, RELIGIOUS

Born about 1175 near Barcelona (Spain), Raymond died there in extreme old age on 6 January 1275. He became a canon of the cathedral but soon after joined the Dominicans, eventually being elected their master general. He is remembered for his knowledge of canon law, especially in its application to the sacrament of penance, and for his scholarly apostolate to Jews and Muslims.

OPENING
PRAYER

Common of Pastors: other pastors, page 454; or Common of Other Saints: religious, page 468.

Lord our God,
you gave your holy priest Raymond
a heart filled with compassion for sinners;
grant through his prayers
that, released from slavery to sin,
we may do your will in perfect freedom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

13 JANUARY HILARY, BISHOP, DOCTOR OF THE CHURCH

Hilary was born in Poitiers (France) about 315 and died there on this day in 368. A married man with a family, he became a Christian and was elected bishop of his native city. He was called the “Athanasius of the West” because of his strenuous defence of the divinity of Christ against the Arians, for which he was exiled by the emperor. He is remembered for his gentle, courteous, and friendly nature and for his contribution to the Western understanding of the Trinity.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

OPENING PRAYER

Almighty God,
grant that we may rightly understand and truthfully profess
the divinity of your Son,
which the bishop Hilary so tirelessly defended.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

17 JANUARY ANTHONY, ABBOT MEMORIAL

Born in 251 in upper Egypt, Anthony died in 356. He gave away his possessions and sought the austere life and solitude of the desert at an early age. He attracted disciples who formed communities of hermits. The account of his life by Saint Athanasius (2 May) was extremely influential in the development and spread of monasticism. Yet Anthony remained involved in the theological controversies of his day, defending the divinity of Christ. He is venerated as the father of monasticism.

OPENING PRAYER

Lord God,
you called the abbot Anthony into the desert
to serve you in a new and wonderful manner of life;
grant by his intercession
that we may practice self-denial
and persevere in loving you above all things.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept, O Lord, the gifts
which we, your servants, have placed on your altar
as we keep the memory of blessed Anthony;
free us from the burden of worldly cares,
that our hearts may treasure you alone.

We ask this in the name of Jesus, the Lord.

PRAYER AFTER COMMUNION

Nourished by the sacrament of redemption,
we pray, O God,
that, as you made blessed Anthony triumphant
over the powers of darkness,
we too may overcome
the snares of the enemy.

We ask this through Jesus Christ our Lord.

20 JANUARY FABIAN, POPE, MARTYR

Fabian became bishop of Rome in 236, in spite of being “a layman and a stranger” (Eusebius). He reorganised the Church in Rome and was one of the first victims of the persecution under the emperor Decius in 250. He was celebrated by his contemporary, Saint Cyprian (16 September), as a man incomparable in the holiness of his life and the glory of his death.

Common of Martyrs: one martyr, page 445; or Common of Pastors: popes and other bishops (for a pope), page 450.

OPENING PRAYER

Almighty God, glory of your priests,
grant through the intercession of your martyr Fabian
that we may grow in the faith we share with him
and offer you fitting service.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

20 JANUARY

SEBASTIAN, MARTYR

Sebastian has been venerated in Rome since the fourth century, though nothing of his life is known for certain.
He may have been a soldier who was martyred in the late third century after sustaining others in their trials.

OPENING PRAYER

Common of Martyrs: one martyr, page 445.

Lord,
bestow on us the gift of courage,
and teach us through the heroic example
of your martyr Sebastian
to place obedience to you above all human commands.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

21 JANUARY AGNES, VIRGIN, MARTYR

MEMORIAL

Agnes died at Rome, perhaps in the early fourth century. She is one of the most widely venerated of the Roman martyrs. According to early accounts, she gave her life to preserve her virginity consecrated to Christ. Agnes is remembered in Eucharistic Prayer I (The Roman Canon).

Common of Martyrs: virgin martyr, page 448; or Common of Other Saints: virgins, page 463.

OPENING PRAYER

Almighty and eternal God,
you choose what the world considers weak
to put worldly power to shame;
grant that we who celebrate
the birth of your martyr Agnes into eternal joy
may imitate her strong and steadfast faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

22 JANUARY VINCENT, DEACON, MARTYR

Vincent, a deacon of Saragossa (Spain), was martyred in Valencia during the persecution of the emperor Diocletian in 304. His cult spread rapidly through the whole Church of the West. He is honoured as the first martyr of Spain.

Common of Martyrs: one martyr, page 445.

OPENING PRAYER

Almighty and eternal God,
pour out your Spirit upon us
and fill our hearts with a love stronger than death,
that love which enabled the deacon Saint Vincent
to conquer the torments of his martyrdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

24 JANUARY **FRANCIS DE SALES, BISHOP, RELIGIOUS FOUNDER,
MEMORIAL DOCTOR OF THE CHURCH**

Born in Savoy (France) in 1567, Francis died in Lyons in 1622. As a presbyter and as bishop of Geneva, he played a major part in the renewal of French Catholicism in the seventeenth century and is seen by many as an early proponent of ecumenical dialogue. With Saint Jane Frances de Chantal (12 December) he founded the Visitation order, and his writings promoted a spirituality for laypeople. Francis de Sales is remembered as a most influential preacher, writer, and spiritual director, who combined firmness with patience and gentleness.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

**OPENING
PRAYER**

Lord our God,
you enabled the holy bishop Francis de Sales
to become all things to all people
in order to win their salvation;
grant that, following his example,
we may always manifest your gentle love
in the service of our neighbour.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Through the life-giving sacrifice we offer you, Lord,
enkindle in us that fire of your Spirit
which burned so brightly
in the gentle heart of Saint Francis.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Grant, almighty God,
that through the sacrament we have received
we may imitate here on earth the gentleness
and love of Saint Francis
and so be joined with him in heavenly glory.

We make our prayer through Jesus Christ our Lord.

25 JANUARY THE CONVERSION OF PAUL, APOSTLE

FEAST

This date, first linked with the conversion of Saint Paul in the so-called *Martyrdom of Jerome* (c. 431), became established in the liturgy of Gaul. It celebrates the work of God's grace at a major turning point in the life of Paul himself and in the history of the infant Church.

OPENING PRAYER

Lord God,
you taught the gospel to the whole world
by the preaching of the apostle Paul;
grant that we who today celebrate his conversion
may follow his example in our journey to you
and bear witness before the world to your saving truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

As we celebrate these sacred mysteries,
grant, O Lord, that the Holy Spirit may fill our hearts
with the same light of faith
which inspired the apostle Paul
to make your glory known to the nations.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Apostles I, page 632.

PRAYER AFTER COMMUNION

Lord our God,
let the sacrament we have received
ignite in us that fire of love
which inflamed the heart of the apostle Paul
with zealous care for all the Churches.

We make our prayer through Jesus Christ our Lord.

26 JANUARY TIMOTHY AND TITUS, BISHOPS MEMORIAL

Timothy and Titus were disciples and associates of Saint Paul the apostle (29 June) who attended the Council of Jerusalem with him, and to whom the pastoral letters of the New Testament are addressed. Timothy represented Saint Paul to various communities and, according to tradition, was eventually placed in charge of the Church at Ephesus. Titus was asked to organise the Church in Crete, where he died toward the end of the first century.

Common of Pastors: popes and other bishops (for a bishop), page 450.

OPENING PRAYER

Lord God,
you endowed Saint Timothy and Saint Titus
with the virtues of the apostles;
grant through their intercession
that we may live justly and devoutly in this world
and come at last to our home in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reign with you in the unity of the Holy Spirit,
God for ever and ever.

27 JANUARY ANGELA MERICI, VIRGIN, RELIGIOUS FOUNDER, EDUCATOR

Born in Desenzano (Italy) about 1474, Angela died in Brescia on this day in 1540. She became a Franciscan tertiary and subsequently founded the Company of Saint Ursula (Ursulines). Her vision provided an alternative to the forms of religious life then available for women: members remained in their own homes, living as virgins and observing a rule she composed. Angela is remembered as a woman of prayer, for her evangelical way of life, for her pilgrimages, and for her creative response to the needs of women in the Church.

Common of Other Saints: virgins, page 463, or educators, page 467.

OPENING PRAYER

Lord God,
may the virgin Saint Angela Merici
commend us always to your loving-kindness,
so that, following the example of her charity and prudence,
we may hold fast to your teaching
and bear witness to it in our lives.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

28 JANUARY **THOMAS AQUINAS, PRESBYTER, RELIGIOUS,
MEMORIAL**
DOCTOR OF THE CHURCH

Born near Aquino (Italy) about 1225, Thomas became a Dominican in 1244 and died on his way to the Council of Lyons in 1274. Educated at Monte Cassino, Naples, Paris, and Cologne, he is regarded as one of the greatest theologians in the history of the Church. Even though Aquinas's writings faced ecclesiastical opposition in his time, the substance of his life's work has endured as an authentic exposition of Christian teaching and carries unique official approval. He is remembered for his modesty, the prayerfulness of his personal life, and the abiding influence of his thought.

Common of Pastors: other pastors, page 454; or Common of Doctors of the Church, page 461; or
Common of Other Saints: religious, page 468.

**OPENING
PRAYER**

Lord our God,
you made Saint Thomas Aquinas
outstanding for his pursuit of sacred doctrine
and his thirst for holiness;
grant us light to understand his teaching
and grace to imitate his holy life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

31 JANUARY **JOHN BOSCO, PRESBYTER, RELIGIOUS FOUNDER, EDUCATOR
MEMORIAL**

Born in Piedmont (Italy) in 1815, John died at Turin on this day in 1888. He grew up in extreme poverty and, after ordination to the presbyterate, devoted his whole life to educating young people, especially the poor. For this he founded the Salesians, men and women who continue this work with youth throughout the world. Like the order's patron, Saint Francis de Sales (24 January), John is remembered for his cheerfulness and total trust in the providence of God.

Common of Pastors: other pastors, page 454; or Common of Other Saints: educators, page 467, or
religious, page 468.

**OPENING
PRAYER**

Lord our God,
you raised up your priest John Bosco
as father and teacher to the young.
Inflame our hearts with love like his,
that we may work for the salvation of souls
and devote ourselves to your service alone.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

OUTLINE OF THE RITE

INTRODUCTORY RITES

- Opening Song and Lighting of Candles
- Greeting
- Introduction
- Blessing of the Candles
- Procession
- Opening Prayer

LITURGY OF THE WORD

LITURGY OF THE EUCHARIST

CONCLUDING RITE

FEBRUARY

2 FEBRUARY THE PRESENTATION OF THE LORD FEAST

This feast originated in Jerusalem before the fifth century and was adopted at Rome during the seventh century. It is celebrated forty days after Christmas to commemorate the prescribed Mosaic ritual following the birth of a child. The feast recalls the encounter of Jesus with Simeon and Anna in the temple—the Lord meets his people. It celebrates Christ as “the light to enlighten all nations,” and so candles are blessed during the introductory rites and carried in the entrance procession.

INTRODUCTORY RITES

The introductory rites are celebrated in a chapel or some other suitable place where the faithful can easily take part, either outside the church where Mass will be celebrated or in the church itself. The priest and deacon, wearing white Mass vestments, and the ministers go to the place where the people, holding unlighted candles, have assembled. The priest may wear a cope instead of a chasuble; in this case he removes the cope and puts on the chasuble after the procession.

OPENING SONG AND LIGHTING OF CANDLES: While the candles are being lighted, the antiphon **Look, our Lord shall come with power** from the Antiphonal, page 1224, or another suitable song is sung.

GREETING

After making the sign of the cross, the priest greets the people, using the following greeting or one of the greetings from the Order of Mass.

The Lord be with you.

The people answer:

And also with you.

INTRODUCTION

The priest or deacon gives a brief introduction, inviting the faithful to participate fully in the celebration. He may use the following or similar words.

Dear friends,
forty days have passed
since we celebrated the joyful feast
of the birth of the Lord.
Today we recall the holy day
when Mary and Joseph brought Jesus to the temple.
They were presenting him in accordance with the law,
while he was fulfilling the prophecy
that the Lord would come to his temple
and visit those who believed in him.

Led by the Spirit, Simeon and Anna came to the temple,
recognised Christ as their Lord,
and proclaimed him with joy.
Called together by that same Holy Spirit,
let us now go to the house of God
to welcome Christ the Lord.
There we shall recognise him in the breaking of the bread
until he comes again in glory.

After **Let us pray** and the pause for silent prayer, the priest, with hands outstretched,
blesses the candles, using one of the following prayers.

BLESSING
OF THE
CANDLES

Lord God,
unquenchable source of light,
on this day you revealed to the just man Simeon
the light to enlighten all nations.
Bless + these candles and make them holy.
Accept the prayers of your people,
who will carry them in praise of your name,
that they may walk in the path of goodness
until they reach that light which never fails.

We ask this through Jesus Christ our Lord.

Or: Almighty God,
true light of the world
and source of light eternal,
shine upon the hearts of the faithful,
that all in this holy temple
who are brightened by the glow of these candles
may advance with joy toward the light of your glory.

We ask this through Jesus Christ our Lord.

The priest sprinkles the candles with holy water in silence. He then takes the candle prepared for him.

PROCESSION

Before the procession begins, the deacon or the priest may invite the people to process, using the following invitation or similar words.

Let us go forth in peace to meet the Lord.

OPENING PRAYER

The procession then begins. If incense is used, the thurifer goes first carrying a censer with burning incense, followed by the crossbearer between two ministers holding lighted candles, then the deacon carrying the Book of Gospels, the ministers, the priest, and finally the congregation carrying lighted candles.

During the procession, the antiphon **A light to shine upon the nations** with the Canticle of Simeon from the Antiphonal, page 1224, or the *Gloria*, or another suitable song is sung.

When the priest comes to the altar, he venerates it and may also incense it. Then he goes to the chair (and removes the cope and puts on the chasuble). The opening prayer is sung or said and the Mass continues in the usual way.

God of power and majesty,
your only-begotten Son,
having taken upon himself our flesh and blood,
was presented this day in the temple;
bring us also into your presence
with hearts that are cleansed and purified.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Inspired by your Spirit, Lord,
we gather in your temple to welcome your Son.

Enlighten our minds
and lay bare our inmost thoughts.
Purify your people, and make us obedient to the demands of your law,
so that we may mature in wisdom
and grow to full stature in your grace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
be pleased with the gift
offered to you this day by a joyful Church,
for in obedience to your will
your only Son offered himself
as a spotless lamb for the life of the world.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of the Presentation of the Lord, page 588.

**PRAYER
AFTER
COMMUNION**

Through this holy banquet, O God,
make your grace perfect in us,
and as you satisfied the longing of Simeon
that he would not see death
before he had welcomed the Messiah,
grant that we, going forth to meet the Lord,
may also embrace the gift of eternal life.

We ask this through Jesus Christ our Lord.

3 FEBRUARY BLASE, BISHOP, MARTYR

Blase, a bishop in Armenia, is believed to have been martyred in the early fourth century during the persecution of the emperor Licinius. Known as a healer, he has been venerated since the eighth century and is specially invoked to intercede for protection against diseases of the throat.

Common of Martyrs: one martyr, page 445; or Common of Pastors: popes and other bishops (for a bishop), page 450.

**OPENING
PRAYER**

Lord,
hear the prayers your people offer
under the protection of the martyr Saint Blase;
grant that we may enjoy peace in this present life
and find strength on our journey to life eternal.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 FEBRUARY ANSGAR, BISHOP, MISSIONARY

Born at Amiens (France) in 801, Ansgar died on this day at Bremen (Germany) in 865. He was a monk and then a bishop in north Germany. Eloquent in his preaching and austere in his lifestyle, he is remembered for opposing slavery and for persevering in his evangelisation of Denmark and Sweden in the face of major setbacks.

Common of Pastors: popes and other bishops (for a bishop), page 450, or missionaries, page 458.

OPENING PRAYER

Lord our God,
you sent the holy bishop Ansgar
to bring the light of Christ to many peoples;
grant through his intercession
that we too may always walk in the light of your truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 FEBRUARY AGATHA, VIRGIN, MARTYR MEMORIAL

Agatha was a virgin martyred in Sicily, perhaps during the persecutions of the third century. She has been venerated in Rome on this day since the sixth century and is included by name in Eucharistic Prayer I (The Roman Canon). In legend she is remembered for her faith and for remaining resolute under torture.

Common of Martyrs: virgin martyr, page 448; or Common of Other Saints: virgins, page 463.

OPENING PRAYER

Lord,
bestow on us your pardon
in answer to the prayers of Saint Agatha,
who won favour in your sight
by her purity as a virgin
and her courage as a martyr.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 FEBRUARY PAUL MIKI, RELIGIOUS, MISSIONARY, MARTYR,
MEMORIAL AND HIS COMPANIONS, MARTYRS

This group of twenty-six martyrs was crucified at Nagasaki (Japan) on 5 February 1597. Most were Japanese and most were laypeople, some still youths. They were the first of many martyrs in a young Church. Paul Miki, aged thirty-five years at his death, was a Jesuit scholastic from an aristocratic Japanese family. He is remembered as a notable preacher who inspired the local Church of his time and in the centuries that followed to be strong in faith during persecution and isolation.

Common of Martyrs: several martyrs, page 438.

**OPENING
PRAYER**

Lord God,
strength of all the saints,
you called Saint Paul Miki and his companions
to find life through death on the cross;
grant that by their prayers
we too may hold fast until death
to the faith we profess.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

8 FEBRUARY JEROME EMILIANI, EDUCATOR, RELIGIOUS FOUNDER

Born in Venice (Italy), Jerome died of the plague on this day in 1537. He was an army officer who, after imprisonment, began a new life of service among the sick and destitute. He is remembered for his care and education of orphaned and homeless children, a ministry continued by the Somaschi, an order of clergy which he founded.

Common of Other Saints: educator, page 467, or religious, page 468.

**OPENING
PRAYER**

God, the Father of mercies,
you raised up Saint Jerome Emiliani
to be a father and guide to orphaned children;
grant through his intercession
that we may faithfully cherish the spirit of adoption
by which we are called, and truly are, your children.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

10 FEBRUARY
MEMORIAL

SCHOLASTICA, VIRGIN, RELIGIOUS

Scholastica was born at Norcia (Italy) about 480 and died near Monte Cassino in the 540s. Like Saint Benedict (11 July), her brother and by tradition her twin, she dedicated herself to God through the monastic life and is remembered for her part in establishing Benedictine monasticism.

Common of Other Saints: virgins, page 463, or religious, page 468.

**OPENING
PRAYER**

Lord,
as we keep the memory of the holy virgin Scholastica,
we pray that through her example
we may serve you with an undivided heart
and experience the joy and power of your love.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

11 FEBRUARY OUR LADY OF LOURDES

Observed since 1907, this memorial celebrates the immaculate Virgin Mary as honoured in Lourdes (France). This site of apparitions to the young Bernadette Soubirous in 1858 has become a focus of devotion to Mary. It is a place of prayer and pilgrimage, of conversion and healing for Christians from every land.

Common of the Blessed Virgin Mary: Ordinary Time, page 434.

**OPENING
PRAYER**

God of compassion,
protect us in our weakness,
and grant that we who keep the memory
of the immaculate Mother of God
may rise from our sins through her intercession.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

14 FEBRUARY CYRIL, RELIGIOUS, MISSIONARY,
MEMORIAL AND METHODIUS, BISHOP, MISSIONARY

Cyril and Methodius were brothers from Thessalonica (Greece). Cyril was born about 826 and died at Rome in 869; Methodius was born about 815 and died in Velehrad (Czech Republic) in 885. With papal approval they preached the gospel in Moravia using their own translations of the Scriptures and the liturgy in the local language. These translations into Slavonic were based on an alphabet they invented, now called Cyrillic. The success of their preaching aroused jealous Frankish opposition. Cyril and Methodius are honoured as apostles of the Slavic peoples. Together they are remembered for their contribution to Slavic culture, for their missionary inculcation of the faith, and for establishing links between East and West. Since 1980 they have been recognised alongside Saint Benedict (11 July) as patrons of Europe.

Common of Pastors: founders of churches, page 456, or missionaries, page 458.

**OPENING
PRAYER**

Lord our God,
through the holy brothers Cyril and Methodius
you brought the light of the gospel to the Slavic peoples.
Open our hearts to receive the words of your teaching
and make us one people,
united in holding and professing the true faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**17 FEBRUARY SEVEN FOUNDERS OF THE ORDER OF SERVITES, RELI-
GIOUS**

In 1233 these prominent businessmen from Florence (Italy) withdrew to a life of solitude, prayer, and penance. They developed into an order of mendicant friars (Servants of Mary) and are remembered for their radical response to the demands of the gospel.

Common of Other Saints: religious, page 468.

**OPENING
PRAYER**

Lord,
in your goodness
pour into our hearts the filial love
which inspired the seven holy Founders
to pay special honour to the Mother of God
and to lead your people closer to you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

21 FEBRUARY PETER DAMIAN, BISHOP, RELIGIOUS, DOCTOR OF THE CHURCH

Born in Ravenna (Italy) in 1007, Peter died on 22 February 1072. After a career as a professor, he became a hermit monk. Ardent, energetic, and strict, he was an outspoken reformer of Church life and discipline. He was appointed cardinal-bishop of Ostia and became a diplomat and ecclesiastical statesman. He is remembered as a scholarly reformer possessing a deeply ascetical spirituality.

Common of Doctors of the Church, page 461; or Common of Pastors: popes and other bishops (for a bishop), page 450.

OPENING PRAYER

Almighty God,
grant that we may follow
the teaching and example of your bishop Peter Damian,
so that, placing Christ above all else
and devoting ourselves always to the service of your Church,
we may come to the joyful vision of eternal light.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

22 FEBRUARY THE CHAIR OF PETER, APOSTLE

FEAST

The chair (cathedra) of a bishop is a preeminent sign of his teaching authority and pastoral oversight of a local Church. This feast, which was first observed in fourth century Rome, celebrates Peter, first among the apostles, as founder of the See of Rome and the focus of unity in the communion of one faith.

OPENING PRAYER

Almighty God,
grant that no storm may shake your people,
for you have founded us on the solid rock
of Peter's confession of faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Graciously accept, O God,
the prayers and gifts of your Church,
so that with Peter as our teacher and shepherd
we may preserve the faith in its fullness
and reach our eternal inheritance.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Apostles I, page 632.

PRAYER AFTER COMMUNION

Lord God,
on this feast of the blessed apostle Peter
you have given us new life
by our sharing in the body and blood of Christ;
let this saving exchange of gifts be for us
the sacrament of unity and peace.

We make our prayer through Jesus Christ our Lord.

23 FEBRUARY POLYCARP, BISHOP, MARTYR

MEMORIAL

Born about the year 69, Polycarp died on this day about 155 at Smyrna (Turkey), where he had been the beloved and respected bishop. He was a disciple of Saint John the apostle (27 December) and wrote to the Philippians to strengthen their faith and to defend the Church against heresy. Because of the account of his martyrdom he is remembered for his fearless acknowledgement of Christ. Polycarp is honoured as one of the apostolic fathers of the Church.

Common of Martyrs: one martyr, page 445; or Common of Pastors: popes and other bishops (for a bishop), page 450.

OPENING PRAYER

God of all creation,
it was your gracious will
that the holy bishop Polycarp be numbered
among the company of the martyrs;
grant through his intercession
that we may share with him the cup of Christ's sufferings,
and so rise again to everlasting life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

MARCH

4 MARCH CASIMIR

Casimir was born at Cracow (Poland) in 1458 and died in Lithuania on this day in 1484. Though a young prince of Poland, he preferred peace to being a soldier. He chose celibacy over marriage and favoured prayer and penance rather than royal privilege. He is remembered for his generous life of austerity and devotion.

Common of Other Saints: other holy men and women, page 470.

OPENING PRAYER

Almighty God,
to serve you is to reign;
grant through the prayers of Saint Casimir
that we may serve you faithfully
with just and holy lives.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

7 MARCH PERPETUA AND FELICITY, MARTYRS MEMORIAL

Perpetua, a young woman with a newborn son, and Felicity, a pregnant slavegirl, died at Carthage (Tunisia) on this day about 203. They were arrested with their catechist and several other African catechumens. Perpetua resisted her father's appeals to renounce her faith. While in prison they were baptised and Felicity gave birth to a daughter. Thrown to wild beasts and then put to the sword, they died in the embrace of the sign of peace. They are remembered for the joyful courage of their final witness to Christ and are mentioned in Eucharistic Prayer I (The Roman Canon).

Common of Martyrs: several martyrs, page 438; or Common of Other Saints: other holy men and women (for holy women), page 470.

OPENING PRAYER

Lord our God,
urged on by your love
the holy martyrs Perpetua and Felicity
withstood the taunts of their persecutors
and triumphed over torture and death.
Grant through their prayers
that we may grow daily in your love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

8 MARCH JOHN OF GOD, RELIGIOUS FOUNDER

Born in Portugal in 1495, John died in Granada (Spain) on this day in 1550. When he was about forty years old, he directed the energies of his spiritual conversion toward hospitality for the destitute and care of the sick. He is remembered for this ministry, which was continued by his followers, who became the Order of Brothers Hospitallers of Saint John of God.

Common of Other Saints: religious, page 468, or those who carried out works of mercy, page 466.

OPENING PRAYER

Lord,
you filled the heart of Saint John of God
with the spirit of compassion;
grant that we may give ourselves to works of charity
and be numbered among those chosen
to share the glory of your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

9 MARCH FRANCES OF ROME, MARRIED WOMAN, RELIGIOUS FOUNDER

Frances was born in Rome in 1384 and lived there until her death on this day in 1440. She is remembered as a dedicated laywoman who, in a time of plague and civil war, worked tirelessly for the poor and the sick yet without compromising her love for her husband and family. She established a community of laywomen who followed the Rule of Saint Benedict and ministered to the poor.

Common of Other Saints: religious, page 468.

OPENING PRAYER

Lord our God,
in Saint Frances of Rome you have given us
a shining example of holiness,
both in marriage and in monastic life;
grant us perseverance in your service,
that we may recognise and follow you
in all the circumstances of our lives.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

17 MARCH PATRICK, BISHOP, MISSIONARY

Born in Roman Britain around the end of the fourth century, Patrick died in Ireland about the middle of the fifth century. As a missionary bishop in Ireland, he faced hardship and opposition even from his friends and fellow Christians. Yet he worked to conciliate, to evangelise, and to educate local chieftains and their families. Patrick is remembered for his simplicity and pastoral care, for his humble trust in God, and for his fearless preaching of the gospel to those who had enslaved him in his youth.

Common of Pastors: missionaries, page 458, or popes and other bishops (for a bishop), page 450.

OPENING PRAYER

Lord God,
in your loving providence
you sent the holy bishop Patrick
to preach your glory to the people of Ireland;
grant through his merits and prayers
that all who rejoice in the name of Christian
may proclaim your wonderful deeds to all the world.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

18 MARCH CYRIL OF JERUSALEM, BISHOP, DOCTOR OF THE CHURCH

Cyril was bishop for over thirty-five years in Jerusalem, where he was born about 315 and where he died in 386. He was deeply involved in debates with the Arians over the divinity of Christ and was exiled three times. He is remembered especially for the illuminating baptismal catechesis he gave in the new Constantinian basilica of the Holy Sepulchre.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

OPENING PRAYER

In your marvellous wisdom, O God,
you raised up the bishop Cyril
to lead your Church more deeply
into the mysteries of salvation;
grant through his intercession
that, acknowledging Christ your Son,
we may have life, and have it to the full.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

19 MARCH
SOLEMNITY

JOSEPH, HUSBAND OF THE VIRGIN MARY

A carpenter, though born of the royal house of David, Joseph was an upright man who, as husband of the Virgin Mary, cared for Mary and the child Jesus. He was venerated in the East after the fourth century, and his cult flowered in the West during the fifteenth century, following the development of medieval nativity plays, the Christmas crib, and increased devotion to Mary.

OPENING
PRAYER

Grant, almighty God,
that through the prayers of blessed Joseph
your Church may help bring to fulfilment
the mysteries of salvation,
whose beginnings you entrusted to his faithful care.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

O God,
ever faithful to your covenant,
you strengthened Saint Joseph
to embrace the mystery of your will
and to welcome your Word, made flesh of the Virgin Mary.

Keep your Church also steadfast in faith,
ready to trust in your promises
and eager to fulfil your saving purpose.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

We ask you, Lord God,
that, as blessed Joseph faithfully cared for your only Son,
born of the Virgin Mary,
so we may serve at your altar
with pure and devoted hearts.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Joseph, Husband of the Virgin Mary, page 590.

PRAYER
AFTER
COMMUNION

Lord God,
on this joyous feast of blessed Joseph
watch over your household, the Church,
which you have nourished at the altar of life,
and safeguard the gifts
you have graciously bestowed upon us.

We ask this in the name of Jesus, the Lord.

23 MARCH TORIBIO DE MOGROVEJO, BISHOP

Born in Majorca (Spain) in 1538, Toribio died on this day in 1606 at Santa (Peru). A professor of law and a judge of the Inquisition in Spain, he was still a layman when appointed archbishop of Lima, Peru. There he became an outstanding missionary reformer. He is remembered for his determined opposition to ecclesiastical abuses and to colonial exploitation, for his pastoral care and evangelisation of the indigenous peoples in their own languages, and for his visitation of the vast diocese. Toribio built churches, hospitals, and the first seminary in the Americas.

Common of Pastors: popes and other bishops (for a bishop), page 450.

OPENING PRAYER

Lord God,
you have given life and growth to your Church
through the zeal for truth and the apostolic labours
of your bishop Toribio;
grant that your holy people may continually grow
in sanctity and in faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

25 MARCH THE ANNUNCIATION OF THE LORD SOLEMNITY

This feast originated in the East during the sixth century and gained universal observance in the West during the eighth century. It is a feast of the Lord, commemorating the announcement to the Virgin Mary of the Word made flesh, Mary's acceptance of God's will, and the conception of Christ nine months before Christmas. Its occurrence close to Easter links the incarnation with the whole mystery of human redemption in Christ.

OPENING PRAYER

Eternal God,
you chose that your Word
should take flesh in the womb of the Virgin Mary.
Grant that we who confess him to be our Redeemer,
truly God and truly human,
may also share in his divine nature.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

**OPENING
PRAYER**

God most high,
you extended your gracious mercy
to the whole human race
through your Son, Jesus Christ,
who took flesh of the Virgin Mary.

You gave him to the world as your servant,
whose delight was to do your will.
Keep the Church, which is his body,
faithful to your purpose,
that all the ends of the earth
may know your saving power.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROFESSION OF FAITH: When the Nicene Creed is used, all genuflect during the words **was incarnate . . . made man.**

**PRAYER
OVER THE
GIFTS**

All-powerful God,
we believe that the Church had its first beginning
in the incarnation of your only Son.
Accept our offering this day,
that your people may celebrate with joy
the mystery of the Word made flesh.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Annunciation of the Lord, page 592.

**PRAYER
AFTER
COMMUNION**

Lord God,
we profess as truly God and truly human
the child conceived by the Virgin Mary.
Seal in our hearts the mysteries of true faith,
and through the saving power of the resurrection
guide us to eternal happiness.

We ask this in the name of Jesus, the Lord.

APRIL

2 APRIL FRANCIS OF PAOLA, HERMIT, RELIGIOUS FOUNDER

Francis was born at Paola (Italy) in 1416 and died at Tours (France) on this day in 1507. While still a youth he became a hermit. Others were quickly attracted to his way of life and came to be renowned for their charity and austerity as well as for their commitment to Franciscan ideals. Francis lived to see them recognised as the Order of Minims. He is remembered as a spiritual counsellor of kings and for his political peacemaking.

Common of Other Saints: religious, page 468, or other holy men and women, page 470.

OPENING PRAYER

Lord our God,
by whom the lowly are exalted,
you raised up Francis of Paola
to the glory of your saints;
through his merits and example
grant that we may rejoice at last
in the reward you have promised to the humble.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 APRIL ISIDORE, BISHOP, DOCTOR OF THE CHURCH

Isidore was born about 560 in Seville (Spain) and died there in 636. Archbishop of Seville for thirty-six years, he laboured successfully to bring the Visigoths from Arianism to orthodox belief, presided over several councils significant for Church life in Spain, and codified the distinctive liturgy of the Spanish Church, which is preserved to this day. Isidore is remembered for his prolific writings and as an influential educator, and is noted too for the pastoral care of his diocese.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

OPENING PRAYER

Lord,
hear the prayers we bring before you
on this feast of Saint Isidore,
that, as he enlightened the Church
with his sacred teaching,
he may now assist us with his intercession.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 APRIL VINCENT FERRER, PRESBYTER, RELIGIOUS, MISSIONARY

Vincent was born in Valencia (Spain) in 1350 and died at Vannes (France) on this day in 1419. A Dominican friar, Vincent quickly distinguished himself in converting many to Christ and is remembered chiefly for preaching repentance on his missions throughout France, Spain, and Italy. He was also influential in ending the schism between the Avignon and Roman papal claimants.

Common of Pastors: other pastors, page 454, or missionaries, page 458.

OPENING PRAYER

Lord our God,
you inspired the priest Vincent Ferrer
to serve you by preaching the gospel;
grant that one day we may behold the king of heaven
whose coming as judge Saint Vincent proclaimed on earth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

7 APRIL JOHN BAPTIST DE LA SALLE, PRESBYTER, MEMORIAL RELIGIOUS FOUNDER, EDUCATOR

John was born at Rheims (France) in 1651 and died at Rouen on this day in 1719. He was ordained to the presbyterate in 1678 after seminary studies at Saint Sulpice in Paris. He pioneered schools for poor boys and the working classes, the training of teachers, and the care of disturbed children. Despite much internal conflict and external opposition, John formed his companions into the Brothers of the Christian Schools. He is remembered for devoting his entire life and resources to education.

Common of Pastors: other pastors, page 454; or Common of Other Saints: religious, page 468, or educators, page 467.

OPENING PRAYER

O God,
you chose Saint John Baptist de la Salle
to instruct young people in the Christian faith.
Raise up in your Church
teachers who will devote themselves wholeheartedly
to the human and Christian education of the young.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

11 APRIL STANISLAUS, BISHOP, MARTYR

MEMORIAL

Born at Szczepanow (Poland) about 1030, Stanislaus died on this day in 1079 at Cracow. He became bishop of Cracow in 1072. His outspoken condemnation of corruption resulted in his murder on the orders of the king. Stanislaus is remembered for his reforms, his preaching, and his pastoral concern.

Common of Martyrs: one martyr, page 445 or 447; or Common of Pastors: popes and other bishops (for a bishop), page 450.

**OPENING
PRAYER**

Lord God,
for the glory of your name
the holy bishop Stanislaus fell beneath the sword of persecutors;
grant that we too may remain steadfast in faith
even unto death.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

13 APRIL MARTIN I, POPE, MARTYR

Martin was born at Todi (Italy) and died in exile at Chersonesus (Crimea) on this day about 655. A deacon in Rome, Martin was sent as legate to Constantinople. After being elected pope in 649, he held a council at the Lateran which condemned the error that Christ did not have a human will. This and the council's censure of two related imperial edicts led to his imprisonment and exile. Martin is remembered for the many hardships he suffered and is the last pope to be venerated as a martyr.

Common of Martyrs: one martyr, page 445 or 447; or Common of Pastors: popes and other bishops (for a bishop), page 450.

**OPENING
PRAYER**

Almighty God,
you did not allow Saint Martin, pope and martyr,
to be deterred by threats or broken by suffering;
grant that we too may face the trials of this world
with courage and unconquered spirit.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

21 APRIL ANSELM, BISHOP, RELIGIOUS, DOCTOR OF THE CHURCH

Born in 1033 at Aosta (Italy), Anselm died at Canterbury (England) on this day in 1109. He was a monk at Bec (Normandy), where he taught theology and devoted himself to the spiritual life. Later, as archbishop of Canterbury, his bitter disputes with the king resulted in his being exiled twice. He is remembered for his theological learning and writings and for organising Church life in England.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

OPENING PRAYER

Almighty God,
you enabled your bishop Anselm
to search out and to teach
the depths of your wisdom;
let your gift of faith assist our understanding,
that we may savoar in our hearts
the truths you have entrusted to our belief.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

23 APRIL GEORGE, MARTYR

George was martyred at Lydda (Israel) around 303 in the persecution of the emperor Diocletian. His cult, which predates the legend of his slaying the dragon, spread quickly through East and West. During the crusades, George was seen to personify the ideals of Christian chivalry, and he was adopted as patron of several city-states and countries.

Common of Martyrs: one martyr, page 445 or 447.

OPENING PRAYER

We proclaim your mighty deeds, O Lord,
and we pray
that, as Saint George followed the path
of Christ's suffering and death,
he may always come quickly to assist us in our weakness.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

23 APRIL ADALBERT, BISHOP, RELIGIOUS, MARTYR

Born in Bohemia (Czech Republic) about 956, Adalbert died near Gdansk (Poland) on this day in 997. Named Wojciech at baptism, he took the name Adalbert at the time of his confirmation while studying in Magdeburg (Germany). Around the age of twenty-six he became the first Czech bishop of Prague, but his efforts to further the Christian faith in Bohemia and Hungary met with vehement opposition and he withdrew to Rome in 990, becoming a monk. Returning to Prague for only a couple of years, he founded the abbey of Breznov, which became a spiritual and missionary centre for the western Slavs. Adalbert was then released from his episcopal responsibilities and devoted himself to missionary work among the Prussians on the Polish coast, where he was martyred. He is remembered for his prayerfulness, his concern for the poor, and his courage in the face of opposition.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Martyrs: one martyr, page 445 or 447.

OPENING PRAYER

O God,
you inflamed the holy bishop Adalbert with a zeal for souls
and crowned his life with martyrdom.
Grant through his intercession
that our shepherds may always receive the loyalty of their flock
and God's people enjoy the devoted care of their pastors.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

24 APRIL FIDELIS OF SIGMARINGEN, PRESBYTER, RELIGIOUS, MARTYR

Born at Sigmaringen (Germany) in 1578, Fidelis died at Seewis (Switzerland) on this day in 1622. Fidelis became a Capuchin after briefly practising as a lawyer noted for upholding the causes of the poor and oppressed. He is remembered for his care of the sick and for his preaching, especially among Protestants in Switzerland, where he was martyred.

Common of Martyrs: one martyr, page 447; or Common of Pastors: other pastors, page 454; or Common of Other Saints: religious, page 468.

OPENING PRAYER

Lord our God,
you enkindled the fire of your love
in the heart of Saint Fidelis
and you crowned his preaching of the faith
with the palm of martyrdom;
grant through his prayers
that, being rooted and grounded in love,
we too may know the power of Christ's resurrection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

25 APRIL MARK, EVANGELIST

FEAST

Mark died about the year 74. He is usually identified with the John Mark whose mother's house in Jerusalem was a meeting place for the apostles, and with the young man who followed Christ after his arrest (Mark 14:51). A cousin of Saint Barnabas (11 June), Mark accompanied Saint Paul (29 June) on his first missionary journey and later followed him to Rome. A companion of Saint Peter (29 June), he is traditionally credited with the gospel which reflects Peter's teaching and memoirs. Mark is honoured as the founder of the Church in Alexandria.

OPENING PRAYER

O God,
you bestowed on Saint Mark the evangelist
the sublime grace of preaching the gospel;
let his teaching so transform our lives
that we may walk faithfully in the footsteps of Christ.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

As we celebrate the glory of Saint Mark, O Lord,
we offer you this sacrifice of praise,
humbly asking that the preaching of the gospel
may flourish always in your Church.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Apostles II, page 634.

PRAYER AFTER COMMUNION

Almighty God,
through the gift we have received at your holy altar
make us holy
and establish us firmly in the faith of the gospel,
which Saint Mark proclaimed.

We make our prayer through Jesus Christ our Lord.

28 APRIL PETER CHANEL, PRESBYTER, RELIGIOUS, MISSIONARY, MARTYR

Born at Cuet (France) in 1803, Peter died on Futuna (Southwest Pacific Ocean) on this day in 1841. Initially a diocesan presbyter, he was noted for his pastoral zeal, particularly his care of the sick. Later he joined the Society of Mary (Marists) and is remembered for his missionary work in the Pacific. Evangelisation in the local language brought some success on the island of Futuna. This led to his murder by a jealous chieftain. He is honoured as the first martyr of the Church in Oceania.

Common of Martyrs: one martyr, page 447; or Common of Pastors: other pastors, page 454, or missionaries, page 458; or Common of Other Saints: religious, page 468.

OPENING PRAYER

Lord our God,
you gave Saint Peter Chanel a martyr's crown,
that your Church might grow and flourish.
In these days of Easter joy
grant that we who celebrate Christ's death and resurrection
may give witness to the new and risen life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

28 APRIL LOUIS MARIE DE MONTFORT, PRESBYTER

Louis Grignion was born at Montfort-la-Canne (France) in 1673 and died at St. Laurent-sur-Sèvre on this day in 1716. In his priestly ministry, he devoted himself to the poor and the sick and to preaching popular missions across western France. To further these works, he founded the Daughters of Wisdom and the Missionaries of the Company of Mary (Montfort Fathers and Brothers). He is remembered for his extensive spiritual writings concerning the Virgin Mary's role in the mystery of salvation.

Common of Pastors: other pastors, page 454, or missionaries, page 458.

OPENING PRAYER

God of eternal wisdom,
you made your priest Louis Marie
an outstanding witness and teacher
of total dedication to Christ your Son
through the hands of the blessed Mother.
Grant that we may follow that same spiritual path
and extend your kingdom on earth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

29 APRIL **CATHERINE OF SIENA, VIRGIN, DOCTOR OF THE CHURCH**
MEMORIAL

Catherine was born at Siena (Italy) in 1347 and died at Rome on this day in 1380. Committed to the practice of prayer and penance from an early age, she entered the Dominican Third Order while still an adolescent. She became an influential spiritual leader and made strenuous efforts to reconcile Church and state and to reform the Roman papacy. Catherine is remembered for her holiness and determination and, though she never learned to write, for the quality of her teachings. She is remembered also as a mystic and a reformer of religious life.

**OPENING
PRAYER**

O God,
you set the heart of Saint Catherine on fire with divine love
as she contemplated the passion of your Son
and ministered to the needs of your Church.
Grant through her intercession
that, caught up in the mystery of Christ,
we may always rejoice in the revelation of his glory.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Accept, O Lord,
the redeeming sacrifice we offer
on this feast of Saint Catherine,
so that, instructed by her teaching,
we may render more fervent thanks
to you, the one true God.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Lord God,
the bread of heaven on which we have fed
wonderfully sustained the earthly life of Saint Catherine;
grant that this sacrament may be for us
the food of eternal life.

We make our prayer through Jesus Christ our Lord.

30 APRIL PIUS V, POPE, RELIGIOUS

Michael Ghislieri was born near Alessandria (Italy) in 1504 and died at Rome on this day in 1572. He taught philosophy and theology as a Dominican presbyter and became a diocesan bishop. Elected pope in 1565, he was noted for his reforming zeal and for defending Christendom against the Ottoman empire. His excommunication of Queen Elizabeth I of England hardened the split between Catholics and Protestants. Chiefly he is remembered for implementing the reforms of the Council of Trent, including the Breviary, Missal, and Catechism.

Common of Pastors: popes and other bishops (for a pope), page 450

OPENING PRAYER

Lord God,
in your providence you raised up Pope Pius V
to defend the faith of your Church
and to renew its sacred worship;
grant through his intercession
that we may share in your holy mysteries with a living faith
and a love that shows itself in deeds.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

1 MAY JOSEPH THE WORKER

This commemoration, instituted by Pius XII in 1955, proposes the example and intercession of Joseph as worker and provider. On this date many countries celebrate the dignity and cause of human labour.

OPENING PRAYER

O God, Creator of all things,
you decreed that the human race should labour and toil;
grant that with Saint Joseph as our model and patron
we may do the work you command
and receive the reward that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

God, the fountain of all mercy,
look with favour on the gifts
we present to your majesty
on the feast of Saint Joseph,
and grant that our offering
may become the help and protection
of those who call upon your name.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Joseph, Husband of the Virgin Mary, page 590.

PRAYER AFTER COMMUNION

Lord,
we have feasted with delight at your heavenly table;
grant that like Saint Joseph
we may bear in our hearts
the signs of your love
and come to enjoy the gift of lasting peace.

We make our prayer in the name of Jesus, the Lord.

2 MAY ATHANASIUS, BISHOP, DOCTOR OF THE CHURCH
MEMORIAL

Athanasius was born in 295 and was buried on this day in 373 at Alexandria (Egypt). He attended the first ecumenical council of Nicaea as a deacon. Later, as bishop of Alexandria, he upheld that council's doctrine in the face of great opposition from Arians, including several emperors. Athanasius was sent into exile a number of times. He is venerated as the "Father of Orthodoxy" for championing the true and equal divinity of the incarnate Son of God.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

**OPENING
PRAYER**

Almighty and eternal God,
you raised up your bishop Athanasius
as the great champion of your Son's divinity;
grant us the joy of his teaching and protection,
that we may grow each day in knowledge and love of you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Look with favour, O God,
on the gifts we present to you
on this feast of Saint Athanasius,
and grant that those who profess the faith
as he did, in all its purity,
may advance in the way of salvation
by their witness to your truth.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

All-powerful God,
grant that the true divinity of your only Son,
which we firmly confess with Saint Athanasius,
may through this sacrament
always protect us and bring us new life.

We make our prayer through Jesus Christ our Lord.

3 MAY PHILIP AND JAMES, APOSTLES

FEAST

Philip, from Bethsaida in Galilee, became a disciple of Jesus and one of the twelve. He is recorded in the Fourth Gospel as recognising in Jesus the one foretold by Moses and the prophets (John 1:45) and as introducing Gentiles to the Lord (John 12:20-22). According to Acts 8:5, he was the first to preach the gospel to non-Jews.

James, son of Alphaeus, was also one of the twelve called by Jesus (Mark 3:18ff.). Known as James the Less, he has been venerated traditionally as the author of the letter of James and as leader of the Church in Jerusalem, where he died in the year 62.

The joint feast of Philip and James has been celebrated in Rome since at least the sixth century.

OPENING PRAYER

O God,
you gladden our hearts each year
with the feast of the apostles Philip and James.
By the help of their prayers
enable us to share in the passion and resurrection of Christ,
that we may come at last
to the unending vision of your glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept, O Lord, the gifts we present
on this feast of the apostles Philip and James,
and grant that our worship
may be pure and undefiled in your sight.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Apostles I or II, pages 632-634.

PRAYER AFTER COMMUNION

Lord God,
through the holy gifts we have received
purify our minds and hearts,
so that like the apostles Philip and James
we may see you in Jesus, your Son,
and so possess eternal life.

We ask this through Jesus Christ our Lord.

12 MAY NEREUS AND ACHILLEUS, MARTYRS

Nereus and Achilleus were martyred in Rome, probably in 304 under the emperor Diocletian, and are known as the martyrs of the Ardeatine Way. They are remembered as soldiers who became Christians and then out of conscience refused further military service.

Common of Martyrs: several martyrs, page 438 or 442.

OPENING PRAYER

Almighty God,
as we honour the glorious martyrs Nereus and Achilleus
for their courageous witness to Christ,
we pray that we may know the power of their intercession
at the throne of your mercy.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

12 MAY PANCRAS, MARTYR

Pancras, by tradition a teenager, was martyred in Rome, probably in 304 under the emperor Diocletian. He was buried on this day in the cemetery of Octavilla and is widely venerated in Rome and elsewhere.

Common of Martyrs: one martyr, 445 or 447.

OPENING PRAYER

Lord God,
let your Church find confidence and joy
in the intercession of the blessed martyr Pancras.
Aided by his prayers in glory,
keep us steadfast in your service
and secure in your peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

14 MAY MATTHIAS, APOSTLE

FEAST

A companion of Jesus and a witness to the resurrection, Matthias was chosen by lot to take the place of Judas and so to share the apostolic ministry of the twelve (Acts 1:15-26). He is named in Eucharistic Prayer I (The Roman Canon).

OPENING PRAYER

Lord our God,
you added Saint Matthias to the college of apostles;
grant through his intercession
that we who have also been chosen by your love
may be numbered among the elect in glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept from your Church, O Lord,
the gifts we present with reverence
on the feast of Saint Matthias,
and through this celebration
strengthen us by the power of your grace.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of the Apostles I or II, pages 632-634.

PRAYER AFTER COMMUNION

Do not cease, Lord God, to nourish your family
with these gifts from heaven,
so that through the intercession of Saint Matthias
you may make us worthy
to share the lot of the saints in light.

We make our prayer through Jesus Christ our Lord.

18 MAY JOHN I, POPE, MARTYR

John was born in Tuscany (Italy) in the late fifth century and died in captivity at Ravenna on this day in 526. He is remembered as a conciliator and peacemaker, the first bishop of Rome to visit Constantinople. He was imprisoned by Theodoric, ruler of Italy and an Arian, for excessive sympathy toward the Church of the East.

Common of Martyrs: one martyr, page 445 or 447; or Common of Pastors: popes and other bishops (for a pope), page 450.

OPENING PRAYER

O God,
the reward of all who serve you faithfully,
you have sanctified this day
by the martyrdom of Pope Saint John;
hear the prayers of your people,
and grant that we who revere his holy life
may also imitate his unwavering faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

20 MAY BERNARDINE OF SIENA, PRESBYTER, RELIGIOUS, MISSIONARY

Born in Tuscany (Italy) in 1380, Bernardine died at Aquila on this day in 1444. A Franciscan presbyter, theologian, and reformer, he was a popular preacher throughout Italy. He is remembered as a preacher, as a promoter of devotion to the name of Jesus, and for his efforts toward reunion of the Eastern and Western Churches at the Council of Florence.

Common of Pastors: missionaries, page 458; or Common of Other Saints: religious, page 468.

OPENING PRAYER

O God,
you inspired Saint Bernardine, your priest,
with a singular love for the holy name of Jesus;
grant through his merits and prayers
that our hearts may always burn
with the spirit of your love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**25 MAY BEDE THE VENERABLE, PRESBYTER, RELIGIOUS,
DOCTOR OF THE CHURCH**

Born at Wearmouth (England) in 673, Bede died at Jarrow on this day in 735. He was a monk, historian of the early English Church, and master of the Scriptures and of the teachings of the Church Fathers. Known for his scholarly writings, he is venerated as the “light of the Church” in the period called the Dark Ages and as a forerunner of the eighth and ninth century renaissance of the Western Church.

Common of Doctors of the Church, page 461; or Common of Other Saints: religious, page 468.

**OPENING
PRAYER**

Lord God,
you shed glory on your Church
through the learning of the Venerable Bede;
grant that your people may be enlightened by his wisdom
and assisted always by his merits and prayers.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

25 MAY GREGORY VII, POPE, RELIGIOUS

Hildebrand was born about 1020 in Tuscany (Italy) and died in exile at Salerno on this day in 1085. He served in important positions under several popes. Briefly a monk of Cluny, he was elected pope in 1073 and campaigned strenuously for the reform of the Roman Church and for its freedom from civil powers. He is remembered for his devotion to the Church in Rome and for the reform of clerical and monastic life and of Church organisation.

Common of Pastors: popes and other bishops (for a pope), page 450.

**OPENING
PRAYER**

Lord,
grant to your Church
the spirit of fortitude and the passion for justice
with which you adorned Pope Saint Gregory,
so that the Church may repudiate evil
and pursue whatever is right
in freedom and in love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

25 MAY MARY MAGDALENE DE' PAZZI, VIRGIN, RELIGIOUS

Born in Florence (Italy) in 1566, Mary Magdalene de' Pazzi died there on this day in 1607. A Carmelite mystic and visionary, she is remembered for her hidden life of prayer and for her spiritual and physical suffering, borne for the Church and its renewal.

Common of Other Saints: virgins, page 463, or religious, page 468.

OPENING PRAYER

Lord God, lover of virginity,
you filled the heart of Saint Mary Magdalene de' Pazzi
with the fire of your love
and adorned her with gifts from heaven;
grant that we who honour her today
may follow her example of purity and love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

26 MAY PHILIP NERI, PRESBYTER
MEMORIAL

Philip was born in Florence (Italy) in 1515, and died at Rome on this day in 1595. An outstanding proponent of Church reform after the Council of Trent, he worked among the young and the poor in Rome and founded the Congregation of the Oratory. He is remembered as a spiritual director, for his pastoral initiatives, and for his humour, simplicity, and charity.

Common of Pastors: other pastors, page 454; or Common of Other Saints: religious, page 468.

**OPENING
PRAYER**

Lord God,
you never fail to raise up to the glory of holiness
those who serve you with steadfast faith;
grant in your goodness
that the Holy Spirit may inflame our hearts with that fire
which so wonderfully pierced the heart of Saint Philip Neri.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
as we offer the sacrifice of praise,
we ask that like Saint Philip
we may always devote ourselves with cheerfulness
to the glory of your name
and the service of our neighbour.

Grant this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Having feasted with delight at your heavenly table,
we beg you, Lord,
that like Saint Philip we may always hunger
for that food by which we truly live.

Grant this in the name of Jesus, the Lord.

**27 MAY AUGUSTINE OF CANTERBURY, BISHOP, RELIGIOUS,
MISSIONARY**

Born in Italy in the sixth century, Augustine died at Canterbury (England) around 605. As prior of a Roman monastery, he was sent by Saint Gregory the Great (3 September) to preach the gospel to the English. He arrived in England the following year after being ordained a bishop while in Gaul. Augustine evangelised the kingdom of Kent and is venerated by Catholics and Anglicans alike as founder of the metropolitan see of Canterbury.

Common of Pastors: missionaries, page 458, or popes and other bishops (for a bishop), page 450.

**OPENING
PRAYER**

O God,
through the preaching of the holy bishop Augustine
you led the English people
to hear the message of the gospel;
grant that the good seed which he sowed
may produce in your Church
an abundant and never-failing harvest.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

31 MAY THE VISIT OF THE VIRGIN MARY TO ELIZABETH

FEAST

This feast celebrates Mary's visit to her cousin Elizabeth, as told in the Gospel of Luke (Luke 1:39-56), and her example of faith in God's word and sensitivity to the Spirit. It was introduced into the Franciscan calendar by Saint Bonaventure (15 July) in the thirteenth century and was extended in 1389 to the entire Latin Church to heal the divisions in the Western Church of the time.

OPENING PRAYER

Almighty and eternal God,
you inspired the blessed Virgin Mary,
while carrying your Son in her womb,
to visit her cousin Elizabeth.
Grant that we may always follow
the prompting of the Holy Spirit
and join Mary in proclaiming the greatness of your name.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

God of majesty,
as you were pleased by the love
which the blessed Mother of your Son
showed to her cousin Elizabeth,
so may the sacrifice we offer
be pleasing to you and bring us salvation.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Blessed Virgin Mary II, page 626.

PRAYER AFTER COMMUNION

Let the Church proclaim your greatness, O God,
for you have done great things for the lowly.
As John leapt for joy
when he sensed the hidden presence of your Son,
so let your Church rejoice
to recognise Christ's living presence in this sacrament.

We make our prayer through Jesus Christ our Lord.

SATURDAY THE IMMACULATE HEART OF MARY

FOLLOWING THE

SECOND SUNDAY This commemoration celebrates Mary as the model of ready acceptance of God's will in all life's circumstances.
AFTER PENTECOST It was instituted by Pius XII for the octave day of the Assumption and was moved by Paul VI in 1969 to the
MEMORIAL Saturday after the feast of the Sacred Heart of Jesus.

OPENING PRAYER

Lord our God,
you prepared a worthy dwelling-place for the Holy Spirit
in the heart of the blessed Virgin Mary;
grant through her intercession
that we too may become
the living temple of your glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Look with favour, Lord,
on the prayers and gifts of your faithful
as we keep this feast in honour of Mary,
the blessed Mother of God;
grant that our offering may be pleasing to you
and become for us the source
of your help and forgiveness.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Blessed Virgin Mary I or II, pages 624-626.

PRAYER AFTER COMMUNION

O God,
you have given us a share in eternal redemption.
On this feast of the Mother of your Son
let us rejoice in the fullness of your grace
and in the constant growth within us
of your saving power.

We make our prayer in the name of Jesus, the Lord.

1 JUNE JUSTIN, MARTYR
MEMORIAL

Born about 100 at Nablus (Palestine), Justin died about 165 in Rome. After lengthy study of Greek philosophies, he acknowledged Christ as the source of all truth. As a lay intellectual, Christian philosopher, and apologist, he is remembered for his reasoned defence of Christian belief and practice and for the ultimate witness given by his martyrdom.

OPENING
PRAYER

God of wisdom,
through the folly of the cross
you taught the blessed martyr Justin
the surpassing knowledge of Jesus Christ;
grant by his intercession
that we may reject falsehood and deceit
and remain always steadfast in the faith.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Grant, O God,
that we may celebrate with reverence
the mystery of the eucharist,
which Saint Justin so courageously upheld.

We ask this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

Lord God,
hear the earnest prayer
of those you have nourished with food from heaven,
that, following the teaching of Saint Justin,
we may remain ever thankful
for the gifts we have received.

We make our prayer through Jesus Christ our Lord.

2 JUNE MARCELLINUS AND PETER, MARTYRS

Marcellinus and Peter, reputedly members of the Roman clergy, were beheaded at Rome under the emperor Diocletian in 304. The basilica over their tombs and their mention in Eucharistic Prayer I (The Roman Canon) testify to the honour in which they were held in the Church of Rome.

Common of Martyrs: several martyrs, page 438 or 442.

OPENING PRAYER

O God,
by the glorious confession of the holy martyrs
 Marcellinus and Peter
you shield and protect your Church;
grant that we may profit from their example
and receive the support of their prayers.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 JUNE CHARLES LWANGA, CATECHIST, MARTYR,
MEMORIAL AND HIS COMPANIONS, MARTYRS

These twenty-two martyrs were among many newly baptised Catholics and Anglicans who were killed for their faith and virtue in Uganda between 1885 and 1887 by a debauched and brutal ruler. They included judges, catechists, soldiers, and teenage pages under the leadership of Charles Lwanga, who was burned alive on this day in 1886. They are remembered for the heroic calm of their fidelity to Christ.

Common of Martyrs: several martyrs, page 438 or 442.

OPENING
PRAYER

Lord God,
you have made the blood of martyrs
the seed of Christians;
grant that your Church,
the field made fertile by the blood
of Saint Charles and his companions,
may produce for you a rich and never-failing harvest.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
we present this offering to you with our humble prayer,
that, as you gave your blessed martyrs strength
to accept death rather than commit sin,
you will also enable us to stand at your altar
with hearts dedicated to you alone.

We ask this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

Lord God,
we have received this holy sacrament
while remembering the victory of your blessed martyrs.
Grant that the eucharist,
which strengthened them in their torments,
may be a source of unwavering faith and love
in all our trials.

We ask this in the name of Jesus, the Lord.

5 JUNE **BONIFACE, BISHOP, RELIGIOUS, MISSIONARY, MARTYR**
MEMORIAL

Born in Devon (England) about 675, Boniface was killed in the Netherlands on this day in 754. As a monk and teacher, Boniface went to evangelise the Germanic peoples. Ordained bishop, he was given wide-ranging papal commissions throughout Germany and Gaul. He founded monasteries and established dioceses, presided at synods, and maintained close associations with various emperors. Boniface is remembered as a determined missionary and as a Church organiser and reformer whose work shaped the future of Europe. He is buried at his abbey of Fulda and is honoured as Apostle of Germany.

Common of Martyrs: one martyr, page 445 or 447; or Common of Pastors: missionaries, page 458, or popes and other bishops (for a bishop), page 450.

**OPENING
PRAYER**

Lord,
through the intercession of your holy martyr Boniface,
grant that we may preserve in our hearts
and profess in our lives
the faith which he taught with his words
and sealed with his blood.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 JUNE NORBERT, BISHOP, RELIGIOUS FOUNDER

Born in the Rhineland (Germany) about 1080, Norbert died at Magdeburg on this day in 1134. A cleric in minor orders, he converted from a comfortable life in 1115, was ordained a presbyter, and took up a life of poverty. He founded a community of canons at Prémontré (France), austere in discipline and active in pastoral ministry. Later, as archbishop of Magdeburg, he resisted the alienation of Church property. He is remembered for his zealous reform of clerical life and for the example of his attachment to the values of the gospel.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Other Saints: religious, page 468.

**OPENING
PRAYER**

Lord our God,
you made the holy bishop Norbert
an outstanding servant of your Church
by his spirit of prayer and pastoral concern;
grant through his intercession
that your flock may find shepherds after your own heart
to lead them to life-giving pastures.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

9 JUNE EPHREM OF SYRIA, DEACON, DOCTOR OF THE CHURCH

Born in Nisibis (Iraq) about 306, Ephrem died at Edessa (Turkey) on this day in 373. He was a noted teacher, exegete, and theologian. A prolific poet, writer, and composer of liturgical songs, he was called the “Harp of the Holy Spirit.” Ephrem is remembered for his poetic and dogmatic works, for his holy and ascetical life, and for his devotion to the Virgin Mary.

Common of Doctors of the Church, page 461.

OPENING PRAYER

In your goodness, Lord,
pour into our hearts the Holy Spirit,
who inspired the deacon Saint Ephrem
to celebrate your mysteries in song
and devote himself entirely to your service.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

11 JUNE **BARNABAS, APOSTLE**
MEMORIAL

Barnabas was a Jew from Cyprus and one of the first converts in Jerusalem. He was a leading member of the Church there, though not one of the twelve. He introduced Saint Paul (29 June) to the twelve and worked with him in Antioch and on missionary work in the Mediterranean world. Barnabas championed the Gentiles at the Council of Jerusalem and is remembered as “a good man, full of the Holy Spirit and of faith” (Acts 11:21). It is not known when he died, but according to Eastern and Western tradition his remains were discovered on this day sometime in the fifth century.

**OPENING
PRAYER**

O God,
at your command Saint Barnabas,
a man filled with faith and the Holy Spirit,
was set apart for the conversion of the nations.
Grant that the gospel of Christ,
which he boldly preached,
may be proclaimed faithfully in word and deed.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

O Lord,
bless and sanctify the gifts we have presented,
that by your grace
they may kindle in us that love for you
which impelled Saint Barnabas
to bring the light of the gospel to the Gentiles.

We ask this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of the Apostles I or II, pages 632-634.

**PRAYER
AFTER
COMMUNION**

Lord God,
we have received the pledge of eternal life
on this feast of the apostle Barnabas;
grant, we implore you,
that we may one day behold unveiled
the mystery we now celebrate in sacramental sign.

We ask this through Jesus Christ our Lord.

13 JUNE **ANTHONY OF PADUA, PRESBYTER, RELIGIOUS,
MEMORIAL DOCTOR OF THE CHURCH**

Anthony was born in Lisbon (Portugal) in 1195 and died at Padua (Italy) on this day in 1231. At first an Augustinian presbyter and scholar, he joined the Franciscans to be a missionary in north Africa but was thwarted by illness. Instead, he became a teacher of theology and a brilliant popular preacher in southern France and Italy. He is remembered and loved as an inspired preacher, a servant of the poor, and a worker of miracles.

Common of Pastors: other pastors, page 454; or Common of Doctors of the Church, page 461; or
Common of Other Saints: religious, page 468.

**OPENING
PRAYER**

Almighty and eternal God,
in Saint Anthony of Padua
you gave your people an outstanding preacher
and a patron in time of need.
Grant that with his assistance
we may be faithful to the Christian way of life
and experience your support in all our troubles.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

19 JUNE **ROMUALD, ABBOT, RELIGIOUS FOUNDER**

Born at Ravenna (Italy) in the middle of the tenth century, Romuald died at Val di Castro on this day in 1027. He became a monk after witnessing a violent killing in his family. He promoted strict penance and solitude in the monastic life and established many monasteries and hermitages in Italy, most notably at Camaldoli in Tuscany. Romuald is remembered for combining the severe life of a hermit with the Benedictine community rule.

Common of Other Saints: religious (for an abbot), page 468.

**OPENING
PRAYER**

O God,
through the blessed hermit Romuald
you renewed in your Church the life of prayer and solitude;
grant that by denying ourselves and following Christ
we may come with joy to the kingdom of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

21 JUNE **ALOYSIUS GONZAGA, RELIGIOUS**
MEMORIAL

Born in Lombardy (Italy) in 1568, Aloysius died in Rome on this day in 1591. Devout and ascetical from the time of his childhood in a family of Italian nobility, Aloysius pursued a religious vocation as a Jesuit against enormous family opposition. He died of the plague, contracted while caring for its victims. He is remembered for his youthful ideal of perfection and his determination to achieve it.

**OPENING
PRAYER**

O God,
source of all heavenly gifts,
in Saint Aloysius
you joined remarkable innocence of life
with the practice of self-denial.
Grant through his merits and prayers
that we who have not followed his innocence
may imitate his life of penance.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord God,
grant that like Saint Aloysius
we may always take our place at this holy banquet
clothed in the wedding garment of grace,
that our sharing in these mysteries
may enrich us with your blessings.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Lord God,
you have fed us with the food of angels;
grant that we may serve you with blameless lives
and, like the saint whom we remember today,
remain always grateful for your blessings.

We make our prayer in the name of Jesus, the Lord.

22 JUNE PAULINUS OF NOLA, BISHOP

Paulinus was born at Bordeaux (France) about 353 and died at Nola (Italy) on this day in 431. He was the son of the Roman prefect of Gaul, and after a classical education he had a career in the imperial administration. He and his wife were baptised after the death of their son and gave away their great wealth to the poor and the Church. He was ordained a presbyter in Barcelona (Spain) at the demand of the people and was later elected bishop of Nola (Italy). Paulinus is remembered for his charity and hospitality, for his religious poetry, and for his extensive correspondence with eminent Christians.

Common of Pastors: popes and other bishops (for a bishop), page 450.

OPENING PRAYER

Lord God,
you made the holy bishop Paulinus of Nola
renowned for his love of poverty and his pastoral concern;
grant in your goodness
that we who celebrate his virtues
may also imitate his love for others.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

22 JUNE JOHN FISHER, BISHOP, MARTYR, AND THOMAS MORE, MARRIED MAN, MARTYR

John Fisher was born at Beverley (England) in 1469 and died at London on this day in 1535. After a distinguished academic career at Cambridge, he was appointed chancellor of that university and bishop of Rochester in the same year. He combined a diligent pastoral ministry with continuing study and writing, especially in defence of Catholic doctrine.

Thomas More was born in London in 1478 and died there on 6 July 1535. He was an Oxford scholar, a noted humanist and apologist, and an incorruptible judge and parliamentarian who served as Speaker of the House of Commons and Lord Chancellor. He remarried after the death of his first wife and was a devoted husband and loving father of four children.

John Fisher and Thomas More were drawn into conflict with King Henry VIII over his divorce of Catherine of Aragon and ultimately over papal supremacy. Both were imprisoned and beheaded for treason. They are remembered for their wide learning, for their devotion to the Church, and for their uncompromising integrity and courage.

Common of Martyrs: several martyrs, page 438.

OPENING PRAYER

Lord our God,
in the death of martyrs
you bring true faith to its highest expression;
grant us strength
through the prayers of Saint John Fisher and Saint Thomas More,
that the faith which our lips proclaim
may be sealed by the witness of our lives.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

24 JUNE THE BIRTH OF JOHN THE BAPTIST
SOLEMNITY

This feast was observed on this date in the fourth century. It celebrates the holy birth of “the greatest of all the prophets,” the one who leapt for joy in his mother’s womb, who prepared the way for Christ, announced his presence, and baptised him in the Jordan River.

VIGIL MASS

This Mass formulary may be used on the evening of 23 June, either before or after Evening Prayer I of the solemnity. This Mass formulary may also be used as a Votive Mass, at which red vestments are worn.

OPENING
PRAYER

Grant, almighty God,
that your people may walk in the way of salvation
and, by heeding the summons of John the Baptist,
may follow faithfully Christ our Lord,
whose coming John foretold.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

O God,
you raise up prophets in every age.
Let your Spirit, who filled John the Baptist from his mother’s womb,
fill us with joy as we celebrate his birth.

May the example of his life,
the urgency of his preaching,
and the power of his prayers
make us ready to receive the one he announced,
Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

On this feast of blessed John the Baptist,
look with favour, Lord,
upon the gifts your people bring,
and conform our actions
to the sacrament we celebrate in faith.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of John the Baptist, page 604.

PRAYER
AFTER
COMMUNION

Lord God,
we have been fed at this sacred banquet,
and we ask that the prayer of John the Baptist
may obtain for us pardon from your Son,
the Lamb who takes away the sin of the world.

Grant this through Jesus Christ our Lord.

MASS DURING THE DAY

OPENING PRAYER

Just and gracious God,
who raised up blessed John the Baptist
to prepare a holy people for Christ the Lord,
give to your Church gladness of spirit
and guide the hearts of all the faithful
along the path of salvation and peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

God most high,
from his mother's womb you destined John the Baptist
to preach repentance,
to challenge hardened hearts,
and so to herald salvation.

Grant that we may embrace the conversion he proclaimed
and follow the one whose coming he announced,
our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

We place these gifts upon your altar, Lord,
in celebration of the birth of John the Baptist,
who heralded the coming of our Saviour
and made him known when at last he came.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of John the Baptist, page 604.

PRAYER AFTER COMMUNION

Lord God,
your Church has been renewed at the table of the Lamb.
As we rejoice at the birth of John the Baptist,
grant that we may acknowledge as author of our rebirth
the Christ whose coming John foretold.

We ask this in the name of Jesus, the Lord.

27 JUNE CYRIL OF ALEXANDRIA, BISHOP, DOCTOR OF THE CHURCH

Born at Alexandria (Egypt) about 370, Cyril died there on this day in 444. Though an able theologian and bishop of his native city, he had a somewhat intransigent and confrontational personality and readily attacked non-Christians and heretics. Presiding at the Council of Ephesus in 431, he defended orthodox Christianity against Nestorius. The council approved the title *Theotokos* for Mary, thereby affirming Mary's motherhood of God. He is remembered for his ardent defence of orthodoxy, even at the cost of provoking rivalry, condemnations, and schism.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

OPENING PRAYER

Lord God,
you made the holy bishop Cyril
the fearless defender of the doctrine
that the blessed Virgin Mary is truly the Mother of God;
grant that we who cherish this belief
may receive salvation through the incarnation
of Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

28 JUNE IRENAEUS, BISHOP, MARTYR
MEMORIAL

Born probably at Smyrna (Turkey) about 130, Irenaeus died at Lyons (France) about 200. A pupil of Saint Polycarp (23 February), he became a presbyter and bishop of Lyons, the principal city of Gaul. He intervened in Rome for patience and reconciliation in Church disputes. Among the first theologians of the Western Church, he refuted gnosticism and further developed the theology of the incarnation. Irenaeus is remembered for his fidelity to apostolic tradition and is traditionally venerated as a martyr.

Common of Martyrs: one martyr, page 445; or Common of Pastors: popes and other bishops (for a bishop), page 450.

**OPENING
PRAYER**

Lord our God,
you chose the holy bishop Irenaeus
to uphold the truths of the faith
and to restore peace within the Church.
Grant through his intercession
that, renewed in faith and love,
we may always seek to foster unity and concord.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Grant, O Lord,
that the sacrifice we offer with joy
on this feast of Saint Irenaeus
may give glory to your name
and instil in us the love of truth,
that we may keep the Church's faith intact
and its unity unbroken.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

In your mercy, Lord God,
let the sacrament we have received
increase in us the gift of faith.
Steadfast in that faith even unto death,
the holy bishop Irenaeus entered into glory;
grant that we too may truly live by faith
and so abide in your justifying grace.

We ask this through Jesus Christ our Lord.

29 JUNE **PETER AND PAUL, APOSTLES**
SOLEMNITY

This preeminent feast day of the city of Rome has been observed on this date since the mid-third century. It commemorates the martyrdoms at Rome under Nero, between 64-67, of Peter the “chief of the apostles” and Paul the “apostle to the Gentiles.” It recalls their faith, their courage, and their leadership during the difficult days of the birth of the Church.

VIGIL MASS

This Mass formulary may be used on the evening of 28 June, either before or after Evening Prayer I of the solemnity. This Mass formulary may also be used as a Votive Mass, at which red vestments are worn. For a Votive Mass of Saint Peter, see page 1143; for a Votive Mass of Saint Paul, see page 1144.

**OPENING
PRAYER**

Sustain us, Lord our God,
through the prayers of the apostles Peter and Paul.
By their preaching you first gave your Church
the message of eternal life;
through their intercession
grant us now the means of salvation.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**ALTERNATIVE
OPENING
PRAYER**

O God,
source of every good gift
and sure foundation of our unity,
as we honour and revere Saints Peter and Paul,
grant your Church a share
in their zeal for preaching the gospel.
Strengthen our faith to be witnesses,
even unto death,
of the one Lord, Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

We bring our gifts to your altar, Lord,
on the feast of the blessed apostles Peter and Paul,
knowing that of ourselves we can do nothing,
but delighting all the more in your saving power.
We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Peter and Paul, Apostles, page 606.

**PRAYER
AFTER
COMMUNION**

Lord God,
by the power of these heavenly sacraments
confirm in truth your faithful people,
whom you have enlightened by the teaching of the apostles.
We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, 930.

MASS DURING THE DAY

OPENING PRAYER

Lord our God,
you give us this joyful day of celebration
to honour the apostles Peter and Paul.
Keep us in all things true to their teaching,
for in them your Church had its beginning.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Lord, living God,
you crowned the faith of Peter
and the tireless preaching of Paul
with a share in Christ's triumphant death.

Renew our faith through their intercession
and, by the example of their lives,
rekindle our zeal for proclaiming the gospel.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may the prayer of the apostles commend this offering
that we dedicate to your name,
and may it deepen our reverence
as we celebrate the eucharistic sacrifice.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Peter and Paul, Apostles, page 606.

PRAYER AFTER COMMUNION

By this sacrament, Lord God,
enable us to live as your Church:
keep us steadfast in the teaching of the apostles
and in the breaking of bread,
that we may be one in mind and heart
and firmly sealed in your love.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 930.

30 JUNE THE FIRST MARTYRS OF ROME

Blamed by the emperor Nero for the great fire which devastated Rome in 64, many Christians in addition to Saint Peter and Saint Paul (29 June) were savagely killed. Victims of cruel jealousy, they are remembered for their endurance and unshakeable faith.

Common of Martyrs: several martyrs, page 438.

OPENING PRAYER

O God,
you hallowed the beginnings of the Church in Rome
with the blood of many martyrs;
grant that their strength in terrible ordeals
may give us courage,
and their holy victory fill us with joy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 JULY THOMAS, APOSTLE
FEAST

Thomas, called the “Twin,” was one of the twelve chosen by Jesus. He is remembered for his initial disbelief in the resurrection and his subsequent proclamation of faith upon seeing the resurrected Christ: “My Lord and my God” (John 20:28). An early tradition venerates him as the Apostle of India.

**OPENING
PRAYER**

Give joy to your people, almighty God,
on the feast of Thomas, the apostle.
Through his protection strengthen our faith,
that we too may acknowledge Jesus Christ, your Son,
as our Lord and our God
and, believing, may have life in his name,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord God,
on the feast of the blessed apostle Thomas
we offer you this sacrifice of praise as fitting worship.
Hear our earnest prayers
and protect the gifts of grace
you have already bestowed on your people.

We ask this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of the Apostles I or II, pages 632-634.

**PRAYER
AFTER
COMMUNION**

In this sacrament, O God,
we truly receive the body and blood of your Son;
grant that with the apostle Thomas
we may know Jesus by faith as our Lord and God
and bear witness to him in all we say and do.

We ask this through Jesus Christ our Lord.

4 JULY ELIZABETH OF PORTUGAL, MARRIED WOMAN, QUEEN

Elizabeth was born in 1271 and died at Estremoz (Portugal) on this day in 1336. She was a princess of Aragon and a grand-niece of Saint Elizabeth of Hungary (17 November). Upon being widowed, she gave away her wealth and joined the Third Order of Saint Francis. She is remembered as a peacemaker and for assisting the poor and sick.

Common of Other Saints: those who carried out works of mercy, page 466.

OPENING PRAYER

O God,
source of peace and lover of charity,
you gave Saint Elizabeth of Portugal
the wonderful gift of reconciling enemies.
Through her intercession
grant that we may become peacemakers
and so be called children of God.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 JULY ANTHONY MARY ZACCARIA, PRESBYTER, RELIGIOUS FOUNDER

Anthony Zaccaria was born at Cremona (Italy) in 1502 and died there on this day in 1539. Initially a medical doctor, he was ordained to the presbyterate and went on to found an order of presbyters (Barnabites) and an order of women religious (Angelicals). He was noted for his devotion to Saint Paul (29 June), to the eucharist, and to the crucifixion. Anthony Zaccaria is remembered for his concern for renewal, his personal austerity, and the apostolic zeal that led to his premature death.

Common of Pastors: other pastors, page 454; or Common of Other Saints: religious, page 468, or educators, page 467.

OPENING PRAYER

Lord,
enable us to grasp in the spirit of the apostle Paul
that surpassing knowledge of Jesus Christ
which inspired Saint Anthony Zaccaria
to preach the message of salvation in your Church.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 JULY MARIA GORETTI, VIRGIN, MARTYR

Born at Corinaldo (Italy) in 1890, Maria died on this day in 1902. Her death at the age of eleven, a few weeks after her first communion, resulted from knife wounds sustained during an attempted rape. She is remembered for her innocence and simplicity, for her devotion to God, and for forgiving her attacker on her deathbed.

Common of Martyrs: virgin martyr, page 448; or Common of Other Saints: virgins, page 463.

OPENING PRAYER

O God,
source of innocence and lover of chastity,
you gave Maria Goretti the grace of martyrdom at a tender age
and crowned her with glory for defending her virginity.
Through her intercession make us strong and steadfast
in keeping your commandments.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

11 JULY **BENEDICT, ABBOT, RELIGIOUS FOUNDER**
MEMORIAL

Born at Norcia (Italy) about 480, Benedict died at Monte Cassino about 547. After studies in Rome he became a hermit at Subiaco, where many sought his counsel. He then founded the monastery at Monte Cassino. Benedict is remembered for his widely influential monastic rule, combining work and prayer, and for his charity and moderation. Since 1964 he has been honoured as patron of Europe, a title shared since 1980 with Saint Cyril and Saint Methodius (14 February).

Common of Other Saints: religious (for an abbot), page 468.

**OPENING
PRAYER**

O God,
you made the blessed abbot Benedict
an outstanding master in the school of divine service.
Give us the grace to prefer nothing to your love
and so run with overflowing hearts
in the way of your commandments.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Look with favour, Lord,
on the gifts we bring to your altar
as we celebrate the memory of Saint Benedict,
and grant that by following his example in seeking you
we may find in your service
the gifts of unity and peace.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

O God,
we who have received the pledge of eternal life
offer this earnest prayer:
that, following the counsels of Saint Benedict,
we may be faithful to the work of praise
and love one another with true charity.

We make our prayer through Jesus Christ our Lord.

13 JULY HENRY, MARRIED MAN, RULER

Born about 973, Henry died on this day in 1024. Duke of Bavaria and then Holy Roman Emperor, he was the husband of Saint Kunigunde. Both are buried in the cathedral he built at Bamberg (Germany). Henry is remembered for combining his temporal leadership with piety and for supporting reform within the Church.

Common of Other Saints: other holy men and women, page 470.

OPENING PRAYER

O God,
your bountiful grace raised Saint Henry
from the cares of an earthly reign to the kingdom of heaven.
Inspire us through his intercession
to live in this changing world with unchanging hearts
as we hasten toward the joy of your presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

14 JULY CAMILLUS DE LELLIS, PRESBYTER, RELIGIOUS FOUNDER

Camillus was born at Bucchianico (Italy) in 1550 and died at Rome on this day in 1614. He was a soldier and a gambler when he experienced conversion. He was eventually ordained a presbyter after laying the foundations for the Servants of the Sick (Camilloans), a religious community devoted to the care of the sick. Afflicted with lifelong ulcers, he is remembered for his special love for and service of the sick.

Common of Other Saints: those who carried out works of mercy, page 466.

OPENING PRAYER

O God,
you blessed the holy priest Camillus
with a singular love for the sick.
Through his merits
fill us with the spirit of your charity,
so that, having served you in our neighbour,
we may come before you confidently
at the hour of our death.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**15 JULY BONAVENTURE, BISHOP, RELIGIOUS, DOCTOR OF THE CHURCH
MEMORIAL**

Born at Bagnoregio (Italy) about 1218, Bonaventure died at Lyons (France) on this day in 1274. He joined the Franciscans when studying in Paris and eventually became minister general of the order. Later he was appointed cardinal-bishop of Albano and died assisting Pope Gregory X during the Council of Lyons. Known as the “Seraphic Doctor,” Bonaventure is remembered as a teacher, for his extensive biblical and mystical writings, and for his holiness, gentleness, and compassion.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

**OPENING
PRAYER**

Almighty and merciful God,
grant that we who celebrate the entry into eternal life
of the holy bishop Bonaventure
may draw light from the brilliance of his teaching
and imitate the ardour of his love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

16 JULY OUR LADY OF MOUNT CARMEL

The cult of Mary under this title originated in the fourteenth century and came to be observed throughout the West during the eighteenth century. It commemorates the Virgin Mary as associated with Mount Carmel (Israel), site of the prophet Elijah’s altar to the one true God and of the twelfth century eremitical forerunners of the Carmelites. Mary is celebrated on this day as a model of reflection, solitude, and prayer.

Common of the Blessed Virgin Mary: Ordinary Time, page 434.

**OPENING
PRAYER**

Lord God,
let the gracious prayer of the glorious Virgin Mary
come to our aid,
so that, protected by her care,
we may reach the holy mountain,
which is Christ the Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

21 JULY LAWRENCE OF BRINDISI, PRESBYTER, RELIGIOUS, DOCTOR OF THE CHURCH

Lawrence was born at Brindisi (Italy) in 1559 and died at Lisbon (Portugal) on this day in 1619. He was a presbyter in the Capuchin order and later became its minister general. A noted biblical scholar and linguist, he was charged with preaching to Lutherans. He organised Christian princes against the incursions of the Ottomans and is remembered for his zealous teaching and promotion of the Catholic reform that followed the Council of Trent.

Common of Pastors: other pastors, page 454; or Common of Doctors of the Church, page 461; or
Common of Other Saints: religious, page 468.

OPENING PRAYER

O God,
for the glory of your name and the salvation of souls
you endowed the holy priest Lawrence
with the spirit of counsel and fortitude.
Through his intercession
grant us these same gifts,
that we may know the things we ought to do
and have the courage to do them.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

22 JULY MARY MAGDALENE, DISCIPLE OF THE LORD
MEMORIAL

A faithful disciple of Christ, Mary ministered to his needs after having seven devils cast out from her. She witnessed his crucifixion, was present at his burial, and was the first to see the risen Lord. She was commissioned by Christ to proclaim the good news of his resurrection to the apostles (John 20:17-18). Mary is remembered in the East as the “Apostle to the Apostles.”

**OPENING
PRAYER**

Lord God,
your only Son chose Mary Magdalene
to be his first messenger of Easter joy;
grant through her prayers and example
that we may proclaim the living Christ
and gaze on him one day in the glory of your kingdom,
where he lives and reigns with you in the unity
of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Accept, O Lord, the gifts we have presented
on this feast of Saint Mary Magdalene,
just as your Son graciously accepted
the homage she so lovingly offered.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Lord God,
let our reception of this sacrament
fill us with that persevering love
which bound Saint Mary Magdalene
to Christ, her risen Master,
who lives and reigns for ever and ever.

23 JULY BRIDGET OF SWEDEN, MARRIED WOMAN, RELIGIOUS FOUNDER

Born in Sweden about 1303, Bridget died at Rome on this day in 1373. She was a devoted wife and the mother of eight children, one of whom was Saint Catherine of Sweden. After being widowed, Bridget founded a religious order (Bridgettines). She is remembered for her asceticism, her dedication to reform within the Church, and her lifelong mystical experience of Christ's passion.

Common of Other Saints: religious, page 468, or other holy men and women (for holy women), page 470.

OPENING PRAYER

Lord our God,
as Saint Bridget pondered the suffering and death of your Son
you revealed to her the secrets of heaven;
grant that we, your servants,
may also rejoice in the revelation of your glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

25 JULY JAMES, APOSTLE

FEAST

Born at Bethsaida in Galilee and a son of Zebedee, James was the first apostle to die. He was beheaded by Herod about 44. He was a fisherman, summoned by Jesus together with his brother Saint John (27 December). They were called the “Sons of Thunder” (Mark 3:17). James appears as a favoured apostle: with Saint Peter (29 June) and Saint John he was present at the transfiguration, the raising of the daughter of Jairus, and the agony in the garden.

OPENING PRAYER

Almighty and eternal God,
you called Saint James
to be the first of the apostles to shed his blood,
and so consecrated the firstfruits of their labours.
Strengthen the Church by his witness
and sustain it by his constant protection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
receive our prayer on this feast of Saint James,
the first of the apostles to drink the cup of Christ’s suffering;
cleanse us in the saving baptism of your Son’s passion,
that we may offer a sacrifice pleasing to you.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of the Apostles I or II, pages 632-634.

PRAYER AFTER COMMUNION

Assist us, O God,
through the prayers of the blessed apostle James,
on whose feast we have received your holy gifts with joy.

We make our prayer through Jesus Christ our Lord.

26 JULY JOACHIM AND ANN, PARENTS OF THE VIRGIN MARY
MEMORIAL

Joachim and Ann are named as Mary's parents in a late second century tradition. Churches dedicated to Saint Ann are found in Jerusalem and Constantinople from the middle of the sixth century. The feast of Saint Ann was kept in Rome by the eighth century, that of Saint Joachim from the fifteenth century. The feast honours the parents of the Virgin Mary and grandparents of the Lord.

**OPENING
PRAYER**

Lord, God of our ancestors,
you bestowed upon Saint Joachim and Saint Ann
the grace of bringing into this world
the Mother of your incarnate Son.
Listen to the prayers of this holy couple
and lead us to the salvation promised to your people.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord God,
receive the gifts we bring in homage,
and grant that we may share in the blessings
you promised to Abraham and his offspring.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

O God,
in a wonderful exchange
you willed that your Son be born into our human family,
so that we might be reborn of you.
In your loving-kindness
make holy by the spirit of adoption
the children you have nourished at your table.

We ask this through Jesus Christ our Lord.

29 JULY MARTHA, DISCIPLE OF THE LORD

MEMORIAL

Martha was the sister of Mary and Lazarus of Bethany. She is honoured for her confession of faith in the Lord in which she beseeched him to restore life to her dead brother (John 11:27). She is remembered too for her hospitality to Jesus and her concern for the details of service to guests.

**OPENING
PRAYER**

Almighty and ever-living God,
your Son honoured Saint Martha
by coming to her house as a guest.
Through her intercession
make us faithful servants of Christ in our neighbour,
and one day welcome us into your heavenly home.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
on this feast of Saint Martha
we proclaim that you are wonderful in your saints.
As her loving welcome of Christ was pleasing to you,
so may our reverent service find favour in your sight.

Grant this in the name of Jesus, the Lord.

**PRAYER
AFTER
COMMUNION**

Lord God,
by our sharing in the body and blood of your Son
free our hearts from unnecessary cares,
so that like Saint Martha
we may grow in undivided love for you on earth
and rejoice one day in the vision of your glory.

We make our prayer through Jesus Christ our Lord.

30 JULY PETER CHRYSOLOGUS, BISHOP, DOCTOR OF THE CHURCH

Born late in the fourth century at Imola (Italy), Peter died on 31 July about 450. As bishop of Ravenna he was known as “Chrysologus” (*golden-worded*). He is remembered for his eloquent sermons, his loyalty to the bishop of Rome, and his pastoral zeal.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

OPENING PRAYER

O God,
you made the holy bishop Peter Chrysologus
an eloquent preacher of your incarnate Word;
through his prayers give us the grace
to ponder in our hearts the mysteries of salvation
and to reflect them faithfully in our way of life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**31 JULY IGNATIUS OF LOYOLA, PRESBYTER, RELIGIOUS FOUNDER
MEMORIAL**

Ignatius was born at Loyola (Spain) in 1491 and died on this day at Rome in 1556. A Spanish nobleman trained in diplomacy and the use of arms, he was wounded in battle against the French. The experience of conversion while convalescing led him to write the Spiritual Exercises. He then founded the Society of Jesus (Jesuits) and was its first superior general. Ignatius is remembered for his loyalty to the Church and its renewal, his ministry to the marginal, his concern for education, and his dedication “to the greater glory of God,” the motto of the Jesuits.

**OPENING
PRAYER**

O God,
to spread the greater glory of your name
you raised up Saint Ignatius of Loyola in your Church;
grant that by his help and example in our earthly struggle
we may receive with him a crown of glory in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Be pleased, Lord God,
with the offerings we have presented to you
as we celebrate the feast of Saint Ignatius,
and grant that these sacred mysteries,
which you have made the source of all holiness,
may sanctify us in the truth.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Lord God,
let the sacrifice of praise
which we have offered in thanksgiving
on the feast of Saint Ignatius
lead us to the eternal praise of your glory.

We make our prayer in the name of Jesus, the Lord.

AUGUST

1 AUGUST ALPHONSUS MARY LIGUORI, BISHOP, RELIGIOUS FOUNDER, MEMORIAL DOCTOR OF THE CHURCH

Born at Naples (Italy) in 1696, Alphonsus died at Nocera on this day in 1787. He had been a lawyer before he became a presbyter. After founding the Congregation of the Most Holy Redeemer (Redemptorists), he was for thirteen years bishop of Sant' Agata dei Goti, but he resigned due to ill health. Alphonsus coped with much internal conflict within the congregation and external opposition. He is remembered as a popular preacher and devotional writer and as an influential master of moral theology.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

OPENING PRAYER

O God,
you never cease to renew your Church
with fresh examples of holiness;
give us the zeal for souls of the holy bishop Alphonsus,
that, walking in his footsteps,
we may come to share his reward in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
by your favour Saint Alphonsus
celebrated these holy mysteries,
and through them offered himself
as a sacrifice pleasing to you.
In your mercy inflame our hearts as well
with the fire of your heavenly Spirit.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

O God,
in Saint Alphonsus you blessed your Church
with a faithful steward and fervent preacher of the eucharist;
inspire your people to come often to these mysteries
and here join in unending thanks and praise.

We ask this through Jesus Christ our Lord.

2 AUGUST EUSEBIUS OF VERCELLI, BISHOP

Born in Sardinia in the early fourth century, Eusebius died at Vercelli (Italy) in 371. After his education in Rome, he was lector in Vercelli, then became its first bishop in 345. Because of his opposition to Arianism, he was exiled by the emperor Constantius and suffered many hardships, but was eventually restored to his diocese. He is remembered for his preaching, his doctrinal orthodoxy, and his defence of Saint Athanasius (2 May).

Common of Pastors: popes and other bishops (for a bishop), page 450.

OPENING PRAYER

Lead us, O God,
to imitate the constancy of Saint Eusebius
in affirming your Son's divinity,
so that by keeping the faith which this holy bishop taught
we may come to share in the life of Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 AUGUST PETER JULIAN EYMARD, PRESBYTER, RELIGIOUS FOUNDER

Peter Julian was born in La Mure d' Isère (France) in 1811 and died there on 1 August 1868. Originally ordained a presbyter of the diocese of Grenoble, he joined the Society of Mary (Marists) in 1839. He founded the Congregation of the Blessed Sacrament (Blessed Sacrament Fathers) in 1856 and in 1858, with Marguerite Guillot, the Servants of the Blessed Sacrament. Both congregations had as their special purpose promotion of perpetual exposition and adoration of the Eucharist. Peter Julian is remembered for his lifelong devotion to Christ's eucharistic presence and for promoting eucharistic adoration among priests and people.

Common of Pastors: other pastors, page 454; or Common of Other Saints: religious, page 468.

OPENING PRAYER

O God,
you blessed Saint Peter Julian with a wondrous love
for the sacred mysteries of your Son's body and blood.
Grant, in your kindness,
that the rich blessings he received from this heavenly banquet
may be ours as well.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 AUGUST JOHN MARY VIANNEY, PRESBYTER

MEMORIAL

Born near Lyons (France) in 1786, John Vianney died at Ars on this day in 1859. He overcame various obstacles, including little education and lack of means, to be ordained a presbyter. He served in the remote parish of Ars, where his sanctity attracted thousands of visitors. He is remembered for his preaching and confessional counsel and is honoured as a model for parish clergy.

Common of Pastors: other pastors, page 454.

**OPENING
PRAYER**

God of power and mercy,
you made the holy priest John Vianney
a pastor devoted entirely to his flock.
By his example and prayers
grant that we may win for you
many brothers and sisters in the love of Christ,
and together with them attain everlasting salvation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**5 AUGUST THE DEDICATION OF THE BASILICA
OF SAINT MARY IN ROME**

This major stational church of the ancient Roman liturgy, erected in the fourth century, was rebuilt and dedicated by Sixtus III following the proclamation at the Council of Ephesus (431) of the doctrine of Mary, Mother of God. It is considered the oldest church dedicated to our Lady in the Western world.

Common of the Blessed Virgin Mary: Ordinary Time, page 434.

**OPENING
PRAYER**

Lord,
forgive the sins of your servants,
that we who cannot please you by our efforts alone
may be saved through the intercession
of the Mother of your Son.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 AUGUST THE TRANSFIGURATION OF THE LORD

FEAST

This feast had its origin in the East in the fourth century as the commemoration of the dedication of the church of the Transfiguration on Mount Tabor. It was observed in the West from the eighth century and extended to the entire Western Church in the fifteenth century. The feast celebrates the divine radiance shining in Christ's human flesh and God's glory shining forth in the lives of Christians.

OPENING PRAYER

Lord God,
in the transfiguration of your only-begotten Son
you confirmed the mysteries of faith
by the witness of your prophets
and wonderfully foreshadowed
our full adoption as your children.
Grant that we, your people,
heeding the voice of your beloved Son,
may become heirs with him to eternal glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING Year A

PRAYER Reveal your Son to us now
in the message of the prophets
and the witness of the apostles,
that we may heed his voice
and receive him in faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Year B Upon a high mountain,
O God of majestic glory,
you revealed Jesus
in the mystery of his transfiguration
as your Son, the Beloved,
to whom we must listen.

By the word of his gospel,
shining for ever as a light in the darkness,
give us hope in the midst of suffering
and faith to perceive, even in the passion and cross,
the glory of the risen Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Year C God and Father of Jesus,
you transfigured your Chosen One
and in heavenly light
revealed him as your Son.

Open our ears to the living Word
and our eyes to his glorious presence,
that we may be strengthened
in time of fear and uncertainty,
and one day pass over to share your glory.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
through the transfiguration of your only Son
sanctify the gifts we offer,
and by his radiant glory
cleanse us from the stain of sin.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Transfiguration of the Lord, page 608.

PRAYER
AFTER
COMMUNION

Grant, Lord God,
that the bread from heaven which we have received
may transform us into the likeness of Christ,
whose splendour you revealed
when he was transfigured in glory.

We ask this in the name of Jesus, the Lord.

7 AUGUST SIXTUS II, POPE, MARTYR, AND HIS COMPANIONS, MARTYRS

Sixtus was elected bishop of Rome in 257 and was martyred on 6 August the following year during the persecution of the emperor Valerian. According to his contemporary, Saint Cyprian (16 September), he was “not so much killed as crowned,” along with four deacons, while addressing a congregation. One of the most popular Roman martyrs, he is mentioned in Eucharistic Prayer I (The Roman Canon).

Common of Martyrs: several martyrs, page 438.

OPENING PRAYER

Almighty God,
you enabled Saint Sixtus and his companions
to lay down their lives in fidelity to your word
and in witness to Christ your Son.
Transform us by the power of the Holy Spirit,
that we too may be prompt in believing
and strong in confessing Jesus the Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

7 AUGUST CAJETAN, PRESBYTER, RELIGIOUS FOUNDER

Cajetan was born at Vicenza (Italy) in 1480 and died at Naples on this day in 1547. He was a distinguished theologian and lawyer before becoming a presbyter. He established confraternities of clergy and laity to work among the sick and the poor, and he founded the Congregation of Clerks Regular (Theatines) to encourage reform among diocesan clergy. Cajetan is remembered for his pastoral care, his reforming zeal, and his practical help for the poor and the afflicted.

Common of Pastors: other pastors, page 454; or Common of Other Saints: religious, page 468.

OPENING PRAYER

O God,
you inspired the holy priest Cajetan
to follow the apostolic manner of life;
through his prayers and example
grant us an unshakeable trust in you
and perseverance in seeking your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

8 AUGUST DOMINIC, PRESBYTER, RELIGIOUS FOUNDER
MEMORIAL

Dominic was born at Calaruega (Spain) about 1170 and died at Bologna (Italy) on 6 August 1221. As an Augustinian canon he was noted for prayer, penance, and an exemplary life. In a time of violent crusades he sought the reconciliation of Albigensian heretics through instruction and prayer. He established the Order of Preachers (Dominicans) to revitalize the Church through study, teaching, preaching, and prayer. Dominic is remembered as a preacher, organiser, and patron of learning.

Common of Pastors: other pastors, page 454; or Common of Other Saints: religious, page 468.

**OPENING
PRAYER**

Assist your Church, Lord God,
by the merits and teaching of Saint Dominic.
On earth he was an outstanding preacher of your truth;
hear him now as he devotedly pleads our cause.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord of mercy,
at the intercession of Saint Dominic
hear the prayer we offer:
through the power of this sacrifice
strengthen and protect with your grace
all those who champion the faith.

We ask this in the name of Jesus, the Lord.

**PRAYER
AFTER
COMMUNION**

Grant, Lord God,
that we may always cherish the grace of this holy sacrament
which has nourished us on the feast of Saint Dominic;
let your Church, that was once enriched by his preaching,
now receive the assistance of his prayers.

We ask this through Jesus Christ our Lord.

10 AUGUST LAWRENCE, DEACON, MARTYR

FEAST

Lawrence died at Rome on this day in 258, four days after Saint Sixtus II (7 August), with whom he was closely associated. He is honoured for his almsgiving. He became, after the apostles, the most celebrated martyr of the Church of Rome. His cult spread throughout the Church from the fourth century. He is mentioned in Eucharistic Prayer I (The Roman Canon), and five ancient Roman churches are dedicated to him.

**OPENING
PRAYER**

O God,
you inspired Saint Lawrence with so ardent a love
that his life was renowned for service
and his death for the glory of martyrdom.
Teach us to love what he loved
and to live according to his example.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
on this feast of Saint Lawrence
accept the gifts we joyously offer,
and grant that they may become
the help that leads us to salvation.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Fed by these holy gifts,
we pray, Lord God,
that we may experience in the service we offer you
on the feast of Saint Lawrence
an increase of your saving grace.

Grant this in the name of Jesus, the Lord.

11 AUGUST CLARE, VIRGIN, RELIGIOUS FOUNDER

MEMORIAL

Born at Assisi (Italy) in 1193 or 1194, Clare died there on this day in 1253. From a well-to-do family, Clare embraced an evangelical way of life after hearing the preaching of Saint Francis of Assisi (4 October). She founded the order of the Poor Ladies, now the Poor Clares. Clare is remembered for her life of extreme poverty, austerity, contemplation, and charity.

Common of Other Saints: virgins (for a foundress), page 463, or religious, page 468.

OPENING PRAYER

Merciful God,
who led Saint Clare to a love of poverty,
grant by her prayers
that we may follow Christ in poverty of spirit
and so come to see you face to face
in the kingdom of heaven,
where he lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

13 AUGUST PONTIAN, POPE, MARTYR, AND HIPPOLYTUS, PRESBYTER, MARTYR

Pontian became bishop of his native Rome in 230 but was exiled to Sardinia, where he abdicated the papacy during the persecution of the emperor Maximinus in 235.

Hippolytus, a conservative theologian and presbyter, objected to the teaching of one pope and the election of the next and, in 217, went into schism. He has been regarded as the author of the *Apostolic Tradition*, whose eucharistic prayer forms the basis of Eucharistic Prayer II in the Roman Missal. Exiled along with Pontian, he was reconciled to the Church. Both died of mistreatment and were brought back to Rome for burial on this day, some time in the fourth century.

Common of Martyrs: several martyrs, page 438; or Common of Pastors: other pastors, page 454.

OPENING PRAYER

Lord,
grant that the sufferings of the just,
which are precious in your sight,
may increase our love for you
and make our hearts steadfast in the faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

14 AUGUST **MAXIMILIAN MARY KOLBE, PRESBYTER, RELIGIOUS,
MEMORIAL MARTYR**

Born near Lódz (Poland) in 1894, Maximilian died at Auschwitz (Oswiecim) on this day in 1941. As a Conventual Franciscan presbyter, he used the printing press in Poland and in Japan to promote devotion to Mary. Interned in Auschwitz in 1941, he endured hard labour and offered his life in place of a fellow prisoner who had a family. He was condemned to death by starvation and was finally killed by lethal injection. He is remembered for his energy and poverty, his compassionate ministry, and his self-sacrifice.

**OPENING
PRAYER**

Lord God,
you made your priest and martyr Saint Maximilian Kolbe
a devoted servant of the immaculate Virgin Mary
and filled him with zeal for souls and love of neighbour.
Grant through his prayers
that, as we strive to serve others for your glory,
we too may follow Christ even unto death.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

We place our gifts before you, Lord,
and earnestly pray
that, inspired by the example of Saint Maximilian,
we may learn to offer you our very lives.

Grant this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Lord God,
we pray that we, who have been nourished
by the body and blood of your Son,
may be inflamed by that same love
which Saint Maximilian received from this holy banquet.

Grant this in the name of Jesus, the Lord.

15 AUGUST **THE ASSUMPTION OF THE VIRGIN MARY
SOLEMNITY INTO HEAVEN**

This feast originated in Jerusalem before the fifth century as the “Falling-Asleep of the Mother of God.” It was adopted in Rome in the mid-seventh century and was renamed the “Assumption” in the next century. It celebrates Mary’s passing over, body and soul, from this world into the glory of her risen Son.

VIGIL MASS

This Mass formulary may be used on the evening of 14 August, either before or after Evening Prayer I of the solemnity.

**OPENING
PRAYER**

Almighty God,
you looked with favour upon a humble virgin and raised her up,
so that she became the Mother of your only Son
and was crowned this day in heaven with incomparable glory.
Through the prayers of blessed Mary
may we who are saved by the mystery of your redemption
be raised by you to everlasting life.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**ALTERNATIVE
OPENING
PRAYER**

Gracious God,
you chose the Virgin Mary
to bear your incarnate Word,
and at her life’s end
you brought her in body and spirit to heavenly glory.

Grant that like Mary
we may hear your word and keep it
and one day share with her
the risen life of Christ your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
on the feast of the assumption of Mary, the Mother of God,
accept this sacrifice of reconciliation and praise,
that it may bring us pardon for our sins
and make of our lives an endless thanksgiving.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Assumption of the Virgin Mary into Heaven, page 610.

**PRAYER
AFTER
COMMUNION**

Lord our God,
we have been nourished at this heavenly banquet;
as we honour the assumption of the Mother of your divine Son,
deliver us, we pray, from all the evils that beset us.

We ask this through Jesus Christ our Lord.

MASS DURING THE DAY

**OPENING
PRAYER**

God of power and life,
who chose the sinless Virgin Mary to be Mother of your Son
and raised her, body and soul, to the glory of heaven,
set our hearts upon the things that are above
and lift us up to share in her glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**ALTERNATIVE
OPENING
PRAYER**

Faithful to your promise, O God,
you have lifted up the lowly,
clothing with heavenly splendour
the woman who bore Christ, our life and resurrection.

Grant that the Church, prefigured in Mary,
may bear Christ to the world
and come to share his triumph.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
may the sacrifice we offer rise up to you,
and by the prayers of the blessed Virgin Mary,
who was assumed this day into heaven,
may our hearts be inflamed with love
and aspire always to your holy presence.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Assumption of the Virgin Mary into Heaven, page 610.

**PRAYER
AFTER
COMMUNION**

Lord God,
you have raised the Virgin Mary to the glory of heaven;
through her intercession
grant that we who have shared this saving sacrament
may be brought to the glory of the resurrection.

We ask this in the name of Jesus, the Lord.

16 AUGUST STEPHEN OF HUNGARY, MARRIED MAN, RULER

Born in Hungary about 975, Stephen died at Szekesfehervar on 15 August 1038. As Duke of the Magyars, he established dioceses and monasteries and used state power to enforce Christianity. With papal approval, he was crowned king of Hungary about 1000. Stephen is remembered for making Christianity the religion of the nation and for his justice to the oppressed and charity for the poor.

Common of Other Saints: other holy men and women, page 470.

OPENING PRAYER

Almighty God,
grant that Saint Stephen,
who, as king of Hungary,
laboured to extend your Church on earth,
may now defend it with his prayers
from his place in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

19 AUGUST JOHN EUDES, PRESBYTER, RELIGIOUS FOUNDER, EDUCATOR

John was born in Normandy (France) in 1601 and died at Caen on this day in 1680. Originally an Oratorian, he was active in preaching missions and in caring for the sick. He founded the Congregation of Jesus and Mary (Eudists), dedicated to the formation of presbyters, and to care for wayward women he helped to begin a community of women religious now known as the Sisters of the Good Shepherd. He is remembered also for his promotion of devotion to the Hearts of Jesus and Mary.

Common of Pastors: other pastors, page 454; or Common of Other Saints: religious, page 468, or educators, page 467.

OPENING PRAYER

O God,
who chose the holy priest John Eudes
to proclaim the unsearchable riches of Christ,
grant through his example and teaching
that we may grow in knowledge of you
and live faithfully by the light of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit
God for ever and ever.

20 AUGUST BERNARD, ABBOT, DOCTOR OF THE CHURCH

MEMORIAL

Bernard was born near Dijon (France) in 1090 and died at Clairvaux on this day in 1153. At the age of 21 he joined the impoverished, reformed abbey of Citeaux. He soon became the founder and abbot of Clairvaux and pioneered the reform and expansion of the Cistercian Order. He was a prolific writer on theology and spirituality, an eloquent preacher, and an adviser of popes and kings. He is remembered as the most influential churchman of his age, for his inspirational leadership, and for his devotion to the humanity of Christ and to the Blessed Virgin.

Common of Doctors of the Church, page 461; or Common of Other Saints: religious (for an abbot), page 468.

**OPENING
PRAYER**

O God,
you so inflamed the abbot Bernard with zeal for your house
that he filled the Church with light and warmth;
grant through his intercession
that we may burn with the same spirit
and walk always as children of the light.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever an ever.

**PRAYER
OVER THE
GIFTS**

Lord of majesty,
we offer you the sacrament of unity and peace
on this feast of the holy abbot Bernard,
who strove in word and deed
to bring order and harmony to your Church.

We make our prayer through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Lord God,
let the food we have received in this celebration
work its effect in our lives,
so that, strengthened by the example of Saint Bernard
and guided by his counsels,
we too may be seized with love for your incarnate Word,
who lives and reigns with you for ever and ever.

21 AUGUST PIUS X, POPE

MEMORIAL

Giuseppe Sarto was born at Riese (Italy) in 1835 and died at Rome on 20 August 1914. After being bishop of Mantua and patriarch of Venice, he was elected pope in 1903. In pursuit of his motto, "to renew all things in Christ," he initiated reforms of the liturgy and of canon law and took stern measures against "modernist" trends in theology. His efforts to avert world war were frustrated. He is remembered for his poverty and for his promotion of liturgical participation, especially of frequent communion, to which he admitted young children.

Common of Pastors: popes and other bishops (for a pope), page 450.

OPENING PRAYER

O God,
to protect the Catholic faith
and to renew all things in Christ,
you filled Pope Saint Pius X
with apostolic courage and heavenly wisdom.
Grant that we may follow his teaching and example
and so receive the reward of eternal life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Be pleased, O Lord, to accept our offerings
and grant that, following the teaching of Saint Pius,
we may celebrate the eucharist with true reverence
and receive it with deep and living faith.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

Lord our God,
as we honour the memory of Saint Pius,
grant that through the strength we receive at this holy table
we may remain steadfast in faith
and united in your love.

We ask this in the name of Jesus, the Lord.

22 AUGUST THE QUEENSHIP OF THE VIRGIN MARY

MEMORIAL

This feast was established by Pius XII in 1955 and was celebrated on 31 May. Since 1969 it has been observed on 22 August to stress its relationship to the Assumption (15 August): taken up into glory, Mary became queen of heaven and earth.

**OPENING
PRAYER**

O God,
you have given us the Mother of your Son
to be our Mother and Queen;
grant that, aided by her prayers,
we may share in heaven the glory of your children.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
as we keep the memory of the blessed Virgin Mary
we offer you our gifts,
praying that Christ,
who offered himself to you without blemish on the cross,
may by his humanity bring us strength and healing.

Grant this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of the Blessed Virgin Mary I or II, pages 624-626.

**PRAYER
AFTER
COMMUNION**

Lord God,
having received this heavenly sacrament,
we humbly pray
that we who revere the memory of the blessed Virgin Mary
may share with her in the eternal banquet.

Grant this through Jesus Christ our Lord.

23 AUGUST ROSE OF LIMA, VIRGIN

Born at Lima (Peru) in 1586, Rose died there on 24 August 1617. Having chosen not to marry, she joined the Dominican Third Order and modelled herself on Saint Catherine of Siena (29 April). A recluse and mystic, Rose is remembered for her radiant love of God and for the severe penance and hardships she endured during serious illness. She was the first saint of the Americas to be canonised (1671).

Common of Other Saints: virgins, page 463, or religious, page 468.

OPENING PRAYER

O God,
you so inflamed Saint Rose with your love
that she left the things of this world
to serve you alone in penance and self-denial.
Grant through her prayers
that we may follow on earth the path of true life
and be filled in heaven with the torrent of your delights.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

24 AUGUST BARTHolemew, APOSTLE

FEAST

Bartholomew is named in the list of apostles and is generally identified with Nathaniel of Cana, the “Israelite without guile” (John 1:47), who was led to Jesus by the apostle Philip (3 May). He is said to have preached the gospel in India and in Armenia, where tradition indicates he was martyred.

OPENING PRAYER

Lord,
strengthen in us that faith
which made Saint Bartholomew ever loyal to your Son.
By the prayers of your apostle
grant that your Church may become for all nations
the sacrament of salvation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
on this feast of the blessed apostle Bartholomew
we humbly pray
that, as we offer the sacrifice of praise in his honour,
we may through his intercession
receive the help of your grace.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Apostles I or II, pages 632-634.

PRAYER AFTER COMMUNION

Grant, Lord God, that the pledge of eternal salvation
we have received on this feast of the apostle Bartholomew
may be our help and support
now and in the life to come.

We ask this through Jesus Christ our Lord.

25 AUGUST LOUIS OF FRANCE, MARRIED MAN, RULER

Born at Poissy (France) in 1214, Louis died near Tunis (Tunisia) on this day in 1270. As Louis IX, he was a devoted husband and the father of eleven children, whom he helped to raise in the Christian faith. He was regarded as a model Christian king at a time of great cultural achievement, but he led two disastrous crusades, on the second of which he died of typhoid. He is remembered for his impartial justice, for his care of the poor and the sick, and for honouring his word.

Common of Other Saints: other holy men and women, page 470.

OPENING PRAYER

O God,
you brought Saint Louis from the cares of earthly rule
to the glory of your kingdom in heaven.
Hear his prayers for us,
and grant that in fulfilling the tasks of our life on earth
we may seek your eternal kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

25 AUGUST JOSEPH CALASANZ, PRESBYTER, RELIGIOUS FOUNDER

EDUCATOR

Born in Aragon (Spain) in 1557, Joseph died at Rome on this day in 1648. A lawyer, theologian, and presbyter, he gave away much of his family fortune and devoted himself to providing free education for poor children in Rome. He founded the Clerks Regular of the Christian Schools (Piarists) and suffered many trials in later life at the hands of jealous colleagues and Church authorities. He is remembered especially for his patience in the midst of suffering.

Common of Pastors: other pastors, page 454; or Common of Other Saints: religious, page 468, or
educators, page 467.

OPENING PRAYER

O God,
you endowed the holy priest Joseph
with such great love and patience
that he dedicated his life to teaching children
and forming them in virtue.
Grant that we who honour him as a wise teacher
may always follow his example
of faithful service to the truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

27 AUGUST MONICA, MARRIED WOMAN

MEMORIAL

Monica was probably born at Tagaste (Algeria) about 331 and died at Ostia (Italy) in 387. Before her marriage her faith bore fruit in her recovery from a drinking problem and later helped bring her husband and mother-in-law to Christianity. Following many years of penance and prayer for her brilliant but wayward son Saint Augustine (28 August), Monica lived to see his conversion. Following his baptism in Milan, she died at the beginning of her journey home to Africa. She is remembered for her parental devotion, her patience, and her persistence in prayer.

Common of Other Saints: other holy men and women (for holy women), page 470.

OPENING PRAYER

Merciful God, comforter of all who grieve,
you accepted Saint Monica's tears
for the conversion of Augustine, her son;
through their intercession
grant that we may weep for our sins
and receive the grace of your forgiveness.

We ask this through our Lord Jesus Christ, your Son
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

28 AUGUST
MEMORIAL

AUGUSTINE, BISHOP, DOCTOR OF THE CHURCH

Born at Tagaste (Algeria) in 354, Augustine died at Hippo (Tunisia) in 430. Though enrolled by his mother Monica as a catechumen, he renounced the Christian faith and espoused Manicheism. He taught in Carthage, Rome, and Milan. He lived for fifteen years with a woman who remains unknown and with whom he had a son, named Adeodatus. After a long inner struggle and under the influence of Saint Ambrose (7 December) and the prayers of his mother, Saint Monica (27 August), Augustine was converted and baptised in 387 together with his son. For thirty-four years he was bishop of Hippo, living a communal life with his clergy and serving the many needs of his people at a time of political and cultural collapse. He is remembered as a model pastor and as a preacher and writer whose thought has had an enduring influence in Christian history.

OPENING PRAYER

Renew, O Lord, in your Church
the spirit you poured out upon the holy bishop Augustine,
so that, filled with the same spirit,
we may thirst for you,
the only source of true wisdom,
and search for you,
the author of eternal love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Gracious and merciful Lord,
as we celebrate the memorial of our salvation,
we pray that this sacrament of your love
may become for us the sign of unity
and the bond of charity.

Grant this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

Sanctify us, O God,
by our sharing at the table of the Lord,
so that, made members of his body,
we may become what we have received.

We ask this through Jesus Christ our Lord.

29 AUGUST THE MARTYRDOM OF JOHN THE BAPTIST

MEMORIAL

The execution of John the Baptist is recorded in the gospels (Matthew 14; Mark 6) and is placed by the historian Josephus at the fortress of Machaerus near the Dead Sea. As early as the fifth century, a commemoration of John the Baptist was kept on this day at Jerusalem. It probably marks the anniversary of the dedication of the basilica in his honour at Sebaste (Palestine) where, according to tradition, he was buried.

OPENING PRAYER

O God,
you chose Saint John the Baptist
to be the forerunner of your Son
both in birth and in death.
Grant that,
as John laid down his life for truth and justice,
we too may strive with courage
to bear witness to your word.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
through these gifts we offer
keep us faithful to the path of righteousness
which the Baptist proclaimed in the wilderness
and to which he bore heroic witness
by the shedding of his blood.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of John the Baptist, page 604.

PRAYER AFTER COMMUNION

Lord,
as we honour the birth into eternal life
of Saint John the Baptist,
grant that we may revere the sacrament of salvation
which we have received
and rejoice in its powerful effects.

We ask this in the name of Jesus, the Lord.

SEPTEMBER

1 SEPTEMBER **GREGORY THE GREAT, POPE, RELIGIOUS, DOCTOR OF THE CHURCH** MEMORIAL

Born about 540, Gregory died in Rome in 604. While prefect of Rome, he founded monasteries there and in Sicily and himself became a monk. Called to be a deacon of Rome by Benedict I, he was then sent as papal legate to Constantinople. Elected pope in 590, he reorganised Church life and administration in a time of crisis, sponsored liturgical reform, and initiated the evangelisation of the English. He is remembered also for his extensive writings on pastoral care, spirituality, and morals, and for his self-designation as “servant of the servants of God.”

Common of Pastors: popes and other bishops (for a pope), page 450; or Common of Doctors of the Church, page 461.

OPENING PRAYER

O God,
you guide your people with kindness,
you govern them with love.
Through the intercession of Pope Gregory the Great
grant to those who lead your flock the spirit of wisdom,
so that the growth of your Church in holiness
may bring eternal joy to its shepherds.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
by this sacrifice you have taken away the sins of the world.
As we offer it on the feast of Saint Gregory,
may it bring us closer to our salvation.

We make our prayer through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

Lord God,
you nourish us with Christ the living bread;
let Christ also be our teacher,
that on this feast of blessed Gregory
we may firmly grasp your truth
and express it in works of charity.

We ask this in the name of Jesus, the Lord.

8 SEPTEMBER THE BIRTH OF THE VIRGIN MARY

FEAST

This feast originated in Jerusalem about the sixth century, a development of the feast of the dedication of the church of Saint Anne, built in Jerusalem “where Mary was born.” Observed in Rome in the seventh century, it was later used to determine the date of Mary’s Immaculate Conception. Because of her importance in salvation history, Mary’s birthday is celebrated as well as those of her Son, the Lord, and of Saint John the Baptist (24 June).

OPENING PRAYER

Bestow on your servants, Lord,
this gift of grace,
that we whose salvation took its beginning
in the birth of your Son from the Virgin Mary
may find in this celebration of her nativity
an increase in the gift of your peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
let the humanity of your only-begotten Son
come to our aid.
As the birth of Christ from the Virgin Mother
did not diminish but rather consecrated her virginity,
so may he take away our sins
and make our offering acceptable to you.

We ask this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of the Blessed Virgin Mary I or II, pages 624-626.

PRAYER AFTER COMMUNION

Lord God,
you have refreshed your Church
with these sacred mysteries.
Let it now rejoice at the birth of the blessed Virgin Mary,
which was for all creation a sign of hope
and the daybreak of salvation.

Grant this through Jesus Christ our Lord.

9 SEPTEMBER PETER CLAVER, PRESBYTER, RELIGIOUS

Born at Verdú (Spain) in 1580, Peter died in Cartagena (Colombia) on 8 September 1654. After entering the Society of Jesus he felt called to mission work in the New World and was sent to Colombia in 1610. He was ordained a presbyter in 1616 in Cartagena, a major port of entry for slaves brought from Africa. For the next thirty-four years, in the face of opposition from slave owners, he met the slave ships with a band of helpers and interpreters and ministered to the physical and spiritual needs of the slaves, catechising and baptising thousands. He died after suffering four years of debilitating illness. Peter called himself “the slave of the slaves” and is remembered for his total devotion to their needs and dignity.

Common of Pastors: other pastors, page 454; or Common of Other Saints: those who carried out works of mercy, page 466.

OPENING PRAYER

O God,
you made Saint Peter Claver a slave of the slaves
and strengthened him with marvellous and patient love in their service.
Grant through his intercession
that we may seek the things that are of Christ,
and love our neighbour both in deed and in truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

13 SEPTEMBER
MEMORIAL

JOHN CHRYSOSTOM, BISHOP, DOCTOR OF THE CHURCH

John was born in Antioch about 347 and died in exile in Comana (Turkey) on 14 September 407. After some years as a hermit, he was a presbyter at Antioch, where his brilliant preaching and catechesis earned him the sobriquet “Chrysostom” (*golden-mouthed*). He was appointed patriarch of Constantinople in 397. His reforms, preaching, and ascetic life led to opposition from court and clergy and eventual banishment. He is remembered for his simplicity of life, his care of the poor, the courage of his witness, and his effective preaching of the Scriptures.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

OPENING
PRAYER

O God,
the strength of all who hope in you,
you gave the holy bishop John Chrysostom
a golden tongue to preach your word
and a will of iron to withstand persecution.
Open our minds to his teaching
and strengthen our hearts by his example of resolute endurance.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Be pleased, O God, with the sacrifice
we so gladly offer on this feast of John Chrysostom.
Faithful to his teaching,
we give ourselves and our song of praise entirely to you.

We make our prayer in the name of Jesus, the Lord.

PRAYER
AFTER
COMMUNION

God of mercy,
grant that the sacrament we have received
on this feast of Saint John Chrysostom
may make us strong in your love
and faithful in our witness to your truth.

We ask this through Jesus Christ our Lord.

14 SEPTEMBER THE HOLY CROSS

FEAST

Originally this day commemorated the dedication of Constantine's Basilica of the Holy Sepulchre in the fourth century; after the celebration, the wood of the cross was venerated. The feast spread in the West after the recovery of the relics of the cross from Persia in the seventh century. A feast of the Lord, it celebrates the "lifting up" of the Son of Man on the cross, into glory, and the paradox of the cross as a symbol of humiliation and death, yet the source of victory and life.

OPENING PRAYER

All-powerful God,
in obedience to your will,
your only Son suffered death on the cross
to save the human race.
Grant that we who embrace this mystery on earth
may share the triumph of his redemption in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

Lifted up among us, O God,
is Jesus the crucified:
sign of your steadfast love
and pledge of your will to save.

To those who look upon the cross with faith
grant healing of soul
and life eternal.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may this sacrifice,
once offered on the altar of the cross
to take away the sin of the world,
free us now from all our offences.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Holy Cross I, page 612, or Preface of the Passion of the Lord I, page 538.

PRAYER AFTER COMMUNION

Nourished at this heavenly table,
we ask you, Lord Jesus Christ,
to lead to the glory of the resurrection
all whose salvation you purchased
by the life-giving wood of the cross.

You live and reign for ever and ever.

15 SEPTEMBER OUR LADY OF SORROWS

MEMORIAL

This commemoration originated in the medieval devotion to the seven sorrows of Mary. Approved for the Servite order in the seventeenth century, it was extended to the whole Western Church in 1814 by Pius VII in thanksgiving for his release from captivity under Napoleon. In the light of Simeon's prophecy about a sword piercing Mary's soul (Luke 2:35), the feast celebrates Mary, first disciple and first to share in the pain and triumph of the cross.

OPENING PRAYER

O God,
when your Son was lifted high on the cross
you willed that his mother should stand beside him
and share his suffering.
Grant that your Church,
joined with Mary in the passion of Christ,
may share in the glory of his resurrection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

For the glory of your name, God of mercy,
accept the prayers and offerings we present to you
in honour of the blessed Virgin Mary,
for by your will she became our loving mother
when she stood at the cross of Jesus.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Blessed Virgin Mary I or II, pages 624-626.

PRAYER AFTER COMMUNION

Lord God,
we have received the sacrament of redemption;
grant that, as we recall how the Virgin Mary
shared in the passion of her Son,
we too may complete in our lives
what is lacking in the sufferings of Christ
for the sake of his body, the Church.

We ask this in the name of Jesus, the Lord.

16 SEPTEMBER
MEMORIAL

CORNELIUS, POPE, MARTYR, AND CYPRIAN, BISHOP, MARTYR

Cornelius was elected bishop of Rome in 251 and, two years later, died in exile in Civitavecchia (Italy). Supported by Cyprian, he defended the power of the Church to reconcile those who had lapsed under persecution.

Cyprian was born at the beginning of the third century and died in Carthage (Tunisia) on 14 September 258. A lawyer, teacher, and adult convert, he was elected bishop of Carthage in 249 and led this Church in times of persecution. He took a moderate position on the reconciliation of the lapsed but, like other African bishops, demanded the rebaptism of heretics even though their baptism was recognised by the Church of Rome.

Cornelius and Cyprian are both remembered as compassionate pastors who developed the Church's teaching and practice of reconciliation. Antagonists in theological debate, they were united in sharing the crown of martyrdom and are named together in Eucharistic Prayer I (The Roman Canon).

Common of Martyrs: several martyrs, page 438; or Common of Pastors: popes and other bishops (for a bishop), page 450.

OPENING PRAYER

O God,
you gave your people
the martyrs Cornelius and Cyprian
as diligent pastors and undaunted witnesses to Christ;
grant through their intercession
that we may be strong and constant in faith
and work eagerly for the unity of the Church.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept, O Lord, the gifts your people offer
as we celebrate the martyrdom of Cornelius and Cyprian,
and let the eucharist which gave them courage in persecution
make us steadfast in adversity.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

Lord God,
through the sacrament we have received
we pray that like the martyrs Cornelius and Cyprian
we may be empowered by your Spirit
to bear faithful witness to the truth of the gospel.

Grant this through Jesus Christ our Lord.

17 SEPTEMBER ROBERT BELLARMINE, BISHOP, RELIGIOUS, DOCTOR OF THE CHURCH

Robert was born in Tuscany (Italy) in 1542 and died in Rome on this day in 1621. A Jesuit presbyter and professor of theology at Louvain and Rome, he became a cardinal and then archbishop of Capua (Italy). After three years, he returned to Rome as a theological adviser to Paul V. An outstanding theologian, he expounded Church teaching in catechisms for the faithful and defended it comprehensively against Protestant positions. He is remembered for his dedication to the truth, his charity in disputation, and his austerity of life.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

OPENING PRAYER

O God,
to defend the faith of your Church
you endowed the bishop Robert Bellarmine
with remarkable learning and holiness;
through his intercession
grant your people the joy
of preserving that faith in all its fullness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

19 SEPTEMBER JANUARIUS, BISHOP, MARTYR

Januarius, bishop of Benevento (Italy), is said to have been martyred near Naples in the great persecution of the emperor Diocletian at the beginning of the fourth century. Since the Middle Ages, a relic of his blood has been specially venerated in Naples. In this day's Office of Readings, Saint Augustine (28 August) recalls that we are saved by the blood of Christ, and in this common redemption he sees the source of strength for the ministry of bishop.

Common of Martyrs: one martyr, page 445; or Common of Pastors: popes and other bishops (for a bishop), page 450.

OPENING PRAYER

O God,
you give us this celebration
to honour the memory of the blessed martyr Januarius.
Bring us one day to share his fellowship
in the joy of eternal life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

20 SEPTEMBER
MEMORIAL

**ANDREW KIM TAEAGON, PRESBYTER, MARTYR,
PAUL CHONG HASANG, CATECHIST, MARTYR,
AND THEIR COMPANIONS, MARTYRS**

Andrew Kim Taegon was the first Korean presbyter and Paul Chong Hasang a catechist and lay apostle. After more than two centuries of lay leadership, the Church in Korea was subject to fierce persecutions between 1839 and 1867. This feast commemorates 103 of the numerous Korean martyrs, representatives from all walks of life: men and women, married and unmarried, the elderly, teenagers and children, missionary bishops and presbyters. They are remembered for their fearless witness in the face of torture and death.

**OPENING
PRAYER**

O God,
Creator and Saviour of all nations,
you called to the Catholic faith in Korea
a people of adoption
and nurtured their growth by the glorious martyrdom
of Andrew, Paul, and their companions.
Grant by their example and prayers
that we too may persevere in your commandments,
even unto death.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Almighty God,
look with kindness on your people's gifts,
and, through the intercession of the holy martyrs,
make us a sacrifice of praise acceptable to you
for the salvation of all the world.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Lord God,
in this celebration of your holy martyrs
we have been nourished with the food that gives strength;
grant that we too may remain loyal to Christ
and labour in your Church for the salvation of all.

We ask this in the name of Jesus, the Lord.

21 SEPTEMBER **MATTHEW, APOSTLE, EVANGELIST**

FEAST

Matthew, also known as Levi, was a Jew who collected taxes for the Romans at Capernaum in Galilee. Here Jesus met him and called him to be an apostle (Luke 5:27-28). Matthew is venerated as the author of the gospel which highlights Jesus' role as Messiah and underlines the presence of the kingdom of God in the Church.

**OPENING
PRAYER**

God of surpassing mercy,
you chose a tax collector, Matthew, to be an apostle;
grant that,
with his example and prayers to help us,
we may follow your call with unwavering hearts.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
in celebrating the memory of Saint Matthew
we bring our prayers and offerings before you;
look with favour on your Church,
whose faith you have nurtured by the preaching of the apostles.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Apostles I or II, pages 632-634.

**PRAYER
AFTER
COMMUNION**

Lord God,
you have given us a share in that delight
with which Saint Matthew welcomed the Saviour
as a guest at his table.
Nourish us always with the food of Christ,
who came to call not the righteous
but sinners to repentance.

We ask this through Jesus Christ our Lord.

26 SEPTEMBER COSMAS AND DAMIAN, MARTYRS

Probably martyred in Syria, Cosmas and Damian were widely venerated in the fifth and sixth centuries when basilicas were dedicated to them in Constantinople and Rome and when their names were included in Eucharistic Prayer I (The Roman Canon). Later legend identified them as twin brothers who practised medicine without charge to their patients.

Common of Martyrs: several martyrs, page 438.

OPENING PRAYER

Accept our praise, O Lord,
as we keep the memory of your saints Cosmas and Damian,
for in your wonderful providence
you have given to them the reward of eternal glory
and, to us, the help of their intercession.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
the death of your just ones Cosmas and Damian
is precious in your sight;
we offer you the sacrifice
in which all martyrdom finds its source and meaning.

We make our prayer in the name of Jesus, the Lord.

PRAYER AFTER COMMUNION

Lord God,
preserve within us the gift you have bestowed
on this feast of the martyrs Cosmas and Damian;
let it bring us your healing grace and peace.

We ask this through Jesus Christ our Lord.

27 SEPTEMBER VINCENT DE PAUL, PRESBYTER, RELIGIOUS FOUNDER

MEMORIAL

Born in Gascony (France) in 1581, Vincent died in Paris on this day in 1660. A parish priest, he worked for the apostolic renewal of the clergy, founding the Congregation of the Mission (Vincentians or Lazarists) for missionary work in rural areas and for the formation of clergy. Committed above all to the oppressed and disadvantaged, he founded the Daughters of Charity with Louise de Marillac to work with the needy. He is remembered especially for his practical concern for the poor and the sick.

OPENING PRAYER

O God,
for the service of the poor and the formation of the clergy
you endowed your priest Saint Vincent de Paul
with the courage and holiness of an apostle.
Give us that same spirit,
that we may love what he loved
and practice what he taught.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
you enabled Saint Vincent
to imitate the sacred mysteries that he celebrated.
By the power of this same sacrifice
transform our lives as well
into a gift that is pleasing in your sight.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

Lord God,
hear the plea
of those you have refreshed at this holy table,
that the example and prayers of Saint Vincent
may help us to imitate your Son
in preaching the good news to the poor.

We ask this in the name of Jesus, the Lord.

28 SEPTEMBER WENCESLAUS, RULER, MARTYR

Wenceslaus was born about 907 in Bohemia (Czech Republic) and was killed there about 929. Raised a Christian by his grandmother, he ruled Bohemia with Christian principles, worked for the education of his people, and sought harmony with neighbouring Germanic peoples. Opposition to these policies led to his murder at the hands of his brother's followers. This earliest Slav saint is remembered for his selflessness in promoting the Christian faith.

Common of Martyrs: one martyr, page 445.

OPENING PRAYER

O God,
you taught the blessed martyr Wenceslaus
to prize the kingdom of heaven above an earthly crown;
grant through his prayers
that we may deny ourselves
and cling to you with all our hearts.

We make our prayer through our Lord Jesus Christ, your Son
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

28 SEPTEMBER LAWRENCE RUIZ, MARRIED MAN, MARTYR, AND HIS COMPANIONS, MARTYRS

This commemoration marks the witness of sixteen among the many martyred in Nagasaki (Japan) between 1633 and 1637. They include Lawrence Ruiz, a Filipino husband and father, together with other associates of the Dominican order, Asians and Europeans, lay women and men, religious and presbyters. They are remembered as courageous missionaries who sowed abundant seeds of the Christian faith in the Philippines, Taiwan, and Japan and who remained fearless in the face of death.

Common of Martyrs: several martyrs, page 438.

OPENING PRAYER

Lord God,
give us the endurance of your martyrs
Lawrence Ruiz and his companions
in serving you and our neighbour,
for those who suffer persecution for justice' sake
are blessed in the kingdom of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

29 SEPTEMBER
FEAST

MICHAEL, GABRIEL, AND RAPHAEL, ARCHANGELS

The cult of Michael, Gabriel, and Raphael began in the East. In the West, this day first marked the dedication of a fifth century church of Saint Michael in Rome. This festival of Michaelmas came to be very popular and widely celebrated in medieval Europe. Raphael and Gabriel were added to the Roman calendar in the twentieth century, and the three are now celebrated together. In the Scriptures (for example, Revelation 12:7-9, Luke 1:26-38, Tobit 3:16-25), each of the three angels is named as a messenger of God, entrusted with special divine missions on earth.

OPENING
PRAYER

All-provident God,
you arrange in wonderful order every ministry,
both human and angelic;
grant that the angels,
who stand before your face to serve you,
may guard and assist our lives on earth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O Lord,
we offer you this sacrifice of praise,
imploring that our sacrifice,
borne into your presence by the ministry of an angel,
may be pleasing in your sight
and helpful to our salvation.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Angels, page 614.

PRAYER
AFTER
COMMUNION

Restored by the bread of heaven,
we ask, Lord God,
that in the strength of this food
we may advance in the way of salvation
under the watchful care of your angels.

Grant this through Jesus Christ our Lord.

30 SEPTEMBER
MEMORIAL

JEROME, PRESBYTER, DOCTOR OF THE CHURCH

Jerome was born about 340 at Strido on the Adriatic coast and died in Bethlehem on this day in 420. Baptised in Rome while studying the classics, he became a hermit in Syria for a time and was ordained a presbyter. Later retained as papal secretary by Saint Damasus (11 December), he began work on a new Latin translation of the Bible, known as the Vulgate. Finally settling in Bethlehem, where he founded monasteries, he devoted himself to studying the Scriptures, writing, and teaching. Often irascible and intolerant, he is remembered for his asceticism and scholarship and, above all, for his incomparable service to the word of God.

OPENING PRAYER

O God,
you inspired Saint Jerome, your priest,
with a passionate delight in Holy Scripture;
grant that your people
may be nourished more richly by your word
and find in it a wellspring of eternal life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Following the example of Saint Jerome, O Lord,
we have pondered your word in Holy Scripture;
make us more eager now
to offer you the sacrifice of salvation.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

Lord God,
let the gifts we have received with joy
on this feast of Saint Jerome
stir up our hearts,
so that by studying the Holy Scriptures
we may understand the path we are to follow
and, following it, may come to eternal life.

We ask this in the name of Jesus, the Lord.

1 OCTOBER **THÉRÈSE OF THE CHILD JESUS, VIRGIN, RELIGIOUS,
MEMORIAL
DOCTOR OF THE CHURCH**

Born at Alençon (France) in 1873, Thérèse died of tuberculosis at Lisieux on 30 September 1897. From a devout family, she entered a Carmelite monastery at fifteen, where she embraced the suffering of her ill-health with love and in service to the missionary spread of the gospel. Known through her popular autobiography and loved for her unaffected simplicity, Thérèse is remembered for her humble obedience and her fidelity to ordinary duties as the path to sanctity.

**OPENING
PRAYER**

O God,
you promise your kingdom to the childlike and the humble;
enable us to follow with simple trust
the little way of Saint Thérèse,
so that through her intercession
your eternal glory may be revealed to us.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
on this feast of Saint Thérèse
we proclaim your glory in your saints,
and we humbly ask
that as her virtues were pleasing to you,
so our reverent worship may find favour in your sight.

We make our prayer through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Lord God,
through the sacrament we have received
enkindle in us that ardent love
which moved Saint Thérèse to surrender herself to you
and to beg your mercy for the entire world.

We ask this through Jesus Christ our Lord.

2 OCTOBER THE GUARDIAN ANGELS

MEMORIAL

This feast originated in Portugal early in the sixteenth century and has figured in the general calendar since the late seventeenth century. It is based on the belief that God assigns everyone an angel to guard body and soul, an expression of God's personal care for each individual. A similar belief is also found in Jewish and other religious thought. The feast associates the human race with the eternal song of praise in heaven (Matthew 18:10).

**OPENING
PRAYER**

O God,
in your mysterious providence
you send your holy angels as our guardians;
graciously hear the prayer we offer,
that we may have their constant protection on earth
and the joy of their company in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
receive the gifts we bring
on the feast of your holy angels,
and grant that under their constant protection
we may be freed from present dangers
and come to the joy of eternal life.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of the Angels, page 614.

**PRAYER
AFTER
COMMUNION**

Lord God,
you nourish us with these great sacraments
on our journey to eternal life;
by the ministry of your angels
direct us in the way of salvation and peace.

We ask this through Jesus Christ our Lord.

4 OCTOBER
MEMORIAL

FRANCIS OF ASSISI, RELIGIOUS FOUNDER

Francis was born in Assisi (Italy) in 1181 or 1182 and died nearby on 3 October 1226. The carefree son of a wealthy merchant, he gave up his inheritance to embrace utter poverty. Under a simple gospel rule, he and his Friars Minor were authorised to be mendicant preachers. His “Canticle of the Sun” captures his lyrical spirit and sense of oneness with all creatures. At the end of his life Francis bore in his flesh the marks of Christ’s suffering. An outstanding example of the beatitude “Blessed are the poor in spirit,” he is remembered for preaching the poor and crucified Christ in both word and humble action.

OPENING
PRAYER

Lord God,
you conformed Saint Francis to the likeness of Christ
through a life of poverty and humility.
Grant that, walking in his ways,
we too may follow your Son,
and so be joined to you in charity and joy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
as we bring these gifts before you,
prepare our hearts to celebrate the mystery of the cross,
which Saint Francis embraced
with such burning love.

We ask this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

Lord God,
through the holy gifts we have received,
grant that, imitating the apostolic charity and zeal
of Saint Francis,
we may come to know the saving power of your love
and be its heralds to all the world.

We ask this through Jesus Christ our Lord.

6 OCTOBER BRUNO, PRESBYTER, HERMIT, RELIGIOUS FOUNDER

Bruno was born in Cologne (Germany) about 1032 and died in Calabria (Italy) on this day in 1101. Professor at the cathedral school of Rheims, he was appointed chancellor of the diocese and helped to reform the clergy. He founded the Carthusian order of hermits at Chartreuse near Grenoble. Called by his former pupil Urban II to assist in Rome for a time, Bruno subsequently established a second Charterhouse in Calabria. He is remembered especially for the poverty, solitude, and austerity of his way of life.

Common of Pastors: other pastors, page 454; or Common of Other Saints: religious, page 468.

OPENING PRAYER

Almighty God,
you called Saint Bruno to serve you
in a life of solitude;
grant through his intercession
that amid the uncertainties of this changing world
our hearts may find rest in you alone.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

7 OCTOBER OUR LADY OF THE ROSARY

MEMORIAL

This commemoration was established in 1573 in thanksgiving for a Christian victory over the Ottoman forces at Lepanto. It entered the general calendar in the eighteenth century. It is a memorial of the Virgin Mary as honoured in the rosary, a form of prayer combining the salutation of the angel (Luke 1:28) with meditation on the saving mysteries of Christ. Originally the rosary was the laity's "psalter," the *Hail Marys* replacing the 150 psalms.

OPENING PRAYER

Pour forth, O Lord, your grace into our hearts:
once through the message of an angel
you revealed to us the incarnation of Christ your Son;
now, with the prayers of the blessed Virgin Mary,
lead us through his passion and cross
to the glory of the resurrection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Conform our hearts, O Lord, to the gifts we offer
and teach us to recall the mysteries of your only Son,
that we may be worthy of the promises of Christ,
who lives and reigns for ever and ever.

EUCCHARISTIC PRAYER: Preface of the Blessed Virgin Mary I or II, pages 624-626.

PRAYER AFTER COMMUNION

Lord our God,
grant that we who proclaim in this sacrament
the death and resurrection of your Son
may be joined to his passion
and share in his consolation and glory.

We ask this through Jesus Christ our Lord.

9 OCTOBER DENIS, BISHOP, MARTYR, AND HIS COMPANIONS, MARTYRS

Denis died in Paris in the middle of the third century. According to a sixth century account, he was sent from Rome as the first bishop of Paris, where he was subsequently beheaded together with a presbyter and a deacon. His popularity flowered in the ninth century, when he was confused with a fifth century mystical author who in turn was taken to be Dionysius the Areopagite, disciple of Saint Paul (Acts 17:34). Denis is remembered as founder of the local Church of Paris.

Common of Martyrs: several martyrs, page 438.

OPENING PRAYER

Lord our God,
you sent Saint Denis and his companions
to preach your glory to the nations
and made them steadfast in their sufferings;
grant that, following their example,
we may disdain the empty promises of this world
and not be cast down by its hardships.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

9 OCTOBER JOHN LEONARDI, PRESBYTER, RELIGIOUS FOUNDER

Born at Lucca (Italy) about 1541, John died helping the sick in Rome on this day in 1609. He was active in the years immediately after the Council of Trent, publishing a catechism and establishing a confraternity of Christian doctrine. He helped form the seminary of the Propagation of the Faith in Rome and founded a local congregation of diocesan presbyters for the reform of clerical life. John is remembered for his vigorous encouragement of the reforms of the Council.

Common of Pastors: missionaries, page 458; or Common of Other Saints: those who carried out works of mercy, page 466, or religious, page 468.

OPENING PRAYER

Lord our God,
giver of all good gifts,
you raised up your holy priest John Leonardi
to preach the gospel to the nations;
through his intercession
grant that at all times and in every place
the true faith may yield an abundant harvest.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

14 OCTOBER CALLISTUS I, POPE, MARTYR

Callistus died in a civil disturbance in Rome about 222 and has been venerated as a martyr since the fourth century. He was born a slave and served a sentence as a convict. After his release, he was ordained a deacon and was eventually elected bishop of Rome. Rigorist opponents accused him of misunderstanding the doctrine of the incarnation and of laxity in Church discipline. He is remembered for encouraging the reconciliation of sinners and for his pastoral solicitude for those preparing to marry.

Common of Martyrs: one martyr, page 445; or Common of Pastors: popes and other bishops (for a pope), page 450.

OPENING PRAYER

Lord,
in your mercy hear the prayers of your people,
and grant us your assistance
through the merits of Pope Saint Callistus,
whose martyrdom we celebrate with joy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

15 OCTOBER **TERESA OF JESUS, VIRGIN, RELIGIOUS, DOCTOR OF THE CHURCH**
MEMORIAL

Born at Avila (Spain) in 1515, Teresa died at Alba de Tormes in 1582. She left her aristocratic family for the Carmelite monastery in Avila at the age of twenty, but it was only after two decades of dryness in prayer that she felt an inner conversion to Christ. She is honoured as a spiritual writer and mystic who experienced and comprehensively described the life of prayer. Teresa is remembered as a strong, practical reformer who restored the strict Carmelite observance of poverty, solitude, and austerity.

**OPENING
PRAYER**

Lord our God,
through the Holy Spirit you raised up Teresa of Jesus
to show your Church the way of perfection.
Nourish our minds with her spiritual teaching,
and set our hearts on fire
with a longing for true holiness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Be pleased, Lord, to accept the gifts we present,
even as you were pleased
by the devoted service of Saint Teresa.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Lord our God,
you have nourished with the bread of heaven
this family dedicated to your service;
may we, like Saint Teresa, sing for ever
of your loving-kindness.

We ask this in the name of Jesus, the Lord.

16 OCTOBER HEDWIG, MARRIED WOMAN, RELIGIOUS

Hedwig was born in Bavaria (Germany) about 1174 and died at Trebnitz (Poland) on 15 October 1243. Married at a young age to Henry, Duke of Silesia, she was the mother of seven children. She is remembered for founding religious houses and hospitals, for her charity to the poor, and for her efforts at peacemaking. After the death of her husband, she retired to live in a Cistercian convent which she had founded.

Common of Other Saints: religious, page 468.

OPENING PRAYER

Almighty God,
in the admirable life of Saint Hedwig
you have given your people
an outstanding example of humility;
grant that her intercession
may bring us help from heaven.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

16 OCTOBER MARGARET MARY ALACOQUE, VIRGIN, RELIGIOUS

Born in Burgundy (France) in 1647, Margaret Mary died on 17 October 1690 at Paray-le-Monial. After an unhappy childhood, she entered a Visitation convent, where she experienced several visions of Christ's love. She patiently bore the rejection and contempt of her superiors and others, and she persevered in promoting devotion to the Sacred Heart of Jesus, for which she is now especially remembered.

Common of Other Saints: virgins, page 463, or religious, page 468.

OPENING PRAYER

Lord God,
pour out on us that spirit
with which you so remarkably endowed Saint Margaret Mary;
grant that we may know the love of Christ,
which surpasses all knowledge,
and be filled with all the fullness of the divine life.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

17 OCTOBER
MEMORIAL

IGNATIUS OF ANTIOCH, BISHOP, MARTYR

Ignatius, probably a Syrian, was martyred in Rome about 107. At Antioch, where he was bishop, his death has been commemorated on this day since the fourth century. He is remembered for seven letters written on his way to execution. They show him to be devoted to Christ and his resurrection; they urge Christians to unity in and through the eucharist and around their local bishop. Ignatius called himself the “God-bearer.”

OPENING PRAYER

Almighty and eternal God,
you ennable the whole body of your Church
by the witness of its holy martyrs;
grant that the suffering which brought Ignatius
of Antioch eternal glory
may bring us your unfailing protection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
be pleased with our devoted offering,
even as you were pleased to accept Ignatius,
who by suffering a martyr’s death
offered himself as the wheat of Christ
to be ground into a pure bread.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

Refresh us, Lord, with the bread of heaven,
which we have received on this feast of the martyr Ignatius,
and through it make us Christian
not only in name but in deed.

We ask this in the name of Jesus, the Lord.

18 OCTOBER LUKE, EVANGELIST

FEAST

By early Christian tradition, Luke is named as author of the Third Gospel and the Acts of the Apostles. Almost certainly a Gentile and perhaps a companion of Saint Paul (29 June), he wrote to reassure those who had grown uncertain toward the end of the first century. In his gospel, the compassion of Christ is inclusive of all: Gentile and Jew, the poor and the rich, women and men, the outcast and the privileged.

OPENING
PRAYER

Lord our God,
you chose Saint Luke
to reveal by his preaching and writing
the mystery of your love for the poor;
grant that those who now glory in your name
may continue to be of one heart and mind
and that all nations may come to see your salvation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
may your gifts from heaven
free our hearts for your service,
that the sacrifice we offer on the feast of Saint Luke
may heal our infirmities
and lead us to eternal glory.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Apostles II, page 634.

PRAYER
AFTER
COMMUNION

Almighty God,
through the gift we have received at your holy altar
make us holy
and establish us firmly in the faith of the gospel,
which Saint Luke proclaimed.

We make our prayer through Jesus Christ our Lord.

19 OCTOBER JOHN DE BRÉBEUF AND ISAAC JOGUES,
PRESBYTERS, RELIGIOUS, MISSIONARIES, MARTYRS,
AND THEIR COMPANIONS, MARTYRS

John de Brébeuf (1593-1649) and Isaac Jogues (1607-1646) are named in this group of eight North American martyrs, French Jesuits of whom two were lay assistants and six were presbyters. Against a background of conflict between French and English and between Huron, Mohawk, and Iroquois, they went as missionaries teaching the message of Christ in the local languages. They are remembered for the hardship they suffered for the sake of the gospel, eventually embracing even torture and death.

Common of Martyrs: several martyrs, page 438; or Common of Pastors: missionaries, page 458.

OPENING
PRAYER

Almighty God,
you blessed the firstfruits of the faith in North America
through the preaching and martyrdom
of Saint John, Saint Isaac, and their companions;
grant, in your goodness,
that by their intercession the harvest of Christians
may increase daily throughout the world.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

19 OCTOBER PAUL OF THE CROSS, PRESBYTER, RELIGIOUS FOUNDER

Born at Ovada (Italy) in 1694, Paul died in Rome on 18 October 1775. After some years of uncertainty, he felt called to found a new congregation, the Passionists, who combined a strict penitential discipline with intense devotion to the passion of Christ and whose work was both active and contemplative. Paul is remembered for his prophetic preaching in parish missions, for calling sinners to repentance, and for his special gifts of healing.

OPENING PRAYER

Lord God,
you inspired the holy priest Paul
with a singular love for the cross.
Let his prayers win us your grace
and his example stir up our hearts
to embrace our own cross with courage.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Almighty God,
look kindly on the sacrifice we offer
on this feast of Saint Paul of the Cross,
and grant that we may conform our lives
to the mystery of the Lord's passion,
which we celebrate in this sacrament.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

O God,
in the life of blessed Paul
you revealed the mystery of the cross;
grant that by the power of this sacrifice
we may hold fast to Christ your Son
and labour in his Church for the salvation of all.

We ask this in the name of Jesus, the Lord.

23 OCTOBER JOHN OF CAPESTRANO, PRESBYTER, RELIGIOUS, MISSIONARY

Born in Capestrano (Italy) in 1386, John died on this day in 1456 at Ilok (Croatia). Though a married man and governor of Perugia, he decided to join the Friars Minor. After being released from his marriage vows, he was professed as a Franciscan at the age of thirty and was ordained a presbyter three years later. John was a successful preacher, committed Franciscan reformer, zealous inquisitor in Vienna, and spiritual leader of a victorious crusade against the Ottoman forces. He is remembered for his preaching and austerity of life.

Common of Pastors: missionaries, page 458; or Common of Other Saints: religious, page 468.

OPENING PRAYER

Lord God,
you raised up Saint John of Capestrano
to strengthen your faithful people in their time of distress.
Keep us safe under your protection
and guard your Church in unfailing peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

24 OCTOBER ANTHONY MARY CLARET, BISHOP, RELIGIOUS FOUNDER

Anthony was born in Sallent (Spain) in 1807 and died in exile in France on this day in 1870. After more than a decade preaching missions and retreats in Catalonia, he founded a religious institute, later known as the Claretians, for this work. Appointed archbishop of Santiago (Cuba), he aroused opposition for his spiritual and social reforms and for championing the rights of the indigenous peoples. Finally, as chaplain to Queen Isabella II, he drew the arts and sciences into his missionary endeavour. He is remembered for his work of religious renewal through the spoken and printed word.

Common of Pastors: popes and other bishops (for a bishop), page 450 or missionaries, page 458;
or Common of Other Saints: religious, page 468.

OPENING PRAYER

Lord our God,
you strengthened the holy bishop Anthony Mary
with outstanding charity and patience
in preaching the gospel;
grant through his intercession
that we may seek those things that belong to you
and give ourselves wholly to winning others for Christ.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

28 OCTOBER **SIMON AND JUDE, APOSTLES**

FEAST

Simon “the Less” is also called “the Canaanite” and “the Zealot.” Jude “(son) of James” (Luke 6:16; Acts 1:13) was traditionally thought to be the same person as Jude, brother of James and author of the letter of Jude; he may also be the one called “Thaddeus” (Matthew 10:3; Mark 3:18). A tradition has Simon and Jude preaching and being martyred in Persia. They are honoured among the twelve apostles, the first followers of Christ.

**OPENING
PRAYER**

Lord God,
through the blessed apostles
you brought us to the knowledge of your name.
At the intercession of Saint Simon and Saint Jude,
grant to your Church continued growth
and increase the number of those who believe in you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
each year we recall the lasting glory
of your holy apostles Simon and Jude.
Accept our prayers this day,
and lead us to celebrate worthily
these sacred mysteries.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Apostles I or II, pages 632-634.

**PRAYER
AFTER
COMMUNION**

Lord God,
having partaken of this sacrament,
we pray in the Holy Spirit
that this celebration to honour the martyrdom
of the apostles Simon and Jude
may keep us steadfast in your love.

Grant this through Jesus Christ our Lord.

NOVEMBER

1 NOVEMBER ALL SAINTS

SOLEMNITY

This feast began in the East to commemorate all martyrs and was progressively adopted in the West. It was celebrated on this day in the eighth century and was soon widely observed. Honoured today are all holy men and women in glory with Christ: known or unknown, mighty or lowly, all whose lives were modelled on the Beatitudes and on the great commandment of love.

For a Votive Mass of All Saints, see page 1145.

OPENING PRAYER

All-holy and eternal God,
you have given us this feast
to celebrate on one day
the holy men and women of every time and place.
Through their manifold intercession
grant us the full measure of your mercy,
for which we so deeply long.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE OPENING PRAYER

All-holy God,
you call your people to holiness.

As we keep the festival of your saints,
give us their meekness and poverty of spirit,
a thirst for righteousness,
and purity of heart.
May we share with them the richness of your kingdom
and be clothed in the glory you bestow.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Be pleased, Lord, with the gifts we offer
in honour of all the saints.
We believe they have reached the haven of eternal life;
grant that we may experience their prayers for our salvation.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of All Saints, page 616.

**PRAYER
AFTER
COMMUNION**

We adore you, Lord God,
for you are the holy one
and are glorified in all your saints.
We implore your grace,
that we may reach the full measure of holiness and love
and pass from this table where we gather as a pilgrim people
to the banquet prepared for us in heaven.

Grant this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 933.

2 NOVEMBER THE COMMEMORATION OF ALL THE FAITHFUL DEPARTED (ALL SOULS)

This day of commemoration began early in the Middle Ages with annual prayers for the dead in monastic communities. Fixed on this day, it spread more widely after the tenth century and now ranks with the principal feast days in the liturgical calendar. Commonly known as All Souls, it expresses Christian faith in the communion of saints and our need to pray for one another in the Church, especially those souls in purgatory, “who have been buried in their human imperfection.”

Even when 2 November falls on a Sunday, the commemoration of all the faithful departed is celebrated. The priest may choose from the following prayers.

OPENING PRAYER

God of loving-kindness,
listen favourably to our prayers:
strengthen our belief that your Son has risen from the dead
and our hope that your departed servants will also rise again.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: O God,
glory of believers and life of the just,
by the death and resurrection of your Son, we are redeemed:
have mercy on your departed servants
and make them worthy to share the joys of paradise,
for they believed in the resurrection of the dead.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: God, our Creator and Redeemer,
by your power your only Son has conquered death
and has passed from this world into your kingdom.
Grant that all the faithful departed
may share his triumph over death
and enjoy for ever the vision of your glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
be pleased by our offering
and gather your departed servants into glory with your Son,
in whose great mystery of love we are all united.

We make our prayer through Jesus Christ our Lord.

Or: By this sacrifice, merciful God,
wash away in the blood of Christ
the sins of our departed brothers and sisters.
You cleansed them once in the water of baptism;
in your mercy grant them pardon and eternal rest.

We ask this in the name of Jesus, the Lord.

Or In your kindness, Lord,
accept our offering for all who sleep in Christ,
that by the power of his unique sacrifice
they may be freed from the shackles of death
and enter the kingdom of life eternal,
where he lives and reigns for ever and ever.

EUCARISTIC PRAYER: Preface of Christian Death I-V, pages 690-698.

**PRAYER
AFTER
COMMUNION**

God of the living,
welcome into your haven of light and peace
all the faithful departed,
for whom we have celebrated
the mysteries of Christ's death and resurrection.

We ask this through Jesus Christ our Lord.

Or: Lord,
we have received the sacrament of your only Son,
who was sacrificed for us and rose in glory.
We humbly pray for the faithful departed,
that, purified by these paschal mysteries,
they may share in the glory of the final resurrection.

Grant this through Jesus Christ our Lord.

Or: Lord,
you have accepted this sacrifice,
offered for our departed brothers and sisters.
Bless them with your mercy
and crown the grace they received in baptism
with the full measure of eternal joy.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 958.

3 NOVEMBER MARTIN DE PORRES, RELIGIOUS

Martin was born in Lima (Peru) in 1579, an illegitimate child of mixed race. He died there on this day in 1639. Trained as a barber and infirmarian, he was accepted as a Dominican brother. He is remembered for his humility and holiness, his ministry to African slaves, and his dedicated service of the poor and the sick of all races.

Common of Other Saints: religious, page 468.

OPENING PRAYER

Lord our God,
you guided Saint Martin de Porres
along the path of humility to the glory of heaven;
grant that we may follow his remarkable example
and so be exalted with him in paradise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 NOVEMBER
MEMORIAL

CHARLES BORROMEO, BISHOP

Born in Arona (Italy) in 1538, Charles died on this day in 1584 in Milan. He was only twenty-two when he was appointed cardinal, secretary of state, and given the administration of the diocese of Milan by his uncle, Pius IV. He was prominent in the final sessions of the Council of Trent during 1562 and 1563 and, at its end, was ordained a presbyter and then bishop. As archbishop of Milan, Charles became known for implementing the Council's reforms in liturgy, education, presbyteral formation, and diocesan organisation. He is remembered as an exemplary and pastoral bishop and an ardent proponent of reform and renewal.

Common of Pastors: popes and other bishops (for a bishop), page 450.

OPENING
PRAYER

Lord,
keep alive in your people
the spirit you imparted to your bishop Charles Borromeo
and renew your Church unceasingly,
so that, being conformed to the image of Christ,
it may show his true likeness to the world.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Look with favour, Lord,
on the gifts we have placed upon your altar
on this feast of Saint Charles.
You raised him up as a model of pastoral care
and distinguished virtue;
grant by the power of this sacrifice
that our lives too may abound in good works.

We ask this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

Lord God,
let the holy mystery which we have received
imbue us with that same strength of spirit
which made Saint Charles
faithful in ministry and fervent in charity.

We ask this in the name of Jesus, the Lord.

9 NOVEMBER THE DEDICATION OF THE LATERAN BASILICA
FEAST IN ROME

The Lateran Basilica, the cathedral of the diocese of Rome, was dedicated to Christ the Saviour in the fourth century. The anniversary has been celebrated as a feast of the Latin Church on this date since the twelfth century. It honours the local Church of Rome as a link with earliest Christian tradition and as a sign of our communion in Christ.

OPENING
PRAYER

God of majesty,
you choose living stones
to fashion for yourself an eternal dwelling place.
Increase the spiritual gifts you have given to your Church,
that your faithful people may continue to grow
and so build up the new and heavenly Jerusalem.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Or: God of blessings,
you gave to your assembled people the name of Church:
grant that all who gather in your name
may love, reverence, and follow you,
and under your governance
be brought to the life of glory that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

God all-holy,
in every place on earth
you gather your people into your presence
to proclaim the wonders of your love.

As we celebrate the dedication
of the cathedral church of Rome,
deepen our unity with your faithful throughout the world
and build us up into a house of prayer for all nations.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Accept, Lord, the sacrifice we offer,
and grant that all who seek your aid
may be strengthened by the power of the sacraments
and receive an answer to their prayers.

We make our prayer in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER: Preface of the Dedication of a Church II or III, pages 680-682.

**PRAYER
AFTER
COMMUNION**

O God,
you chose to foreshadow in your Church on earth
the new and heavenly Jerusalem.
Through our sharing in this sacrament,
fashion us into a temple of your grace
and lead us one day to the place where your glory dwells.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 956.

10 NOVEMBER **LEO THE GREAT, POPE, DOCTOR OF THE CHURCH**
MEMORIAL

Elected pope in 440, Leo died in Rome on this day in 461. He tried to protect the city from the devastation of barbarian invasion. His surviving letters illustrate the leadership and guidance he exercised as bishop of Rome toward other Churches in the West. He is remembered for the clarity of his thought on the two natures of Christ, affirmed at the Council of Chalcedon, for his eloquent sermons, and for the prayers he composed for the Roman liturgy.

Common of Pastors: popes and other bishops (for a pope), page 450; or Common of Doctors of the Church, page 461.

**OPENING
PRAYER**

Lord God,
you will never permit the gates of hell
to prevail against your Church,
founded as it is on the rock of Peter.
Grant through the intercession of Pope Leo the Great
that the Church may stand firm in your truth
and enjoy the grace of lasting peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
by the gifts we bring
fill your Church with light,
that your flock may everywhere prosper,
and that under your guidance
its shepherds may be pleasing to you.

We ask this through Jesus Christ our Lord.

**PRAYER
AFTER
COMMUNION**

Lord God,
in your goodness govern the Church,
whose life you foster at the table of the eucharist;
grant that under your firm guidance
your Church may prosper in freedom
and persevere in the integrity of faith.

We ask this through Jesus Christ our Lord.

11 NOVEMBER
MEMORIAL

MARTIN OF TOURS, BISHOP

Martin was born in Pannonia (Hungary) about 316, died in 397, and was buried on this day in Tours (France). As a catechumen, he was in conscience unable to continue with military service. Martin was baptised at the age of eighteen, for a time became a hermit, and then worked to establish monasticism in the West. He was bishop of Tours for twenty-five years. One of the first non-martyrs to be venerated as a saint, he is widely remembered for his legendary generosity to the poor, for arguing against the persecution of heretics, and especially for his active evangelisation and pastoral care of rural areas.

OPENING PRAYER

O God,
the life and the death of the holy bishop Martin
proclaimed your glory;
renew in our hearts the wonders of your grace,
so that neither death nor life may separate us
from your love in Christ Jesus our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
sanctify the gifts we offer with gladness
on the feast of Saint Martin,
so that in joy and in sorrow
the eucharist may always shape our lives.

We ask this in the name of Jesus, the Lord.

PRAYER AFTER COMMUNION

Lord God,
you have renewed us with the sacrament of unity;
keep us in perfect accord with your will,
so that, like Saint Martin who obeyed you in all things,
we too may glory in belonging entirely to you.

We ask this through Jesus Christ our Lord.

12 NOVEMBER
MEMORIAL

JOSAPHAT, BISHOP, RELIGIOUS, MARTYR

Born in Vladimir (Ukraine) in 1580, Josaphat died at Vitebsk (Belarus) on this day in 1623. A Basilian monk, he became archbishop of Polotsk. He worked strenuously to uphold and spread the Union of Brest-Litovsk by which Churches of the province of Kiev, with their Byzantine liturgy and customs, had entered into communion with Rome. In a complex situation of national and religious antagonism, he was killed by violent opponents. He is remembered for his energetic pastoral reform and courageous ecumenism.

Common of Martyrs: one martyr, page 445; or Common of Pastors: popes and other bishops (for a bishop), page 450.

OPENING PRAYER

Stir up in your Church, O Lord, the Holy Spirit,
who moved Saint Josaphat to give his life for his people,
so that through his intercession
we too, in the strength of the same Spirit,
may not fear to lay down our life for our friends.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

God of all mercy,
pour forth your blessing upon these gifts,
and strengthen us in that faith
which Saint Josaphat proclaimed by the shedding of his blood.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

Grant, O God, that this holy meal
may bring us the Spirit of courage and peace,
so that like Saint Josaphat
we may gladly spend our lives
for the honour and unity of your Church.

We ask this through Jesus Christ our Lord.

**15 NOVEMBER ALBERT THE GREAT, BISHOP, RELIGIOUS,
DOCTOR OF THE CHURCH**

Albert was born in Lauingen (Germany) about 1200 and died in Cologne on this day in 1280. The “Universal Doctor” was a Dominican friar and teacher, most notably in Paris and in Cologne where Saint Thomas Aquinas (28 January) was his pupil. He was briefly bishop of Regensburg, but resigned the see to return to teaching and writing. Albert is remembered for the outstanding breadth of his learning in the natural sciences, Jewish and Arabic studies, and Greek philosophy, all of which he brought to the service of his theology.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

**OPENING
PRAYER**

O God,
in your holy bishop Albert
you so wonderfully blended human wisdom and divine faith
that your people rightly call him great.
Keep us true to his teaching,
so that through the progress of all the sciences
we may come to know and to love you more profoundly.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

16 NOVEMBER MARGARET OF SCOTLAND, MARRIED WOMAN, QUEEN

Born in Hungary about 1046, Margaret died in Edinburgh (Scotland) on this day in 1093. Of Anglo-Saxon and Hungarian parentage, she found refuge from the Norman conquest of England with Malcolm III of Scotland. They were married in 1070, and she bore eight children. Margaret reformed the royal court, founded monasteries, and sponsored major reforms of Church life. She is remembered for the happiness of her marriage, for her devotion to prayer and learning, and especially for her generosity to the poor.

Common of Other Saints: those who carried out works of mercy, page 466.

**OPENING
PRAYER**

O God,
you made Saint Margaret of Scotland
a wonderful model of love for the poor;
grant through her prayers and example
that our lives may present to others
a reflection of your own goodness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

16 NOVEMBER GERTRUDE THE GREAT, VIRGIN, RELIGIOUS

Born about 1256, Gertrude died at Helfta (Germany) about 1302. From five years of age, she was entrusted to Benedictine or possibly Cistercian nuns, among whom she experienced a deep conversion at the age of twenty-five and lived a life of mystical contemplation. Gertrude found Christ in the liturgy and Scripture, and on this foundation she developed her devotion to the humanity of Jesus and, together with it, a love of the heart of Jesus. She is remembered as one of the most important of medieval mystics.

Common of Other Saints: virgins, page 463, or religious, page 468.

OPENING PRAYER

O God,
how lovely the dwelling place you prepared for yourself
in the heart of the virgin Gertrude;
in answer to her prayers,
shine in the darkness of our hearts,
that we may rejoice in your presence working within us.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

17 NOVEMBER ELIZABETH OF HUNGARY, MARRIED WOMAN, RELIGIOUS MEMORIAL

Born in Bratislava (Slovakia) in 1207, Elizabeth was married at the age of fourteen, widowed at twenty, and died at twenty-four in Marburg (Germany) on this day in 1231. Mother of three children, she was happily married to Ludwig of Thuringia. When Ludwig died of the plague while on crusade, she continued to protect the poor and founded orphanages and hospitals, living this life of service as a Franciscan tertiary despite the hostility of her relatives and the harshness of her confessor. She is remembered for her good-humoured resilience in adversity and for her humility in menial service of the needy.

Common of Other Saints: those who carried out works of mercy, page 466.

OPENING PRAYER

O God,
you taught Saint Elizabeth of Hungary
to see and reverence Christ in the poor.
Through the power of her prayers
grant that we too may serve with tireless love
all those in need or distress.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

18 NOVEMBER THE DEDICATION OF THE BASILICAS OF THE APOSTLES PETER AND PAUL IN ROME

Saint Peter's Basilica in Rome, built in the sixteenth and seventeenth centuries, and Saint Paul's Basilica, built in the nineteenth century, both replaced older buildings erected by Constantine in the fourth century over the tombs of the apostles Peter and Paul. The dedications of these churches have been commemorated together on this day since the twelfth century. As on 29 June, the universal Church joins the Church of Rome in honouring its apostles.

OPENING PRAYER

Shelter your Church, O Lord,
under the protection of your apostles.
From them the Church first heard the good news of salvation;
through them may it grow in grace until the end of time.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
as we present these gifts to you in worship,
we appeal to your mercy:
preserve unchanged in our hearts
the truth handed on to us
through the ministry of the apostles Peter and Paul.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Apostles I, page 632.

PRAYER AFTER COMMUNION

Grant, Lord God,
that we who have received the bread of heaven
on this feast of the apostles Peter and Paul
may find joy in their protection and guidance.

We ask this through Jesus Christ our Lord.

21 NOVEMBER THE PRESENTATION OF THE VIRGIN MARY

MEMORIAL

This memorial originally marked the dedication of a sixth century church of the Virgin Mary near the Temple of Jerusalem. The East took it up as a celebration of Mary's presentation to God in the Temple at the age of three, a non-biblical story from the apocryphal gospel of James. Established in the West late in the Middle Ages, the feast was universally observed by the sixteenth century. It celebrates Mary in her grace-filled life, wholly given over to the Holy Spirit from the time of her conception.

Common of the Blessed Virgin Mary: Ordinary Time, page 434.

OPENING PRAYER

Grant, O Lord,
that we who honour the glorious memory
of the blessed Virgin Mary
may through her intercession
come to share in the fullness of your grace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

22 NOVEMBER CECILIA, VIRGIN, MARTYR

MEMORIAL

Though a late fourth century church in Rome was named after her, nothing is known of Cecilia's life or death. Popular legends were written about her in the late fifth century, and in the sixteenth century she was named the patron of music. Tradition remembers Cecilia as a virgin, martyred for the faith. Her name is included in Eucharistic Prayer I (The Roman Canon).

Common of Martyrs: virgin martyr, page 448; or Common of Other Saints: virgins, page 463.

OPENING PRAYER

Lord God,
draw near to us
who call upon you in prayer,
and, through the intercession of Saint Cecilia,
graciously hear our songs of praise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

23 NOVEMBER CLEMENT I, POPE, MARTYR

Clement of Rome died in New Testament times, at the end of the first century. His name is included in Eucharistic Prayer I (The Roman Canon). He is remembered for a letter written from the Church at Rome to the Church at Corinth, an important witness to the emergence of ministries and authority in the Church and to the pastoral responsibility of Rome to another Church.

Common of Martyrs: one martyr, page 445; or Common of Pastors: popes and other bishops (for a pope), page 450.

OPENING PRAYER

Almighty and everlasting God,
you are wonderful in the holiness of your saints.
Fill us with joy on this yearly feast of Saint Clement,
for, as martyr and priest of your Son,
he bore witness by his blood to the mysteries he celebrated,
and confirmed by his example the gospel he preached.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

23 NOVEMBER COLUMBAN, ABBOT, MISSIONARY

Born in Leinster (Ireland) about 543, Columban died on this day in 615 at Bobbio (Italy). A monk and teacher at Bangor until middle aged, he left with twelve companions as “exiles for Christ” to found monasteries in Burgundy (France). Against opposition, he insisted on maintaining strict Celtic customs and usages. Expelled for denouncing royal misconduct, he went on to extend the Irish mission through the Alps and into Italy. Author of a monastic rule and a penitential, he is remembered for his austerity of life, his missionary energy, and his role in the development of individual confession.

Common of Pastors: missionaries, page 458; or Common of Other Saints: religious (for an abbot), page 468.

OPENING PRAYER

O God,
in Saint Columban you have given us
a wonderful model of missionary zeal
joined with love of the monastic life.
Grant through his intercession and example
that we may seek you above all things,
and work to enlarge the company
of those who believe in you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

24 NOVEMBER
MEMORIAL

ANDREW DUNG-LAC, PRESBYTER, MARTYR, AND HIS COMPANIONS, MARTYRS

Andrew (1795-1839), baptised at the age of fifteen, worked first as a lay missionary and then as a diocesan presbyter before being beheaded at Hanoi (Vietnam). He is listed among 117 canonised martyrs who died in Vietnam between 1820 and 1862. The group comprises ninety-six Vietnamese, eleven Spanish Dominicans, and ten presbyters from the Paris Foreign Mission Society. They are remembered as representatives of the thousands of Christians tortured and martyred in Vietnam between the seventeenth and nineteenth centuries: bishops, presbyters, religious, and lay people, both children and adults.

OPENING PRAYER

God our Father,
in whom every family has its source,
you kept the holy martyrs Andrew Dung-Lac
and his companions
faithful to the cross of your Son,
even to the shedding of their blood.
Grant through their prayers
that by spreading your love among others
we may prove ourselves your children,
not only in name but in truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Father most holy,
receive the gifts we bring
as we honour the sufferings of the Vietnamese martyrs.
Keep us faithful to you amid the trials of this world
and accept our lives
as an offering that is pleasing in your sight.

We ask this in the name of Jesus, the Lord.

PRAYER AFTER COMMUNION

On this feast of the holy martyrs,
we beg you, Lord God,
that, nourished by one bread,
we may remain one in your love,
and through patient endurance gain an eternal reward.

Grant this through Jesus Christ our Lord.

30 NOVEMBER ANDREW, APOSTLE

FEAST

Born at Bethsaida (Galilee), Andrew was a fisherman and perhaps a disciple of John the Baptist (24 June). He introduced his brother, Simon Peter (29 June), to Jesus and became one of the first to follow Christ. He is mentioned a number of times in the gospels, for example, in introducing some Gentiles to Jesus (John 12:20ff.). Widely venerated since ancient times, he is remembered as one of the twelve who bore witness to the life, death, and resurrection of Jesus.

OPENING PRAYER

God of majesty,
you called the blessed apostle Andrew
to preach the gospel and guide your Church.
Hear our devoted prayers,
and grant that your people may always know
the power of his intercession.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Grant, almighty God,
that the gifts we present
on the feast of Saint Andrew
may be pleasing to you
and become for us the source of life.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Apostles I or II, pages 632-634.

PRAYER AFTER COMMUNION

Lord God,
let our sharing in this sacrament renew our strength,
that like the holy apostle Andrew
we may carry in our bodies the dying of Christ
and live with him for ever in glory.

We ask this through Jesus Christ our Lord.

DECEMBER

3 DECEMBER FRANCIS XAVIER, PRESBYTER, RELIGIOUS, MISSIONARY MEMORIAL

Born in 1506 in Navarre (Spain), Francis died on this day in 1552 off the coast of China. While studying in Paris, he met Saint Ignatius of Loyola (31 July), became one of the first Jesuits, and went to Goa (India) as a missionary. From there he travelled extensively through southeast Asia to Japan, winning many converts and leaving behind organised Christian communities. He is remembered for the witness of his poverty and for his tireless efforts as a missionary.

Common of Pastors: missionaries, page 458; or Common of Other Saints: religious, page 468.

OPENING PRAYER

O God,
by the preaching of Saint Francis Xavier
you won many peoples to yourself.
Inspire in the hearts of believers a zeal like his,
that the Church may everywhere rejoice in abundant offspring.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
receive the gifts we bring on the feast of Saint Francis.
As his longing for the salvation of souls
led him to distant lands,
grant that we too may witness boldly to the gospel
and hasten to meet you with a multitude of brothers and sisters.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

O God,
let your holy mysteries enkindle in us
the same eagerness for the salvation of souls
which inflamed Saint Francis,
that we may lead a life more worthy of our calling
and receive with him the reward
promised to those who labour in your vineyard.

We ask this in the name of Jesus, the Lord.

4 DECEMBER JOHN OF DAMASCUS, PRESBYTER, RELIGIOUS, DOCTOR OF THE CHURCH

John was born about 675 in Damascus (Syria) and died near Jerusalem about 749. A Christian official in a Moslem government, he became a monk and later presbyter at Mar Saba monastery near Jerusalem, where he was renowned as a theologian and biblical commentator. He is remembered for his vigorous defence of the veneration of images against the iconoclasts, for his theological writings synthesising the thought of the Greek Fathers, and for his poetry and hymnody.

Common of Pastors: other pastors, page 454; or Common of Doctors of the Church, page 461; or
Common of Other Saints: religious, page 468.

OPENING PRAYER

Lord,
through the intercession of the holy priest
John of Damascus,
grant that the true faith,
of which he was so eminent a teacher,
may always be our light and our strength.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 DECEMBER NICHOLAS, BISHOP

Bishop of Myra (Turkey), Nicholas died in the fourth century. Nothing more is known about his life. Since the tenth century, he has been widely venerated and frequently claimed as a patron in both East and West. His cult in the West was further ensured when his relics were moved from Myra to Bari (Italy) in the eleventh century. Nicholas's reputation for generosity led to the custom of giving children gifts on his feast day, and thus to the Christmas figure of Santa Claus.

Common of Pastors: popes and other bishops (for a bishop), page 450.

OPENING PRAYER

Turn to us, Lord, in your mercy,
and, through the intercession of the bishop Saint Nicholas,
watch over us in every danger,
that the way of salvation may lie open before us.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

7 DECEMBER
MEMORIAL

AMBROSE, BISHOP, DOCTOR OF THE CHURCH

Born in Trier (Germany) about 340, Ambrose was ordained bishop on this day in 374 and died at Milan (Italy) on Holy Saturday 397. A lawyer, he became governor in Milan and was still a catechumen when elected bishop by popular acclaim. He upheld orthodoxy against the Arians and won many Christian converts. He encouraged monasticism and defended the independence of the Church against secular authority. Ambrose is remembered as an outstanding pastor through his writings on the sacraments and Christian ethics and through his homilies, instructions, and hymns.

Common of Pastors: popes and other bishops (for a bishop), page 450; or Common of Doctors of the Church, page 461.

OPENING
PRAYER

O God,
you made the holy bishop Ambrose
a teacher of the Catholic faith
and a model of apostolic courage;
raise up in our midst
bishops after your own heart
to guide your Church with wisdom and with strength.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

As we celebrate these sacred mysteries,
grant, O Lord, that the Holy Spirit may fill our hearts
with the same light of faith
which inspired blessed Ambrose
to make your glory known to the nations.

We ask this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

Lord God,
you have renewed our strength through this sacrament;
grant that we may profit
from the teaching and example of Saint Ambrose,
so that by walking resolutely in your ways
we may be ready to delight in your eternal banquet.

We ask this through Jesus Christ our Lord.

8 DECEMBER THE IMMACULATE CONCEPTION
SOLEMNITY OF THE VIRGIN MARY

This feast had its origin in the East as the “Conception of Mary by Saint Anne.” It spread through the West during the Middle Ages as the “Immaculate Conception” and was extended to the entire Western Church in the eighteenth century. The feast celebrates Mary, preserved from sin from the moment of conception; she is the firstfruits of her Son’s redemption and a prophetic model of what the Church is called to be.

OPENING
PRAYER

Lord our God,
through the immaculate conception of the Virgin Mary
you prepared a worthy dwelling for your Son.
As you preserved her from all taint of sin
by the salvation his death would bring,
so, through her intercession, cleanse us from our faults
and lead us safely into your presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE
OPENING
PRAYER

God most high,
from the first moment of her conception
you favoured the Virgin Mary with your grace,
that she might become the mother of the world’s Redeemer.

As you blessed the daughter of Israel,
so grant us the grace
to be fully engaged in your service,
eager to do your will.
Hasten that day of gladness
when you will bring to completion your saving work,
through Jesus Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

In your goodness, Lord,
receive the sacrifice of salvation
which we offer on the feast of the immaculate conception.
We profess in faith
that your grace preserved the Virgin Mary
from every stain of sin;
through her intercession deliver us from all our faults.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Immaculate Conception of the Virgin Mary, page 618.

**PRAYER
AFTER
COMMUNION**

Lord our God,
let the sacrament we have received
heal in us the wounds of that sin
from which you preserved the Virgin Mary
through the singular grace of her immaculate conception.

Grant this through Jesus Christ our Lord.

11 DECEMBER DAMASUS I, POPE

Born in Rome about 305, Damasus, the son of a presbyter, died there on this day in 384. Elected bishop of Rome amid violent rivalry, he was active in opposing fourth century heresies. After Christianity became the official religion of the Roman state and Latin was becoming the principal liturgical language, he commissioned Saint Jerome (30 September) to prepare a new Latin translation of the Bible. He is also remembered for promoting the cult of the Roman martyrs, inscribing their tombs with epitaphs in verse.

Common of Pastors: popes and other bishops (for a pope), page 450.

OPENING PRAYER

Lord,
grant that we may always celebrate with devotion
the virtues of your martyrs,
whom Pope Saint Damasus honoured and loved so well.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

12 DECEMBER JANE FRANCES DE CHANTAL, MARRIED WOMAN, RELIGIOUS FOUNDER

Jane was born in Dijon (France) in 1572 and died at Moulins on 13 December 1641. She married Baron Christophe de Chantal at the age of twenty, but after nine years she was left a widow with four children. Her friendship with Saint Francis de Sales (24 January) led to the establishment of the Congregation of the Visitation, which offered an alternative form of religious life for women, less severe in its ascetic discipline. She is remembered for her administrative ability and for her visits to the sick and poor.

Common of Other Saints: religious, page 468.

OPENING PRAYER

O God,
your grace shone brightly in Jane Frances de Chantal
as wife and mother and as religious founder.
Help each of us through her prayers
to follow our calling faithfully
and to reflect in our lives the light of Christ.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

13 DECEMBER
MEMORIAL

LUCY, VIRGIN, MARTYR

Lucy died at Syracuse in Sicily, probably in the persecution of the emperor Diocletian in 304. Widely venerated from the earliest times, her memorial has long been kept on this day. Probably because her name is suggestive of light, her intercession has been sought for eyesight problems. Lucy is named in Eucharistic Prayer I (The Roman Canon) and is remembered as a youth, radiant with Christian faith and courage.

Common of Martyrs: virgin martyr, page 448; or Common of Other Saints: virgins, page 463.

OPENING PRAYER

Enlighten your Church, O Lord,
through the intercession of the virgin martyr Lucy,
that we who celebrate the festival of her birth into heaven
may one day behold with her the vision of your glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

14 DECEMBER
MEMORIAL

JOHN OF THE CROSS, PRESBYTER, RELIGIOUS, DOCTOR OF THE CHURCH

Born in 1542 at Fontiveros (Spain), John died on this day in Ubeda. A Carmelite presbyter, he joined Saint Teresa of Jesus (15 October) in the work of Carmelite reform and, despite opposition and imprisonment, organised the discalced Carmelites. He is remembered for his mystical writings, which combine theology and poetry to describe the spiritual journey through darkness to union with God.

OPENING PRAYER

O God,
you inspired the holy priest John
with fervent self-denial and a singular love of the cross;
grant that, faithful to his teaching and example,
we may reach the everlasting vision of your glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Almighty God,
look kindly on the sacrifice we offer
on this feast of Saint John of the Cross,
and grant that we may conform our lives
to the mystery of the Lord's passion,
which we celebrate in this sacrament.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

O God,
in the life of blessed John
you revealed the mystery of the cross;
grant that by the power of this sacrifice
we may hold fast to Christ your Son
and labour in his Church for the salvation of all.

We ask this in the name of Jesus, the Lord.

21 DECEMBER PETER CANISIUS, PRESBYTER, RELIGIOUS, DOCTOR OF THE CHURCH

Peter was born at Nijmegen (Netherlands) in 1521 and died in Fribourg (Switzerland) on this day in 1597. He was a Jesuit presbyter who spent his time writing and teaching in universities and colleges. Together with his easily understood preaching and the writing of his famous catechisms, his academic life enabled him to restore and strengthen Catholic belief in response to the Reformation. He is remembered for his courtesy in debate and for his use of the press in promoting the Catholic revival after the Council of Trent.

Common of Pastors: other pastors, page 454; or Common of Doctors of the Church, page 461; or
Common of Other Saints: religious, page 468.

OPENING PRAYER

O God,
for the defence of the Catholic faith
you endowed your priest Peter Canisius
with courage and learning.
Through his intercession
grant to those who seek the truth
the joy of finding you, the one true God,
and to those who confess your name
the grace of persevering in the faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

23 DECEMBER JOHN OF KANTY, PRESBYTER

Born at Kany (Poland) in 1390, John died at Cracow on 24 December 1473. Ordained a presbyter, he taught philosophy, theology, and Scripture at the university in Cracow. John urged his students to moderation in controversy. He is remembered for his excellent teaching, for the austerity of his personal life, and for the generosity of his almsgiving.

Common of Pastors: other pastors, page 454; or Common of Other Saints: those who carried out works of mercy, page 466.

OPENING PRAYER

Grant, almighty God,
that like Saint John of Kany
we may advance in the knowledge of holy things
and, by showing compassion toward all,
obtain pardon for our sins.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

29 DECEMBER THOMAS BECKET, BISHOP, MARTYR

Born in London (England) in 1118, Thomas, archbishop of Canterbury, was murdered in his cathedral on this day in 1170. A deacon when he was appointed chancellor of England, he became a close friend of Henry II. His ordination as bishop brought an abrupt conversion of life and led him to oppose the king over Church rights. After six years' refuge in a French monastery he returned to his diocese, but careless words from the king inspired four knights to assassinate him. Immediately acknowledged as a martyr, he is remembered for the courage of his Christian convictions.

Common of Martyrs: one martyr, page 445; or Common of Pastors: popes and other bishops (for a bishop), page 450.

OPENING PRAYER

O God,
you gave the holy martyr Thomas Becket
strength to lay down his life with great courage,
for the sake of justice.
Enable us through his intercession
to lose our life for Christ in this world,
that we may find our life in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

31 DECEMBER SYLVESTER I, POPE

Sylvester, elected bishop of Rome in 314, died there on this day in 335. He is remembered as the bishop of Rome in the important years when the Christian Church was first tolerated and then legally recognised in the Roman empire. It was during this time that the emperor Constantine called councils at Arles and Nicaea to combat heresy and that great basilicas were built in Rome and throughout the empire.

Common of Pastors: popes and other bishops (for a pope), page 450.

OPENING PRAYER

Lord,
come to the aid of your people,
who rely on the prayers of Pope Saint Sylvester;
guide us through the days of this passing life
and lead us to the life that knows no end.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.



THE COMMON OF SAINTS

*Let peoples declare the wisdom of the saints
and let the Church proclaim their praises;
their names shall never be forgotten*

SEE SIRACH 44:15, 14

THE COMMON OF SAINTS

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THE COMMON OF SAINTS

1 The following Mass texts may be used in celebrating the memorial of saints that do not have a proper Mass formulary. Texts should be chosen that best correspond to the life and death of the particular saint.

In this edition, corresponding prayers from the same common have been grouped together to facilitate choosing the most appropriate text.

In addition, for Masses of memorials, the prayer over the gifts and the prayer after communion may be taken from the weekdays of the current liturgical season as well as from the commons.

2 In the common of martyrs and in the common of other saints, other holy men and women, all the prayers may be used of men or women with the necessary change of gender.

3 In the individual commons, texts in the singular may be changed to the plural and vice versa.

4 Certain Masses which are given for specific seasons and circumstances should be used for those seasons and circumstances.

5 During the season of Easter an **alleluia** should be added at the end of the opening and communion antiphons.

6 On solemnities and feasts, one of the optional antiphons may be used, as found in the Antiphonal, page 1243.

DEDICATION OF A CHURCH

The Mass texts for the anniversary of the dedication of church are found in Ritual Masses, “Anniversary of the Dedication of a Church,” page 1036.

THE BLESSED VIRGIN MARY

The following Mass texts may also be used for Votive Masses of the Blessed Virgin Mary and for the optional memorial of the Blessed Virgin Mary on Saturdays.

SEASON OF ADVENT

OPENING PRAYER

O God,
you willed that at the greeting of an angel
your Word take flesh
in the womb of the blessed Virgin Mary;
grant that we who proclaim her to be truly the Mother of God
may enjoy the help of her intercession.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may the power of the Spirit,
which came upon Mary and made her womb fruitful,
sanctify the gifts we have placed on this altar.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Blessed Virgin Mary I-II, pages 624-626, or Preface of Advent II, page 518.

PRAYER AFTER COMMUNION

Lord our God,
let the sacrament we have received
always reveal in our lives the power of your mercy,
that we who commemorate in faith the Mother of your Son
may be saved by his incarnation.

Grant this through Jesus Christ our Lord.

SEASON OF CHRISTMAS

OPENING PRAYER

O God,
through the fruitful virginity of blessed Mary
you offered to the human race
the treasures of eternal salvation.
Let us experience the power of her prayers,
for through her we have received the author of life, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept our offerings, O Lord,
and make us radiant with the light of the Holy Spirit,
so that, following the blessed Virgin Mary,
we may seek out the things that are yours
and treasure them in our hearts.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of the Blessed Virgin Mary I-II, pages 624-626.

PRAYER AFTER COMMUNION

We have been restored, Lord God,
by the body and blood of your Word made flesh;
grant that the divine mysteries we have received
on this feast of the blessed Virgin Mary
may enable us to share for ever
in the divinity of your Son.

We ask this through Jesus Christ our Lord.

SEASON OF EASTER

OPENING PRAYER

1 O God,
through the resurrection of your Son, our Lord Jesus Christ,
you have brought joy to the world;
grant through the prayers of his Mother, the Virgin Mary,
that we may possess the joys of eternal life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 God of majesty,
you sent the Holy Spirit upon your apostles
as they were joined in prayer with Mary, the Mother of Jesus;
grant through her intercession
that we may serve you faithfully
and, by word and example,
spread the glory of your name throughout the world.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
as we keep the memory of the blessed Virgin Mary
we offer you our gifts,
praying that Christ,
who offered himself to you without blemish on the cross,
may by his humanity bring us strength and healing.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of the Blessed Virgin Mary I-II, pages 624-626.

PRAYER AFTER COMMUNION

Lord God,
we profess as truly God and truly human
the child conceived by the Virgin Mary.
Seal in our hearts the mysteries of true faith,
and through the saving power of the resurrection
guide us to eternal happiness.

We ask this in the name of Jesus, the Lord.

ORDINARY TIME

Additional Mass texts for the optional memorial of the Blessed Virgin Mary on Saturdays in Ordinary Time are given in the Collection of Masses of the Blessed Virgin Mary.

OPENING PRAYER

- 1 Your mercy, O God, extends from age to age,
and your mighty arm exalts the lowly.

As we ponder the marvels of your grace
in the blessed Virgin Mary, Mother of your Son,
grant that we may receive your word
in obedient faith
and magnify your name
in holiness of life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 O Lord our God,
grant us, your servants,
unfailing health of mind and body,
and through the glorious intercession of blessed Mary ever virgin
free us from present sorrow
and lead us to the joy of the world to come.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 Lord,
forgive the sins of your servants,
that we who cannot please you by our efforts alone
may be saved through the intercession
of the Mother of your Son.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 4 God of compassion,
protect us in our weakness,
and grant that we who keep the memory
of the immaculate Mother of God
may rise from our sins through her intercession.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 Lord God,
let the gracious prayer of the glorious Virgin Mary
come to our aid
and free us from every danger,
that we may dwell with joy in your peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 Grant, O Lord,
that we who honour the glorious memory
of the blessed Virgin Mary
may through her intercession
come to share in the fullness of your grace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

7 Lord Jesus,
you were pleased to choose as your dwelling place
the chaste womb of the blessed Virgin Mary;
grant that we who find shelter under her protection
may rejoice to keep this festival in her honour.

You live and reign with the Father in the unity of the Holy Spirit,
God for ever and ever.

8 Almighty God,
grant that your faithful people,
who enjoy the protection of the most holy Virgin Mary,
may by her motherly intercession
be freed from all evils here on earth
and be welcomed into the lasting joy of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

1 Lord,
let the humanity of your only-begotten Son
come to our aid.
As the birth of Christ from the Virgin Mother
did not diminish but rather consecrated her virginity,
so may he take away our sins
and make our offering acceptable to you.

We ask this in the name of Jesus, the Lord.

2 Lord,
as we honour Mary, the Mother of your Son,
we pray that the offering of this sacrifice
may by your abundant grace
make us an everlasting gift to you.

Grant this in the name of Jesus, the Lord.

3 O Lord,
we offer you this sacrifice of praise
as we joyfully honour the Mother of your Son;
grant that through this holy exchange of gifts
we may advance toward eternal salvation.

We ask this through Jesus Christ our Lord.

4 Look with favour, Lord,
on the prayers and gifts of your faithful
as we keep this feast in honour of Mary,
the blessed Mother of God;
grant that our offering may be pleasing to you
and become for us the source
of your help and forgiveness.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Blessed Virgin Mary I-II, pages 624-626.

PRAYER
AFTER
COMMUNION

1 Fed by this holy sacrament, Lord God,
we implore your mercy,
that we who rejoice in honouring the blessed Virgin Mary
may follow her example
and serve you worthily in the mystery of our redemption.

Grant this in the name of Jesus, the Lord.

2 O God,
you have given us a share in eternal redemption.
On this feast of the Mother of your Son
let us rejoice in the fullness of your grace
and in the constant growth within us
of your saving power.

We make our prayer in the name of Jesus, the Lord.

3 Lord God,
having received this heavenly sacrament,
we humbly pray
that we who revere the memory of the blessed Virgin Mary
may share with her in the eternal banquet.

Grant this through Jesus Christ our Lord.

4 Renewed by the sacrament of salvation, Lord,
we humbly ask
that we who have honoured the blessed Virgin Mary, the Mother of God,
may always experience in our lives
the blessings of your redemption.

Grant this through Jesus Christ our Lord.

MARTYRS

SEVERAL MARTYRS OUTSIDE THE SEASON OF EASTER

OPENING PRAYER

- 1 Grant us, O Lord, a gracious answer to our prayers,
that we who celebrate each year
the martyrdom of Saints N. and N.
may also imitate their steadfast faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Almighty and eternal God,
you gave your holy martyrs N. and N.
the grace of suffering for Christ;
stretch forth your hand to help us in our weakness,
that, as they did not hesitate to die for your sake,
we may live for you and confess your name with boldness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 Lord,
may the victorious crown shared by your martyrs
fill us with gladness;
may their triumph strengthen our faith
and their prayers bring comfort in our needs.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 Lord,
may the prayers of your blessed martyrs N. and N.
gain us your favour
and give us strength to profess your truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 O God,
each year you gladden our hearts
with the festival of Saints N. and N.;
grant that we who honour their birth into glory
may imitate their courage in suffering.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 By the generous gift of your grace, O God,
you brought Saints N. and N. to the glory of martyrdom;
through their merits and prayers
grant us pardon for our sins
and deliverance from all adversity.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

7 Merciful Lord,
increase in us the gift of faith,
by which your martyrs N. and N.,
standing firm unto death, were brought to glory.
Grant that we too may live by faith
and by faith be justified.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

1 Father of holiness,
accept the gifts we bring before you
on this memorial of the holy martyrs,
and grant that we, your servants,
may also persevere in confessing your name.

We ask this in the name of Jesus, the Lord.

2 Lord God,
let the sacrifice to be offered
in celebration of the precious martyrdom of N. and N.
find favour in your sight;
may it cleanse us from sin
and make our prayers acceptable to you.

We ask this in the name of Jesus, the Lord.

3 Accept, O Lord, the gifts your people offer
as we celebrate the martyrdom of N. and N.,
and let the eucharist which gave them courage in persecution
make us steadfast in adversity.

We ask this through Jesus Christ our Lord.

4 O Lord,
on this feast of Saints N. and N.
we bring you these offerings,
imploring that, as you gave your holy martyrs a radiant faith,
you may bless us with gifts of pardon and peace.

Grant this in the name of Jesus, the Lord.

5 Lord God,
look with favour on the sacrifice we offer,
that the passion of your Son
which we celebrate in these mysteries
may become the pattern of our lives.

We ask this in the name of Jesus, the Lord.

6 Let the sacrifice we offer, Lord,
on this feast of Saints N. and N.
inflame our hearts with your love
and prepare us for the reward
promised to those who persevere to the end.

Grant this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

1 O God,
in the death of your holy martyrs
the mystery of the cross shines forth;
grant that by the power of this sacrifice
we too may hold fast to Christ, your Son,
and labour in his Church for the salvation of all.

We ask this through Jesus Christ our Lord.

2 Lord God,
we have been nourished by bread from heaven
and made one body in Christ;
grant that we may never be parted from his love
and, like your holy martyrs N. and N.,
may conquer every adversity
for the sake of him who loved us.

We ask this through Jesus Christ our Lord.

3 Lord God,
preserve within us the gift you have bestowed
on this feast of the martyrs N. and N.;
let it bring us your healing grace and peace.

We ask this through Jesus Christ our Lord.

4 Lord God,
through this holy sacrament
grant us the riches of your grace
on this feast of the blessed martyrs N. and N.,
that we may learn from their ordeal
to remain staunch in adversity
and to exult with them in final victory.

We ask this through Jesus Christ our Lord.

5 Nourished, Lord God, by the body and blood of your only Son,
we pray on the feast of your martyrs N. and N.
that with an unwavering love
we may abide in you,
receive life from you,
and be drawn ever closer to you.

We ask this in the name of Jesus, the Lord.

SEVERAL MARTYRS DURING THE SEASON OF EASTER

OPENING
PRAYER

- 1 Almighty God,
you enabled Saints N. and N.
to lay down their lives in fidelity to your word
and in witness to Christ, your Son.
Transform us by the power of the Holy Spirit,
that we too may be prompt in believing
and strong in confessing Jesus the Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Lord God,
from you faith receives assurance
and weakness gathers strength.
By the example and prayers of N. and N.
grant us a share in your Son's death and resurrection,
that with your martyrs we may attain
the perfect joy of your presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 Fill us with gladness, Lord,
on this feast of your martyrs N. and N.,
for you gave them the grace to confess boldly
the passion and resurrection of your only Son
and to shed their blood by a glorious death.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 Lord,
the death of your just ones N. and N.
is precious in your sight;
we offer you the sacrifice
in which all martyrdom finds its source and meaning.

We make our prayer in the name of Jesus, the Lord.

- 2 Lord,
look graciously on the gifts we present
and sanctify them by the blessing of the Holy Spirit,
that they may kindle in our hearts the ardent love
which enabled Saints N. and N.
to overcome the torments of a martyr's death.

We ask this in the name of Jesus, the Lord.

PRAYER
AFTER
COMMUNION

- 1 Lord God,
at this sacred banquet we have celebrated
the glorious victory of the martyrs N. and N.;
grant that by eating the bread of life here on earth
we too may be victorious
and eat of the tree of life in paradise.

We ask this through Jesus Christ our Lord.

- 2 Renewed by the one bread of heaven
on the feast of the holy martyrs N. and N.,
we humbly ask you, O God,
to keep us ever strong in your love
and make us walk in newness of life.

Grant this through Jesus Christ our Lord.

MISSIONARY MARTYRS

OPENING PRAYER

Almighty and compassionate God,
we implore your sovereign mercy:
by the preaching of the martyrs N. and N.
you planted the seeds of Christ's gospel
in the hearts of those who did not know him;
through the intercession of the martyrs
strengthen your people in steadfast faith.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Grant, O Lord,
that we who celebrate the martyrdom of Saints N. and N.
may worthily proclaim in this sacrifice
the death of your Son,
who not only encouraged the martyrs by his word
but strengthened them by his example.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

Lord God,
you have delighted us with food from heaven:
grant, we humbly pray,
that, inspired by the example of Saints N. and N.,
we may bear in our hearts
the likeness of Christ's love and suffering
and come to enjoy the gift of lasting peace.

We ask this through Jesus Christ our Lord.

ONE MARTYR OUTSIDE THE SEASON OF EASTER

OPENING
PRAYER

- 1 God of power and mercy,
you enabled your martyr N.
to overcome suffering and death;
grant that under your protection
all who celebrate the day of his/her victory
may prevail against the deceits of the enemy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Almighty and eternal God,
you blessed Saint N. with the grace
to strive for justice even unto death.
Give us the strength through his/her intercession
to bear every hardship for your love
and to seek you with all our might,
for in you alone do we find life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 Lord,
sanctify with your blessing the gifts we present,
and by your grace kindle in our hearts
that flame of love which enabled Saint N.
to triumph over torment and death.

We ask this through Jesus Christ our Lord.

- 2 Accept the gifts we bring, O Lord,
on this feast of your martyr N.;
as the shedding of his/her blood was precious in your sight,
so may our offering be pleasing to your glory.

We ask this in the name of Jesus, the Lord.

3 God of all mercy,
pour forth your blessing upon these gifts,
and strengthen us in that faith
which Saint N. proclaimed by the shedding of his/her blood.

We ask this through Jesus Christ our Lord.

4 Accept, O Lord,
these gifts we present in memory of Saint N.,
whom no trial could separate
from the unity of your body, the Church.

We ask this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

1 Lord God,
let the sacred mysteries we have received
imbue us with that same strength of spirit
which made your holy martyr N.
faithful in your service and victorious in suffering.

We ask this through Jesus Christ our Lord.

2 Renewed by these sacred mysteries, Lord God,
we pray that we may imitate
the wonderful faithfulness of Saint N.
and so receive the reward
promised to those who persevere to the end.

Grant this in the name of Jesus, the Lord.

ONE MARTYR DURING THE SEASON OF EASTER

OPENING
PRAYER

To adorn your Church, O God,
you were pleased to bless Saint N.
with the victorious crown of martyrdom;
grant that just as he/she imitated the passion of Christ
we may follow that same path
and so come to the unending joys of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
on this feast of the blessed martyr N.
accept the sacrifice of reconciliation and praise
which we offer to your divine majesty,
that it may bring us pardon for sin
and confirm us in unfailing gratitude.

Grant this in the name of Jesus, the Lord.

PRAYER
AFTER
COMMUNION

Lord God,
on this joyful feast
we have received your heavenly gifts;
grant that we who in this sacred banquet
proclaim the death of your Son
may with all the holy martyrs
share in his resurrection and glory.

We ask this through Jesus Christ our Lord.

VIRGIN MARTYR

OPENING PRAYER

O God,
each year you fill our hearts with joy
as we celebrate the martyrdom of Saint N.;
grant that she may help us by her merits,
just as she inspires us by her chastity and courage.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
grant that the gifts we bring to this altar
on the feast of your martyr Saint N.
may, like the offering of her life,
find favour in your sight.

We ask this in the name of Jesus, the Lord.

PRAYER AFTER COMMUNION

O God,
for her virginity and her martyrdom
you rewarded blessed N. with a victor's crown
and counted her among the saints;
grant us through the power of this sacrament
the strength to triumph over evil
and to attain the glory of heaven.

We ask this through Jesus Christ our Lord.

HOLY WOMAN MARTYR

OPENING PRAYER

O God,
by your gift strength is made perfect in weakness;
grant to us who celebrate the triumph of Saint N.
that she who received from you the strength to prevail
may always gain for us the grace of victory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
as we commemorate the victory of Saint N.,
we joyfully offer this sacrifice
by which we acclaim your wonderful deeds
and delight in her glorious intercession.

We make our prayer through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

Lord God,
as we receive this sacrament
and keep the memory of Saint N.,
you give us a foretaste of heaven;
grant, we implore you, that the mysteries we dutifully celebrate
may by your grace renew our hearts and minds.

We ask this through Jesus Christ our Lord.

PASTORS

POPES AND OTHER BISHOPS

OPENING 1 For a pope

PRAYER
All-powerful and ever-living God,
you chose blessed N.
to preside over all your people
and to serve them by word and example;
through his intercession
watch over the pastors of your Church,
together with the flocks entrusted to their care,
and guide them on the path of eternal salvation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 For a pope

O God,
you chose Saint N. as shepherd of the whole Church
and made him renowned for virtue and teaching.
Grant to us who revere this holy bishop
that the light of our good works
may shine before others
and the flame of our love
burn brightly before you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 For a bishop

O God,
in your holy bishop N.
you have blessed your Church
with the example of a good shepherd;
grant through his intercession
that we may be led to the pastures of everlasting life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 For a bishop

All-powerful God,
you chose the holy bishop N.
to preside over your people in love
and to serve them by word and example;
grant that we may fittingly honour his memory
and always experience the help of his prayers.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 For a bishop

All-powerful and ever-living God,
you chose blessed N., your bishop,
to preside over your holy people;
We ask that through his merits
we may receive in full measure the gift of your love.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 For a bishop

O God,
among the ranks of holy bishops
you have numbered blessed N.,
who was inflamed with love for you
and was filled with the faith that overcomes the world.
Through his intercession
grant that we too may be steadfast in faith and love,
and one day take our place with him in glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

1 Lord,
in memory of your saints
we offer you the sacrifice of praise
on which we rest our hope for deliverance from all evils,
present and yet to come.

We make our prayer through Jesus Christ our Lord.

2 Lord,
by this sacrifice you have taken away the sins of the world.
As we offer it on the feast of Saint N.,
may it bring us closer to our salvation.

We make our prayer through Jesus Christ our Lord.

3 Lord,
on this feast of Saint N.
look kindly on the offerings
we place upon your sacred altar,
that this sacrifice, by winning us pardon,
may glorify your holy name.

We ask this in the name of Jesus, the Lord.

4 Lord,
graciously accept the gifts we present
on this feast of Saint N.,
that through them we may experience
the loving support for which we hope.

We ask this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

1 Lord our God,
let the sacraments we have received
stir up in us the fire of that love
which inflamed the heart of Saint N.
to work tirelessly for the sake of the Church.

Grant this through Jesus Christ our Lord.

2 Lord God,
let the power of the sacrament we have received
on this feast of Saint N.
take full effect within us:
may it sustain us in our earthly life
and obtain for us the joy of life everlasting.

Grant this in the name of Jesus, the Lord.

3 Lord God,
renewed by these sacred mysteries,
we humbly pray
that the example of Saint N. may inspire us
to profess what he believed
and to practice what he taught.

Grant this through Jesus Christ our Lord.

4 Nourished by the sacred body and blood of your Son,
we pray, Lord God,
that the mystery we devoutly celebrate
may bring us to the fullness of redemption.

Grant this in the name of Jesus, the Lord.

OTHER PASTORS

OPENING
PRAYER

- 1 O God,
light of the faithful and shepherd of souls,
you raised up Saint N. [a bishop] in the Church
to feed your flock with his words
and to teach them by his actions;
grant through his intercession
that we may keep the faith he taught
and follow the path he showed us by his example.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 O God,
you filled blessed N. and N. [your bishops]
with a spirit of truth and love
to feed and comfort your people.
Grant that we who celebrate this feast
may profit from their example
and be lifted up by their prayers.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 Almighty God,
we humbly entreat you:
through the prayers of your Saints N. and N.
increase your gifts within us
and govern the course of our days in your peace.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 Sovereign God,
We make this humble prayer:
as these gifts offered in honour of the saints
proclaim your glorious power,
so may they impart to us
the grace of your salvation.

Grant this through Jesus Christ our Lord.

- 2 Accept, O Lord, the sacrifice of your people,
that the offering We make to your glory
as we honour Saints N. and N.
may lead to our eternal salvation.

We ask this in the name of Jesus, the Lord.

- 3 Take to yourself, O Lord,
the gifts we place on this altar
in honour of Saints N. and N.,
that the holy mysteries which brought them glory
may bring us the gift of your pardon.

We ask this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

- 1 Lord God,
let the mysteries which we have received
prepare us for the eternal joys
that Saint N. gained by his faithful stewardship.

We ask this through Jesus Christ our Lord.

- 2 All-powerful God,
we have been nourished by this holy meal;
grant us the strength to imitate Saint N.,
that we may worship you with enduring devotion
and work for the good of all with tireless love.

We ask this through Jesus Christ our Lord.

- 3 Lord God,
we have partaken of the heavenly sacrament
on this feast of blessed N. and N.;
grant that we may enjoy in the bliss of heaven
the mystery we now celebrate on earth.

We ask this through Jesus Christ our Lord.

- 4 All-powerful God,
let the heavenly banquet we have shared
on this feast of blessed N. and N.
strengthen and increase in us the power of grace,
that we may keep intact the gift of faith
and follow them on the path to salvation.

We ask this through Jesus Christ our Lord.

FOUNDERS OF CHURCHES

OPENING PRAYER

- 1 All-powerful and merciful God,
through the preaching of Saint N.
you brought the light of faith to our ancestors;
grant that we who glory in the name of Christian
may show forth in our deeds the faith we profess.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Lord,
look with favour upon the family
which Saint N. [your bishop] brought to birth by the word of truth
and nourished with the sacrament of life.
By his ministry you gave us faith;
through his prayers make us ardent in charity.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 Lord,
look with favour on the Church of N.,
which you brought to the faith
through the apostolic zeal of Saints N. and N.;
in response to their prayers,
sustain your people in Christian holiness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 4 Lord God,
through the preaching of Saint N. [your bishop]
you called our ancestors out of darkness
into the wonderful light of the gospel;
grant through his intercession
that we may grow in the grace and knowledge
of your Son, our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 Almighty God,
accept the gifts your people offer
in memory of Saint N.,
and in your mercy join them with the gifts of heaven.

We ask this in the name of Jesus, the Lord.

- 2 Accept, O Lord, the gifts of your Church
on this feast of Saints N. and N.,
and in your goodness make us a people
whose upright hearts are pleasing to you.

We ask this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

- 1 Grant, Lord God,
that the pledge of eternal redemption
we have received with joy on the feast of Saint N.
may be our help and support
now and for the life to come.

We ask this through Jesus Christ our Lord.

- 2 Lord God,
may the saving power we have received at your altar
on this feast of Saints N. and N.
gladden our hearts.
Anxious for your blessings,
we honour today the beginnings of our faith
and proclaim you wonderful in your saints.

We make our prayer in the name of Jesus, the Lord.

MISSIONARIES

OPENING PRAYER

- 1 O God,
through the preaching of Saint N. [your bishop]
you called a people without Christian faith
from darkness to the light of truth;
through his prayers strengthen our faith
and keep us constant in that hope
which is founded on the gospel he preached.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 All-powerful and ever-living God,
by receiving Saint N. into glory
you have brought joy to this holy day;
grant that we may hold fast to the faith
he so tirelessly preached
and carry it out in our daily lives.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 O God,
you brought growth to your Church
through the Christian zeal and apostolic labours of Saint N.;
by the help of his prayers
may your people flourish always in faith and holiness.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 4 By your infinite mercy, O God,
Saint N. preached the unsearchable riches of Christ;
grant that with the help of his prayers
we may grow in knowledge of you,
bear fruit in every good work,
and walk before you faithfully
according to the truth of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

God of power and might,
 grant that we may hold fast devotedly
 to the faith of blessed N. and N.,
 who won the crown of martyrdom
 in the spreading of the gospel.

We ask this through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 God for ever and ever.

**PRAYER
OVER THE
GIFTS**

- 1 All-powerful God,
 look with favour on the sacrifice we offer
 on this feast of Saint N.;
 grant that we who celebrate the mystery of the Lord's passion
 may imitate it in our lives.

We ask this in the name of Jesus, the Lord.

- 2 Mercifully hear our prayers, O Lord,
 and free us from all fault:
 let your grace cleanse us from sin
 through the very mysteries by which we offer you true worship.

Grant this through Jesus Christ our Lord.

- 3 As we honour the memory of Saint N.
 We ask you, Lord,
 to send down your blessing on the gifts we present,
 that by sharing in this food
 we may be freed of all sin
 and filled with heavenly delights.

Grant this in the name of Jesus, the Lord.

PRAYER
AFTER
COMMUNION

- 1 Through the power of this sacrament, Lord God,
strengthen your servants in the true faith,
that everywhere we may profess in word and deed
the truth for which Saint N.
so generously spent his life.

We ask this through Jesus Christ our Lord.

- 2 Lord our God,
let the sacrament we have received
nourish us in the faith
which the apostles proclaimed by their preaching
and which Saint N. watched over with care.

We ask this through Jesus Christ our Lord.

- 3 Grant, Lord God,
that the holy things we have received
may give us life,
so that we who keep the feast of Saint N.
may profit by his powerful example
in spreading the gospel.

We ask this through Jesus Christ our Lord.

DOCTORS OF THE CHURCH

OPENING
PRAYER

- 1 All-powerful and ever-living God,
you have given the Church Saint N. [your bishop]
as teacher of the faith and advocate before the throne of grace;
grant that what he/she taught at the Spirit's prompting
may take root in our hearts
and that his/her prayers may bring us your merciful protection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Lord God,
you endowed Saint N. with wisdom from heaven;
grant through his/her intercession
that we may hold fast to his/her teaching
and profess it in our lives.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 Be pleased, O God, with the sacrifice
we so gladly offer on this feast of N.
Faithful to his/her teaching,
we give ourselves and our song of praise entirely to you.

We make our prayer in the name of Jesus, the Lord.

- 2 As we celebrate these sacred mysteries,
grant, O Lord, that the Holy Spirit may fill our hearts
with the same light of faith
which inspired blessed N.
to make your glory known to the nations.

We ask this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

1 Lord God,
you nourish us with Christ, the living bread;
let Christ also be our teacher,
that on this feast of blessed N.
we may firmly grasp your truth
and express it in works of charity.

We ask this in the name of Jesus, the Lord.

2 Lord God,
hear the earnest prayer
of those you have nourished with food from heaven,
that, mindful of the teaching of Saint N.,
we may remain ever thankful
for the gifts we have received.

Grant this in the name of Jesus, the Lord.

OTHER SAINTS

VIRGINS

OPENING
PRAYER

1 O God, our strength and our salvation,
hear our prayers on this joyous feast of the holy virgin N.,
that we may learn from her example of faithfulness and love.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Lord God,
you richly blessed the holy virgin N. with heavenly gifts;
inspire us to emulate her virtues in this life,
that we may possess with her the joys of life eternal.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 For a foundress

Lord God,
grant that the holy virgin N.,
a faithful bride of Christ,
may kindle in our hearts the flame of divine love
which she inspired in her sisters,
to the everlasting glory of your Church.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 O God,
you promise to remain in hearts that are pure;
hear the prayers of the holy virgin N.
and, by the gift of your grace,
make our lives worthy of your abiding presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 Hear our prayers, Lord,
as we honour the virtue of the holy virgin N.,
so that we may abide in your love
and draw closer to you each day of our lives.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 Lavish your mercy upon us, O Lord,
as we devoutly rejoice on the feast
of the holy virgins N. and N.,
that by your grace
we may enjoy their company for ever.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

1 Lord,
on this feast of Saint N.
we proclaim your glory in your saints,
and we humbly ask
that as her virtues were pleasing to you,
so our reverent worship may find favour in your sight.

We make our prayer through Jesus Christ our Lord.

2 Lord,
may this offering we dedicate to you
bear fruit in our lives,
that, following the example of blessed N.,
we may cast aside our old ways of sin
and be renewed by the growth of your life within us.

We ask this through Jesus Christ our Lord.

3 Accept, O Lord, our humble service
on the feast of the holy virgin N.,
and through this perfect sacrifice
inflame our hearts
with a holy and devoted love for you.

Grant this in the name of Jesus, the Lord.

PRAYER
AFTER
COMMUNION

4 Lord,
on this feast of the holy virgins N. and N.
we offer you our gifts and praise,
proclaiming that you are wonderful in your saints;
as their lives were pleasing to you,
so may our reverent service find favour in your sight.

We ask this in the name of Jesus, the Lord.

1 Renewed by our sharing in your divine gift,
we beg you, Lord our God,
that like Saint N.
we may carry in our bodies the dying of Jesus
and strive to hold fast to you alone.

Grant this through Jesus Christ our Lord.

2 Lord God,
by our sharing in the body and blood of your Son
free our hearts from unnecessary cares,
so that like Saint N.
we may grow in undivided love for you on earth
and rejoice one day in the vision of your glory.

We make our prayer through Jesus Christ our Lord.

3 Refreshed by bread from heaven,
we ask your mercy, Lord God,
that we who joyfully remember Saint N.
may obtain pardon for our sins,
health for our bodies,
and grace and eternal glory for our souls.

Grant this in the name of Jesus, the Lord.

4 Lord God,
on this feast of your virgins N. and N.
we pray that the sacrament we have received
may always inspire and enlighten us,
that we may prepare worthily for the coming of your Son
and be welcomed to his marriage feast in heaven,
where he lives and reigns for ever and ever.

THOSE WHO CARRIED OUT WORKS OF MERCY

OPENING PRAYER

O God,
you have taught your Church
that to love you and to love our neighbour
is to fulfil the whole of your law;
grant that by imitating Saint N. in working for others
we may be numbered among the blessed in your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Receive, O Lord, the gifts of your people
and grant that we
who recall Christ's work of surpassing love
may, like your saints, grow ever stronger
in love of you and of our neighbour.

We ask this in the name of Jesus, the Lord.

PRAYER AFTER COMMUNION

- 1 Made new by these sacred mysteries, Lord God,
we pray that we may follow the example of Saint N.,
who served you with tireless devotion
and ministered to your people with boundless love.

Grant this through Jesus Christ our Lord.

- 2 Lord God,
we have shared the delights of your saving sacrament
and we humbly seek your mercy,
that we may imitate the love shown by Saint N.
and become his/her companions in glory.

Grant this through Jesus Christ our Lord.

EDUCATORS

OPENING PRAYER

O God,
you raised up Saint N. in your Church
to show others the way of salvation;
grant that like him/her we may follow Christ, our teacher,
and, with all our brothers and sisters,
may come at last to your presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Be pleased, O Lord,
with the offering of your holy people
on this feast of the saints,
and grant that by sharing in this mystery
we may imitate the love you have shown to us.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

Almighty God,
let this sacred meal be a source of strength,
that like the saints
we may show forth in our hearts and actions
the light of truth and a love for our brothers and sisters.

Grant this in the name of Jesus, the Lord.

RELIGIOUS

OPENING PRAYER

1 By your grace, O God,
Saint N. persevered in following the poor and humble Christ;
grant through his/her intercession
that we may lead a life worthy of our calling
and reach the perfection
which you set before us in your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 For an abbot

Lord God,
in the holy abbot N. you have set before us
a model of evangelical perfection;
grant that amid the changing fortunes of this world
we may cling with all our hearts
to the abiding things of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 O God,
you called Saint N.
to seek out your kingdom in this world
by striving for perfect charity;
grant that with joyful spirits and confidence in his/her prayers
we may advance along the way of love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 God of mercy,
in Saint N. you destroyed the old nature of sin
and formed a new creature in your likeness;
be pleased to renew us too,
that we may offer you
the acceptable sacrifice of pardon and peace.

We ask this through Jesus Christ our Lord.

- 2 Accept, O Lord, the gifts
which we, your servants, have placed on your altar
as we keep the memory of blessed N.;
free us from the burden of worldly cares,
that our hearts may treasure you alone.

We ask this in the name of Jesus, the Lord.

PRAYER
AFTER
COMMUNION

- 1 All-powerful God,
grant that we who take strength from this sacrament
may, like Saint N.,
learn to seek you above all else
and to shine forth in the world as your new creation.

We ask this in the name of Jesus, the Lord.

- 2 Lord God,
by the power of this sacrament and the example of Saint N.
guide us always in your love
and perfect the good work you have begun in us,
until the day of Christ Jesus,
who lives and reigns for ever and ever.

OTHER HOLY MEN AND WOMEN

OPENING PRAYER

1 Almighty and eternal God,
in bestowing the glory of heaven on your saints
you give us fresh proof of your love;
grant that their prayers and their example
may inspire us to follow your Son more closely,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 O God,
you alone are holy
and without you no one is good;
grant through the intercession of Saint N.
that we may so live our lives
as never to be deprived of your glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 O God,
in our weakness
you give us the help and example of your saints
to make smooth the path of salvation.
Grant that we who recall the entry of Saint N. into heaven
may follow in his/her footsteps
on the journey that leads to you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 O God,
you know that in our weakness we often fail;
through the prayers and example of your saints
mercifully draw us back to the embrace of your love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 Lord, hear the just prayers of your saints
and come to the aid of your faithful people.
Let all who celebrate this feast with devotion
share the lot of the saints in glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 Almighty God,
let the example of your saints challenge us to a holier life,
and grant that we who observe the feast of Saint N.
may faithfully imitate his/her holy actions.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

7 For holy women

O God,
each year you gladden our hearts
on the feast of blessed N.;
grant that we who honour her through this celebration
may also follow the example of her holy life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

8 For holy women

Almighty God,
in the admirable life of N.
you have given your people
an outstanding example of humility;
grant that her intercession
may bring us help from heaven.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

9 For holy women

O God, glory of the humble,
you willed that Saint N. excel
in the beauty of her charity and patience;
grant through her merits and intercession
that we may take up our cross daily
and never falter in our love for you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

10 For holy women

Pour out upon us, O Lord,
the spirit of knowledge and love of you
with which you filled your servant N.,
that like her we may serve you with all our hearts
and please you by our faith and our actions.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 In your goodness, Lord, receive our prayers
and protect us through the intercession of your saints,
that we may offer fitting worship at your altar.

We ask this through Jesus Christ our Lord.

- 2 All-powerful God,
we ask that our humble offering may be pleasing to you,
for the honour of your saints
and for the cleansing of body and spirit.

Grant this through Jesus Christ our Lord.

- 3 Lord,
by the sacrifice we offer in memory of Saint N.,
impart to your faithful people
the gifts of unity and peace.

We ask this through Jesus Christ our Lord.

4 Lord,
on this feast of Saint N.
grant that the sacrifice we offer to your glory
may find favour in your sight
and be for us a means of salvation.

We ask this through Jesus Christ our Lord.

5 Lord,
as we present these gifts at your altar,
instil in us the spirit of love
with which you filled the heart of Saint N.,
that we may approach this sacred action
with pure minds and fervent hearts
and offer a sacrifice
that pleases you and brings us life.

We ask this through Jesus Christ our Lord.

6 We implore your mercy, O Lord,
on the feast of your saints,
that the gifts we offer at this altar
may render you perfect praise
and obtain for us the riches of your grace.

Grant this through Jesus Christ our Lord.

7 For holy women

We present our offerings to you, Lord,
in remembrance of Saint N.,
humbly praying that they may bring us
your pardon and your salvation.

We ask this in the name of Jesus, the Lord.

8 For holy women

Lord,
look with favour on the sacrifice of your people,
offered with devotion in honour of your saints,
and grant that we may experience
its saving effects in our lives.

We ask this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

1 Almighty and eternal God,
Father of peace and of all consolation,
we have gathered to praise your name and honour your saints.
Look upon your family
and grant that by sharing in the sacrament of your only Son
we may receive the pledge of eternal redemption.

We ask this in the name of Jesus, the Lord.

2 Lord God,
as we recall the birth of your saints to glory,
let the gift of your sacrament so nourish us
that the blessings we now enjoy through your grace
may become our eternal delight.

We ask this through Jesus Christ our Lord.

3 Lord God,
let the sacrament we have received
on this feast of Saint N.
sanctify our minds and hearts,
that we may become partakers of your divine nature.

Grant this in the name of Jesus, the Lord.

4 Nourished by this holy gift, Lord God,
we humbly pray
that in this sacrifice duly offered
we may experience an increase of your saving grace.

Grant this through Jesus Christ our Lord.

5 Merciful God,
let our sharing in this sacrament
deliver us from evil
and make us stand firm in the light of your truth.

We ask this in the name of Jesus, the Lord.

6 Grant, Lord our God,
that the divine mystery we celebrate in memory of your saints
may effect in us salvation and eternal peace.

We ask this in the name of Jesus, the Lord.

7 For holy women

Almighty God,
on this feast of Saint N.
let your divine sacrament enlighten and inspire us,
that our hearts may burn with holy desires
and our lives abound in good works.

Grant this through Jesus Christ our Lord.

8 For holy women

We have feasted, Lord God,
on your gifts that we have received
in this celebration of Saint N.;
grant that we may be cleansed from all sin
and protected by their saving power.

We ask this through Jesus Christ our Lord.



THE ORDER OF MASS

*True worshippers must worship God
in spirit and in truth*

SEE JOHN 4:24

OUTLINE OF THE ORDER OF MASS

INTRODUCTORY RITES

Entrance Procession

Greeting

Opening Rite

Rite of Blessing and Sprinkling of Water
or

Penitential Rite

or

Litany of Praise

or

Kyrie

or

Gloria

or

Other Opening Rite

Opening Prayer

LITURGY OF THE WORD

First Reading

Responsorial Psalm

Second Reading

Gospel Acclamation

Gospel

Homily

Profession of Faith

General Intercessions

LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

Prayer over the Gifts

EUCARISTIC PRAYER

COMMUNION RITE

The Lord's Prayer

Sign of Peace

Breaking of the Bread

Communion

Period of Silence or Song of Praise

Prayer after Communion

CONCLUDING RITE

[Announcements]

Greeting

Blessing

Dismissal

On most weekdays, certain elements of the Order of Mass will not be included, for example, the *Gloria*, the second reading, the profession of faith, announcements. In accord with circumstances or the musical resources available, other elements may also be omitted, for example, the entrance procession or the gospel acclamation.

INTRODUCTORY RITES

ENTRANCE PROCESSION

After the people have assembled, the opening song is sung while the priest, deacon, and other ministers go to the altar.

When the priest and deacon come to the altar, they make the proper reverence with the ministers and kiss the altar. If incense is used, the priest incenses the altar while circling it. Then, with the deacon and ministers, the priest goes to the chair.

GREETING

After the opening song, the priest and the faithful remain standing; the priest faces the people. All make the sign of the cross, while the priest says:

In the name of the Father, and of the Son, and of the Holy Spirit.

The people answer:

Amen.

Then the priest, extending his hands, greets all present with one of the following greetings. (A bishop may say either **Peace be with you** or one of the following greetings.)

- A The grace of our Lord Jesus Christ,
 the love of God,
 and the fellowship of the Holy Spirit
 be with you all.

- B The Lord be with you.

- C The grace and peace of God our Father
 and the Lord Jesus Christ
 be with you.

- D Grace, mercy, and peace from God the Father
and Christ Jesus our Lord
be with you all.
- E The grace of God,
so rich in mercy and boundless in compassion,
be with you all.
- F Citizens with the saints and members of God's household,
grace and peace be with you.
- G The grace of our Lord Jesus Christ,
whose table we share,
be with you all.

The people answer:

And also with you.

The priest, deacon, or other suitable minister may very briefly introduce the Mass of the day.

OPENING RITE

The opening rite may take one of the following forms.

- I. Rite of Blessing and Sprinkling of Water (page 416)
 - II. Penitential Rite (page 420)
 - III. Litany of Praise (page 422)
 - IV. Kyrie (page 426)
 - V. Gloria (page 428)
 - VI. Other Opening Rite (see page 430)
-

I. RITE OF BLESSING AND SPRINKLING OF WATER

At Sunday Masses or on other suitable occasions the rite of blessing and sprinkling of water may be celebrated. After greeting the people, the priest remains standing at the chair, with a vessel of water in front of him.

INVITATION TO PRAYER

Facing the people, the priest invites them to pray, using one of the following invitations or similar words.

A Let us pray, dear friends,
that the Lord our God may bless this gift of water,
which will be sprinkled upon us
to remind us of our baptism.

May God help us to remain faithful
to the Holy Spirit we have received.

B Brothers and sisters,
let us invoke and bless the name of God the all-holy,
that this water may be for us
a sign of the new life in Christ,
which in baptism we have all received.

BLESSING OF WATER

After a brief period of silence, the priest, with hands outstretched, sings or says one of the following prayers.

A On Sunday only

All-powerful and ever-living God,
your gift of water brings life and freshness to the earth;
by water we are cleansed from sin
and receive the gift of eternal life.
On this day which you have made your own
we ask you, Lord, to bless + this water:
may it be our safeguard and protection.

Renew in us the living fountain of your grace
and defend us, soul and body, from evil,
that we may approach you with pure hearts
and worthily receive your gift of salvation.

We ask this through Jesus Christ our Lord.

The people answer:

Amen.

B Lord God almighty,
fountain and wellspring of all life,
we ask you to bless + this water.
With trust in you
we use it to beg forgiveness of our sins
and to seek the protection of your grace
against illness and the snares of the enemy.
In your mercy, O Lord, give us the living water
that wells up as a spring of salvation,
that we may avoid all dangers to body and soul
and enter your presence with hearts made clean.

We ask this through Jesus Christ our Lord.

The people answer:

Amen.

C

The priest sings:

The people answer:



Praised be the Lord, the Creator. Praised be the name of the Lord.
Praised be the Lord, the Resurrection and the Life. Praised be the name of the Lord.
Praised be the Lord, the Spirit of holiness. Praised be the name of the Lord.

The priest continues:



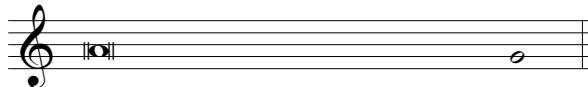
Lord God, Creator and giver of life, bless this water which we use in faith.



Wash away the sin that di - vides us, make new life spring up with - in us,

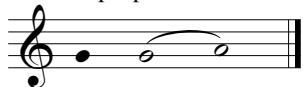


and lead us, whole and complete, into your presence to bless your glorious name.



We ask this through Christ our Lord.

The people answer:



A - men. _____

D During the season of Easter

Lord God almighty,
hear the prayers of your people.
Send your blessing + upon this water,
as we recall the wonder of our creation
and the still greater work of our redemption.

You created water to make the fields fruitful
and to refresh and cleanse our bodies.

You made water the channel of your loving-kindness:
through water you delivered your people from bondage
and quenched their thirst in the desert.

The prophets used water to symbolise
the new covenant you would make with humankind.

Through water, which Christ made holy in the Jordan,
you have restored our sinful nature in the sacrament of rebirth.

May this water remind us of our own baptism,
and may we rejoice with our brothers and sisters
who have been baptised in this Easter season.

We ask this through Jesus Christ our Lord.

The people answer:

Amen.

BLESSING OF SALT

Where the local situation or popular tradition suggests that the mixing of salt and holy water be maintained, the priest blesses salt, saying:

God of power and might,
at your command the prophet Elisha
threw salt into a spring of water
to make it wholesome again.
We ask you, Lord, to bless + this salt
created by your hand.

Grant in your mercy
that wherever this salt and water is sprinkled,
the attacks of the Evil One may be repelled
and the presence of your Holy Spirit may keep us from harm.
We ask this through Jesus Christ our Lord.

The people answer:

Amen.

Then he pours the salt into the water in silence.

SPRINKLING

Taking the sprinkler, the priest sprinkles himself, the ministers of the Mass, and then other deacons and priests present and the people. He may move through the church for the sprinkling of the people.

Meanwhile an antiphon, page 1014, or hymn, or some other appropriate song is sung.

The opening prayer then follows.

II. PENITENTIAL RITE

INVITATION TO REPENTANCE

After the greeting, the priest invites the people to acknowledge their sins in silence and to repent of them, using one of the following invitations or similar words.

- A As we prepare to celebrate the mystery of Christ's love,
we confess that we are sinners
and ask the Lord for pardon and strength.
- B Gathered together in Christ,
let us ask forgiveness with confidence,
for God is full of gentleness and compassion.
- C My brothers and sisters,
let us acknowledge our sins,
that we may worthily celebrate these sacred mysteries.

A pause for silent reflection follows.

CONFESSiON OF SiN

After the period of silence, one of the following forms for the confession of sin is used.

- A All say:
I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault
All strike their breast.
in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

- B The priest or other suitable minister says:
Have mercy on us, Lord.
The people answer:
For we have sinned against you.
The priest or minister says:
Show us your steadfast love, O God.
The people answer:
And grant us your salvation.

ABSOLUTION

- The priest says one of the following forms of absolution.
- A May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
The people answer:
Amen.
- B May almighty God cleanse us of our sins
and through the celebration of this eucharist
make us worthy to sit at the table of the kingdom for ever.
The people answer:
Amen.

The opening prayer then follows.

III. LITANY OF PRAISE

INVITATION

After the greeting, the priest invites the people to praise Christ, using one of the following invitations or similar words.

A Before listening to the word
and celebrating the eucharist,
let us praise the Lord Jesus Christ.

B Praise the risen Saviour;
call out for Christ's mercy.

C Rich in mercy is our Saviour
and great in kindness.
Praise the Lord Jesus Christ.

INVOCATIONS TO CHRIST

The deacon, another suitable minister, or, if there is no other minister, the priest sings or says one of the following forms of invocation or other similar invocations to Christ.

A

1. You were sent to heal the contrite;
2. You came to call the sinners;
3. You plead for us at the right hand of the Father.

The people answer:

Lord, have mercy. Lord, have mercy. Lord, have mercy.

B Lord Jesus, you came to gather the nations into the peace of God's kingdom:

Lord, have mercy.

The people answer:

Lord, have mercy.

You come in word and sacrament to strengthen us in holiness:

Christ, have mercy.

The people answer:

Christ, have mercy.

You will come in glory with salvation for your people:

Lord, have mercy.

The people answer:

Lord, have mercy.

C Lord Jesus, you are mighty God and Prince of peace:

Lord, have mercy.

The people answer:

Lord, have mercy.

Lord Jesus, you are Son of God and Son of Mary:

Christ, have mercy.

The people answer:

Christ, have mercy.

Lord Jesus, you are Word made flesh and splendour of the Father:

Lord, have mercy.

The people answer:

Lord, have mercy.

D Lord Jesus, you came to reconcile us to one another and to the Father:
Lord, have mercy.

The people answer:

Lord, have mercy.

Lord Jesus, you heal the wounds of sin and division:

Christ, have mercy.

The people answer:

Christ, have mercy

Lord Jesus, you intercede for us at the throne of grace:

Lord, have mercy.

The people answer:

Lord, have mercy.

E You raise the dead to life in the Spirit:

Lord, have mercy.

The people answer:

Lord, have mercy.

You bring pardon and peace to the sinner:

Christ, have mercy.

The people answer:

Christ, have mercy.

You bring light to those in darkness:

Lord, have mercy.

The people answer:

Lord, have mercy.

F Lord Jesus, you raise us to new life:

Lord, have mercy.

The people answer:

Lord, have mercy.

Lord Jesus, you forgive us our sins:

Christ, have mercy.

The people answer:

Christ, have mercy.

Lord Jesus, you feed us with your body and blood:
Lord, have mercy.

The people answer:

Lord, have mercy.

G Lord Jesus, you have shown us the way to the Father:
Lord, have mercy.

The people answer:

Lord, have mercy.

Lord Jesus, you have given us the consolation of the truth:
Christ, have mercy.

The people answer:

Christ, have mercy.

Lord Jesus, you are the Good Shepherd, leading us into everlasting life:
Lord, have mercy.

The people answer:

Lord, have mercy.

H Lord Jesus, you healed the sick:

Lord, have mercy.

The people answer:

Lord, have mercy.

Lord Jesus, you forgave sinners:

Christ, have mercy.

The people answer:

Christ, have mercy.

Lord Jesus, you gave your life for us all:

Lord, have mercy.

The people answer:

Lord, have mercy.

The opening prayer then follows.

IV. KYRIE

INVITATION

After the greeting, the priest invites the people to acclaim Christ, using one of the following invitations or similar words.

- A You are called by God to rejoice in the embrace of mercy.
Acclaim Christ our Saviour.
 - B God is making all things new.
Acclaim Christ, the firstfruits of the new creation.
 - C You are called by God out of darkness
into the dawn of radiant light.
Acclaim Christ, the sun of justice.

INVOCATIONS TO CHRIST

One of the following forms of invocation of praise and petition to Christ the Lord is sung. Other settings of the *Kyrie* are found on pages 1031-1032.

A

Choir or cantor: The people answer:

Lord, have mer - cy. Lord, have mer - cy.

Choir or cantor: The people answer:

Christ, have mer - cy. Christ, have mer - cy.

Choir or cantor: The people answer:

Lord, have mer - cy. Lord, have mer - cy.

B

Choir or cantor:

The people answer:



Ky- ri - e, e - le - i-son. Ky-ri - e, e - le - i-son.

Choir or cantor:

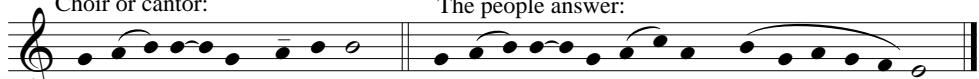
The people answer:



Chris - te, - e - le - i- son. Chris- te, - e - le - i- son.

Choir or cantor:

The people answer:



Ky-ri - e. e - le - i-son. Ky-ri - e. e - le - i - son.

The opening prayer then follows.

V. GLORIA

The *Gloria* is not used on the Sundays or weekdays of Advent and Lent.

INVITATION

After the greeting, the priest invites the people to praise God, using one of the following invitations or similar words.

- A Let us sing the praises of the Lord,
the God who made us,
whose glory is from age to age.

- B With peoples everywhere,
let us glorify our God in joyful song.

- C With all the voices of heaven,
let us sing praise and honour and glory to God.

GLORIA

The *Gloria* is then sung or said. Other settings of the *Gloria* are found on pages 1033-1035.

The following refrain may be sung by the cantor and repeated by all at the beginning and conclusion of the **Gloria**.



Glo- ry to God in the high- est,— and peace to God's peo - ple on earth.

The verses of the Gloria may be alternated as indicated below

Cantor or Choir I:

Glory to God in the highest, and peace to God's people on earth.

People or Choir II:

Lord God, heavenly King, almighty God and Father,
we worship you, we give you thanks, we praise you for your glory.

Cantor or Choir I:

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,
you take away the sin of the world: have mercy on us;
you are seated at the right hand of the Father: receive our prayer.

People or Choir II:

For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father, Amen.

The opening prayer then follows.

VI. OTHER OPENING RITE

Other opening rites are used on particular occasions and follow the prescriptions of the respective liturgical books. These rites occur on certain special feasts, or when the liturgy of the hours is combined with the Mass, or when special rites are celebrated during the Mass, for example, baptism or funeral rites. Sometimes the general structure of the introductory rites is modified, for example, on Passion Sunday or on the feast of the Presentation of the Lord, when an entrance procession forms part of this opening rite.

The opening prayer then follows.

OPENING PRAYER

The priest, with hands joined, invites the people to pray, singing or saying:

Let us pray.

All pray silently for a while.

Then the priest, with hands outstretched, sings or says the opening prayer.

At the end of the prayer, the people give their assent by the acclamation:

Amen.

LITURGY OF THE WORD

All are seated for the liturgy of the word. During the liturgy of the word there are proper times for silence, for example, at the beginning, after the first and the second reading, after the homily. The priest may briefly introduce the liturgy of the word.

FIRST READING

The reader goes to the ambo for the first reading.

To indicate the end of the reading, the reader adds:

The word of the Lord.

All respond with the acclamation:

Thanks be to God.

RESPONSORIAL PSALM

The psalmist or cantor sings (or recites) the psalm from the ambo and the people make the response.

SECOND READING

If there is a second reading before the gospel, it is read at the ambo as before, if possible by a second reader.

To indicate the end of the reading, the reader adds:

The word of the Lord.

All respond with the acclamation:

Thanks be to God.

GOSPEL ACCLAMATION

All stand, and the *Alleluia* or other chant before the gospel is sung by the whole congregation, not only by the cantor who intones it or by the choir alone. If it is not to be sung, it is omitted.

Meanwhile, if incense is used, the priest puts some in the censer.

Then the deacon who is to proclaim the gospel makes a profound bow before the priest and in a low voice asks the blessing:

Father, give me your blessing.

The priest says in a low voice:

The Lord be in your heart and on your lips that you may worthily proclaim his holy gospel: in the name of the Father, and of the Son, + and of the Holy Spirit.

The deacon answers:

Amen.

If, however, there is no deacon, another priest who is to proclaim the gospel, or in his absence, the presiding priest himself, bows toward the altar, with hands joined, and says inaudibly:

Almighty God, cleanse my heart and my lips that I may worthily proclaim your holy gospel.

The deacon or, if there is no deacon, the priest goes to the ambo. He may be accompanied by ministers with incense and candles.

GOSPEL

The deacon or, if there is no deacon, the priest sings or says:

The Lord be with you.

The people answer:

And also with you.

The deacon (or priest) makes the sign of the cross on the book, and then on his forehead, lips, and breast, as he sings or says:

A reading from the holy gospel according to N.

All respond with the acclamation:

Glory to you, Lord.

Then, if incense is used, the deacon (or priest) incenses the book and proclaims the gospel.

After the gospel, the deacon (or priest) sings or says:
The gospel of the Lord.

All respond with the following or another suitable acclamation.
Praise to you, Lord Jesus Christ.

Then the deacon (or priest) kisses the book, saying inaudibly:
Through the words of the gospel may our sins be washed away.

HOMILY

All sit for the homily. It should ordinarily be given by the presiding priest, either at the chair, standing or sitting, or at the ambo. It should develop some point of the readings or of another text from the Ordinary or from the Proper of the Mass of the day and take into account the mystery being celebrated and the needs proper to the listeners.

There must be a homily on Sundays and holydays of obligation at all Masses that are celebrated with a congregation; it may not be omitted without a serious reason. It is recommended on other days, especially on the weekdays of Advent, Christmas, Lent, and the Easter season, as well as on feasts and occasions when the people come to church in large numbers.

Following the homily, if it was given at the ambo, the priest returns to the chair. A period of silence may be observed.

If catechumens are present, they may be kindly dismissed before the profession of faith.

PROFESSION OF FAITH

On Sundays and solemnities all stand and make the profession of faith together. It may be used also at special, more solemn celebrations. In celebrations of Masses with children and on other occasions when permitted, the Apostles' Creed (option B or C) may be used as the profession of faith.

Whenever there is a renewal of baptismal promises, the profession of faith is omitted.

If the profession of faith is sung, all are to sing it together or in alternation.

A NICENE CREED

All make a profound bow during the words **was incarnate . . . made man.**

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

B APOSTLES' CREED

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

The priest says:

Do you believe in God?

The people answer:

We believe in God, the Father almighty,
creator of heaven and earth.

The priest says:

Do you believe in Jesus Christ?

The people answer:

We believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

The priest says:

Do you believe in the Holy Spirit?

The people answer:

We believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

GENERAL INTERCESSIONS

The general intercessions (prayer of the faithful) then follow. The priest stands at the chair (or at the ambo) and presides, and the people take their own part. It is appropriate that this prayer be included in all Masses celebrated with a congregation, so that petitions will be offered for the Church, for civil authorities, for those oppressed by various needs, for all people, and for the salvation of the world. Sample texts are given on pages 1016-1028.

INVITATION

The priest briefly invites the congregation to pray.

INTENTIONS

The deacon, cantor, reader, another minister, or some of the faithful then announce the intentions from the ambo or other convenient place. The whole assembly expresses its supplication either by a response sung or said together after each intention or by brief periods of silent prayer.

CONCLUDING PRAYER

After the intentions, the priest, with hands outstretched, says the concluding prayer, to which the people respond:

Amen.

LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

The people sit, and the song for the preparation of the gifts is begun.

PREPARATION OF THE ALTAR

The deacon and other ministers place on the altar the corporal, purificator, cup (if the cup is not prepared at the side table), and Sacramentary.

PRESENTATION OF THE GIFTS

The gifts are then brought forward. It is desirable that the faithful express their participation by bringing up the bread and wine for the celebration of the eucharist and other gifts for the poor and the needs of the Church. The gifts are received by the priest at a convenient place, with the deacon assisting. Money or other gifts are to be put in a suitable place but not on the altar.

The deacon may prepare the cup at the side table. He pours wine and a little water into the cup, saying inaudibly:

By the mystery of this water and wine may we come to share in the
divinity of Christ, who humbled himself to share in our humanity.

At the altar, the deacon hands the priest the plate or other vessel with the bread to be consecrated or the priest takes the plate or other vessel with the bread and, holding it slightly raised above the altar, says inaudibly:

Blessed are you, Lord, God of all creation.

†

Through your goodness we have this bread to present to you,
which earth has given and human hands have made.

It will become for us the bread of life.

Then he places the plate with the bread on the corporal.

If no song for the preparation of the gifts is sung, the priest may say the preceding words in an audible voice. In this case the people may respond:

Blessed be God for ever.

If the cup has not been prepared at the side table, the deacon or, if there is no deacon, the priest pours wine and a little water into the cup, saying inaudibly the prayer **By the mystery**.

Then the deacon hands the priest the cup or the priest takes the cup and, holding it slightly raised above the altar, says inaudibly:

Blessed are you, Lord, God of all creation.

††

Through your goodness we have this wine to present to you,
fruit of the vine and work of human hands.

It will become our spiritual drink.

In England and Wales only:

† Blessed are you, Lord, God of all creation.
Through your goodness we have this bread to offer,
which earth has given and human hands have made.
It will become for us the bread of life.

†† Blessed are you, Lord, God of all creation.
Through your goodness we have this wine to offer,
fruit of the vine and work of human hands.
It will become our spiritual drink.

He places the cup on the corporal.

If no song for the preparation of the gifts is sung, the priest may say the preceding words in an audible voice. In this case, the people may respond:

Blessed be God for ever.

The priest then bows profoundly and says inaudibly:

With humble and contrite hearts, Lord God, we ask you to receive us and to be pleased with our sacrifice this day.

The priest may now incense the gifts on the altar and the altar itself. Afterward, the deacon or another minister incenses the priest and the people.

Next, the priest stands at the side of the altar and washes his hands, saying inaudibly:

Lord, wash away my iniquity; cleanse me from my sin.

PRAYER OVER THE GIFTS

All stand. The priest, standing at the centre of the altar, extends his hands and invites the people to pray, using one of the following invitations. At the conclusion of the invitation, he joins his hands.

- A Pray, brothers and sisters,
that our sacrifice may be acceptable
to God, the almighty Father.

The people respond:

May the Lord accept the sacrifice at your hands
for the praise and glory of God's name,
for our good, and the good of all the Church.

- B Let us pray.

All pray silently for a while.

Then the priest, with hands outstretched, sings or says the prayer over the gifts.

At the end of the prayer, the people give their assent by the acclamation:

Amen.

EUCCHARISTIC PRAYER

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see pages 821–881).

PREFACE

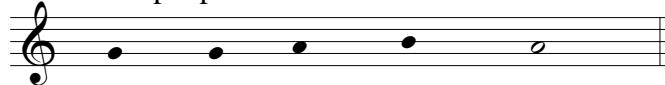
DIALOGUE

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



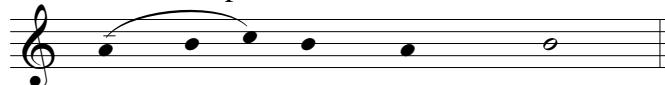
The Lord be with you.

The people answer:



And also with you.

He lifts up his hands and continues:



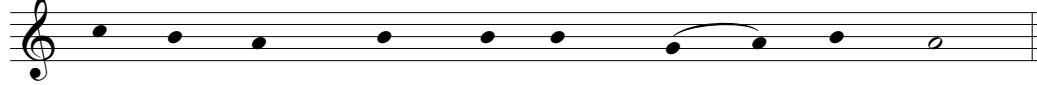
Lift up your hearts.

The people answer:



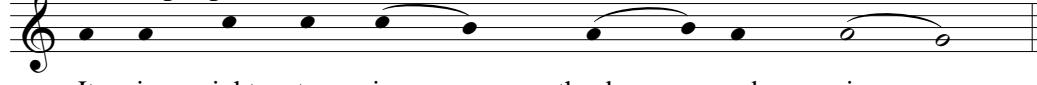
We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord our God.

The people answer:

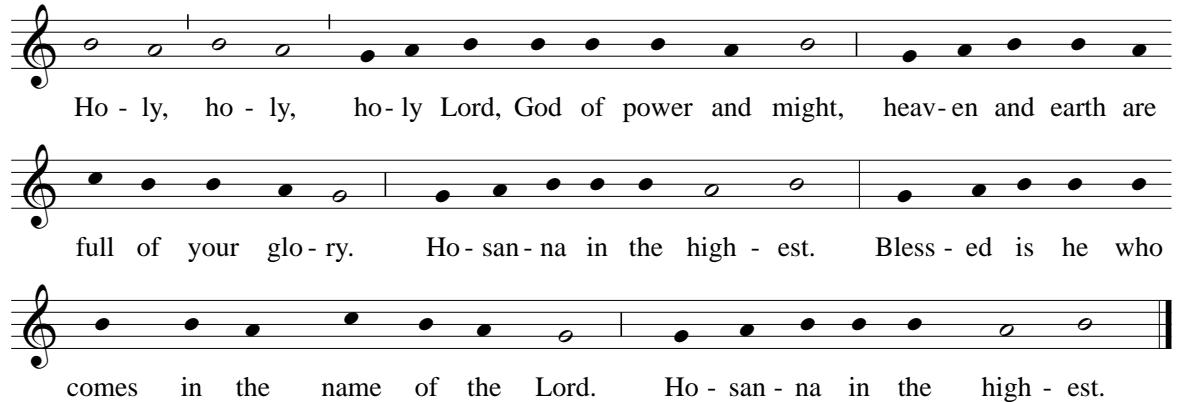


It is right to give thanks and praise.

The priest continues the preface with hands outstretched. Alternative openings for the prefaces may be found on pages 508–509.

SANCTUS

At the end of the preface, the priest joins his hands and, together with the people, sings or says:



The musical notation consists of three staves of music in G major, common time. The first staff begins with a half note followed by quarter notes. The lyrics "Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav-en and earth are" are written below the notes. The second staff begins with a half note followed by quarter notes. The lyrics "full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who" are written below the notes. The third staff begins with a half note followed by quarter notes. The lyrics "comes in the name of the Lord. Ho - san - na in the high - est." are written below the notes.

PREFACE OPENINGS

One of the following preface openings may be used in place of the opening that is given with each preface. Musical settings of these preface openings are found on pages 510–514.

- 1 It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks and praise,
Father most holy,
[through Jesus Christ our Lord].

- 2 It is truly right to give you thanks,
it is fitting to give you glory,
Father most holy,
[through Jesus Christ our Lord].

- 3 It is truly right and just
that we should give you thanks and praise and glory,
almighty and everlasting God,
[through Jesus Christ our Lord].

- 4 It is truly right and just
that in all things we should give you thanks, eternal God,
and in every season proclaim your mighty deeds,
[through Jesus Christ our Lord].

- 5 It is truly right and just,
almighty Father,
that in every season we should offer you
our hymn of thanks, our canticle of praise,
[through Jesus Christ our Lord].

- 6 It is truly right and just,
truly fitting for our salvation,
to offer you thanks and praise,
Lord, heavenly Father, almighty and merciful God
[through Jesus Christ our Lord].
- 7 It is truly right and just,
Lord God,
that earth unite with heaven in praising you,
[through Jesus Christ our Lord].
- 8 It is truly right and just,
our duty and our salvation,
to praise your loving-kindness,
merciful Father, almighty God,
king of endless glory,
[through Jesus Christ our Lord].
- 9 Almighty and eternal God,
it is truly right and just,
our duty and our salvation,
to praise you without ceasing
and in all things to offer you our thanks,
[through Jesus Christ our Lord].

MUSICAL SETTINGS OF PREFACE OPENINGS

One of the following preface openings may be used in place of the opening that is given with each preface. The alternative opening in each case contains the additional phrase **through our Lord Jesus Christ** and is used when the preface opening it replaces employs this phrase.

♪ *Musical setting of Preface Openings*
(Pages 510–514)

 *Musical setting of Preface Openings*
(Pages 510–514)

 *Musical setting of Preface Openings*
(Pages 510–514)

 *Musical setting of Preface Openings*
(Pages 510–514)

PREFACE OF ADVENT I

The two coming of Christ

This preface is used in Masses of the season of Advent from the First Sunday of Advent to 16 December and in other Masses celebrated during this period which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

When first he came among us
in the lowliness of human flesh,
he fulfilled the plan you formed long ago
and opened for us the way to salvation.

Now, hoping that the salvation promised us will be ours,
we watch for the day
when Christ will come again in majesty and glory.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

It is truly right and just, our duty and our sal - vation,
always and everywhere to give you thanks, holy Father, almighty and eternal God,
through our Lord Je - sus Christ. When first he came a- mong us
in the lowliness of hu - man flesh, he ful - filed the plan you formed long a - go
and opened for us the way to sal-vation. Now, hoping that the salvationpromised us
will be ours, we watch for the day when Christ will come a - gain in maj - es -
ty and glory. And so, with angels and archangels, with all the heav - en- ly host,
we proclaim your glo - ry and join their unending cho - rus of praise:

PREFACE OF ADVENT II

Christ foretold, Christ awaited

This preface is used in Masses of the season of Advent from 17 December to 24 December and in other Masses celebrated during this period which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

He is the one foretold by all the prophets,
whom the Virgin Mother awaited with love beyond all telling,
the one whose coming John the Baptist heralded,
and whose presence he proclaimed.

This same Lord invites us to prepare with joy
for the mystery of his birth,
so that when he comes
he may find us watchful in prayer,
our hearts filled with wonder and praise.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTMAS I

Christ the light

This preface is used in Masses of the octave of Christmas and on other weekdays of the season of Christmas.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

In the mystery of the Word made flesh
your glory fills the eyes of our mind
with a new and radiant vision,
so that, seeing God made visible in Christ,
we are caught up in the love of things we cannot see.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTMAS II

The incarnation makes creation whole again

This preface is used in Masses of the octave of Christmas and on other weekdays of the season of Christmas.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

In the great mystery of his birth,
the God we cannot see

has now appeared in human form.

The one begotten before all ages
begins to live in time.

He has come to raise the fallen world,
to make creation whole again,
and to lead humanity from exile
back to your heavenly kingdom.

And so, with all the angels and saints,
we sing the joyful hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTMAS III

Divine and human exchange in the incarnation of the Word

This preface is used in Masses of the octave of Christmas and on other weekdays of the season of Christmas.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Through him the marvellous exchange that brings our redemption
is revealed this day in all its splendour.

When your eternal Word assumes human frailty,
our mortal nature takes on immortal value.
More wonderfully still,
this union between God and ourselves
makes us sharers in eternal life.

And so we join the multitude of angels
in their joyful chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE EPIPHANY OF THE LORD

Christ, the light of the nations

This preface is used in Masses on the Epiphany of the Lord. It may be used, as may the Christmas prefaces, on the weekdays between the Epiphany and the Baptism of the Lord.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You have revealed this day
the mystery of our salvation in Christ,
the light to enlighten all nations.

Now that he has appeared in our mortal flesh,
you have refashioned us in the image of his immortal glory.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE BAPTISM OF THE LORD

The revelation of Christ's mission

This preface is used in Masses on the Baptism of the Lord.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

In the waters of the Jordan
you revealed a new baptism
through signs and wonders:
a voice came down from heaven
to waken our faith in your Word dwelling among us;
your Spirit descended as a dove
to make it known that Christ, your servant,
was anointed with the oil of gladness
and was sent to preach the good news to the poor.

With joyful hearts we echo on earth
the song of the angels in heaven
as they praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF LENT I

The spiritual meaning of Lent

This preface is used in weekday Masses of the season of Lent.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Each year you bid your faithful people cleanse their hearts
and prepare with joy for the paschal feast.

By more faithful prayer and works of charity
and by celebrating the mysteries of our rebirth,
we are led to the fullness of grace as your sons and daughters.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF LENT II

Renewal through penance

This preface is used in weekday Masses of the season of Lent.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You set aside this season of grace for your people
to renew and purify their hearts,
so that, freed from all harmful desires,
they may live in this passing world
with hearts set on the world that will never end.

Now, with all the angels and saints,
we praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF LENT III

The fruits of self-denial

This preface is used in weekday Masses of the season Lent and on fast days.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You bid us show our thanks
through the practice of self-denial,
that we may curb our sinful pride
and, by sharing our bread with the hungry,
may imitate your generous love.

Now, with all the angels and saints,
we praise and magnify your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF LENT IV

The reward of fasting

This preface is used in weekday Masses of the season of Lent and on fast days.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

Through bodily fasting you control our sinful desires
and raise our minds to you;
you give us strength
and grant us the reward of eternal life
through Jesus Christ our Lord.

Through him the choirs of angels and all the powers of heaven
worship in awe before your presence.

May our voices blend with theirs
as they sing with joy the hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE PASSION OF THE LORD I

The power of the cross

This preface is used in Masses celebrated during the fifth week of Lent and in Masses of the mysteries of the cross and of the passion of the Lord.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

Through the saving passion of your Son
the whole world is called to acknowledge your sacred majesty,
for the power of the cross
reveals the judgement that has come upon the world
and the triumph of Christ crucified.

And so we join the angels and saints
in the joyous hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE PASSION OF THE LORD II

The victory of the passion

This preface is used in Masses celebrated on Monday, Tuesday, and Wednesday of Holy Week.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

The days of his life-giving death and glorious resurrection draw near:
this is the hour

when we celebrate his triumph over Satan's pride,
when we solemnly recall the mystery of our redemption.

Through him the hosts of angels adore you
and rejoice in your presence for ever.

May our voices join with theirs
in the triumphant chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF EASTER I

The paschal mystery

This preface is used in Masses of the octave of Easter. It may also be used on the other days of the season of Easter. During the octave of Easter, the words **on this Easter day** are used; on the other days of the season of Easter, the words **in this Easter season** are used.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
on this Easter day [*or: in this Easter season*]
when Christ became our paschal sacrifice.

He is the true Lamb who took away the sins of the world.

By dying he destroyed our death;
by rising he restored our life.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF EASTER II

New life in Christ

This preface is used in Masses of the season of Easter.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

Through him the children of light rise to eternal life
and the gates of heaven are unlocked
to receive his faithful people.

For his death is our ransom from death
and in his resurrection all are raised to new life.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF EASTER III

Christ lives and intercedes for us for ever

This preface is used in Masses of the season of Easter.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

He continues to offer himself for us,
to plead our cause before your throne.
Christ is the victim who dies no more,
the Lamb, once slain, who lives for ever.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF EASTER IV

The restoration of the universe through the paschal mystery

This preface is used in Masses of the season of Easter.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

In him a new age has dawned:
the long reign of sin is ended,
a broken world has been restored,
and life for us is once again made whole.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF EASTER V

Christ is priest and victim

This preface is used in Masses of the season of Easter.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

By offering his body on the cross,
he brought to completion the sacrifices of old.

By commanding himself into your hands for our salvation,
he showed himself the priest, the altar, and the lamb of sacrifice.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE ASCENSION OF THE LORD I

Christ ascends into glory

This preface is used in Masses on the Ascension of the Lord. It may be used, as may the prefaces of Easter, on the days between the Ascension and Pentecost in all Masses which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

[Today] the Lord Jesus,
the King of glory, who has conquered sin and death,
ascended to the highest heavens
while angels gazed in wonder.
He is the mediator between God and humankind,
judge of the world and Lord of heavenly powers.
He has not abandoned our human condition
but has filled us with hope
that where he, our head, has gone before us
we, his members, shall follow after.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE ASCENSION OF THE LORD II

Christ taken up into glory

This preface is used in Masses on the Ascension of the Lord. It may be used, as may the prefaces of Easter, on the days between the Ascension and Pentecost in all Masses which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

In his risen body he plainly showed himself to his disciples
and was taken up to heaven in their sight
to claim for us a share in his divinity.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE ASCENSION OF THE LORD III

The promise of the Holy Spirit

This preface is used in Masses on the Ascension of the Lord. It may be used, as may the prefaces of Easter, on the days between the Ascension and Pentecost in all Masses which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
that we should always sing your glory, Lord;
but we praise you with greater joy than ever
in this Easter season
when Christ became our paschal sacrifice.

Christ, the High Priest, has entered once for all
into the sanctuary of heaven.

There he invokes upon your Church
the perpetual outpouring of your Holy Spirit.

The shepherd and guardian of our souls,
Christ calls us to be united in prayer
as Mary and the disciples were united,
awaiting the fulfilment of his promise,
the life-giving Spirit of Pentecost.

Therefore, the universe resounds with Easter joy,
and the choirs of angels sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF ORDINARY TIME I

(SUNDAYS IN ORDINARY TIME I)

The paschal mystery and the people of God

This preface may be used in weekday Masses in Ordinary Time and, when appropriate, in other Masses which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Through the mystery of his cross and resurrection
he freed us from the yoke of sin and death
and called us to the glory that has made us
a chosen race, a royal priesthood, a holy nation,
a people set apart to proclaim your mighty works,
for you have called us out of darkness
into your own wonderful light.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF ORDINARY TIME II

(SUNDAYS IN ORDINARY TIME II)

The mystery of salvation

This preface may be used in weekday Masses in Ordinary Time and, when appropriate, in other Masses which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Out of compassion for us sinners
he humbled himself to be born of the Virgin.

By suffering on the cross, he freed us from unending death;
by rising from the dead, he gave us eternal life.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

 *Musical Setting of Preface*

PREFACE OF ORDINARY TIME III

(SUNDAYS IN ORDINARY TIME III)

A human being saves the human race

This preface may be used in weekday Masses in Ordinary Time and, when appropriate, in other Masses which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

We know that your boundless glory is shown in this,
that you, the most high God,
came to the rescue of our mortal nature.

In our very weakness you found a remedy:
that nature which led to our downfall
became the means of our salvation,
through Jesus Christ our Lord.

Through him the hosts of angels adore you
and rejoice in your presence for ever.

May our voices join with theirs
in the triumphant chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF ORDINARY TIME IV

(SUNDAYS IN ORDINARY TIME IV)

The history of salvation

This preface may be used in weekday Masses in Ordinary Time and, when appropriate, in other Masses which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

His birth brought the human race a new beginning;
by his suffering he wiped away our sins;
by rising from the dead he opened the way to eternal life;
and by his ascension to you, Father, he unlocked the gates of heaven.

And so we join the throng of saints and angels
as they sing the unending hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF ORDINARY TIME V

(SUNDAYS IN ORDINARY TIME V)

Creation

This preface may be used in weekday Masses in Ordinary Time and, when appropriate, in other Masses which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

All things are of your making,

all times and seasons obey your law.

But you fashioned the human family in your own image
and set us over the world in all its wonder,
that we might be stewards of your creation,
praising you day by day
for the marvels of your might and wisdom,
through Jesus Christ our Lord.

And so, with all the angels and saints,
we sing the joyful hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF ORDINARY TIME VI

(SUNDAYS IN ORDINARY TIME VI)

The pledge of an eternal Easter

This preface may be used in weekday Masses in Ordinary Time and, when appropriate, in other Masses which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

In you we live and move and have our being.

Each day we experience the wonders of your love,

and receive even now a pledge and foretaste of life eternal.

Possessing the firstfruits of the Spirit,
through whom you raised Jesus from the dead,
we hope to enjoy his paschal victory for ever.

And so, with all the angels and saints,

we sing the joyful hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF ORDINARY TIME VII

(SUNDAYS IN ORDINARY TIME VII)

Salvation through the obedience of Christ

This preface may be used in weekday Masses in Ordinary Time and, when appropriate, in other Masses which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You so loved the world
that you gave your only Son as our Redeemer.
You sent him as one like ourselves,
though free from sin,
that you might love in us what you love in Christ.
Your gifts of grace, lost when we disobeyed you,
are now restored by the obedience of your Son.

And so we join the angels and saints
in the joyous hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF ORDINARY TIME VIII

(SUNDAYS IN ORDINARY TIME VIII)

The Church made one by the oneness of the Trinity

This preface may be used in weekday Masses in Ordinary Time and, when appropriate, in other Masses which have no Preface of their own.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

When sin had scattered your children afar,
you chose to gather them back to yourself
through the blood of your Son and the power of the Spirit.
Thus a people made one by the oneness of the Trinity
shines forth as your Church,
the body of Christ and the temple of the Spirit,
to the praise of your manifold wisdom.

And so we join the multitude of angels
in their joyful chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE FOR GENERAL USE I

All things renewed in Christ

This preface is used in Masses which have no Preface of their own, when a seasonal preface is not called for.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

In him you have renewed all things,
and you have given us all a share in his fullness.

Though he was in the form of God,
he emptied himself,
and by shedding his blood on the cross
he brought his peace to the world.
Therefore he was exalted above all creation
and became the source of eternal life
to all who serve him.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE FOR GENERAL USE II

Salvation through Christ

This preface is used in Masses which have no Preface of their own, when a seasonal preface is not called for.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

In love you created the human race,
in justice we were condemned,
but in mercy you redeemed us,
through Jesus Christ our Lord.

Through him the choirs of angels and all the powers of heaven
worship in awe before your presence.

May our voices blend with theirs
as they sing with joy the hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE FOR GENERAL USE III

Praise to God, who created and restored us

This preface is used in Masses which have no Preface of their own, when a seasonal preface is not called for.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

Through your beloved Son
you created the human family;
through him you restored us to your likeness.

Therefore it is your right
to receive the obedience of all creation,
the praise of the Church on earth,
the thanksgiving of your saints in heaven.

We too rejoice with all the angels
as they sing the hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE FOR GENERAL USE IV

Praise, a gift from God

This preface is used in Masses which have no Preface of their own, when a seasonal preface is not called for.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You have no need of our praise,
yet our desire to thank you is itself your gift.

Our hymn of thanksgiving adds nothing to your greatness,
but makes us grow in your grace,
through Jesus Christ our Lord.

And so we join the multitude of angels
in their joyful chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE FOR GENERAL USE V

The mystery of Christ is proclaimed

This preface is used in Masses which have no Preface of their own, when a seasonal preface is not called for.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

With love we celebrate his death.

With living faith we proclaim his resurrection.

With unwavering hope we await his return in glory.

Now, with all the angels and saints,
we praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE FOR GENERAL USE VI

The mystery of our salvation in Christ

This preface, taken from Eucharistic Prayer II, is used in Masses which have no Preface of their own, when a seasonal preface is not called for.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

Father, it is our duty and our salvation,
always and everywhere
to give you thanks
through your beloved Son, Jesus Christ.

He is the Word through whom you made the universe,
the Saviour you sent to redeem us.

He took flesh by the Holy Spirit
and was born of the Virgin Mary.

To accomplish your will
and gain for you a holy people,
he stretched out his arms on the cross,
that he might break the chains of death
and make known the resurrection.

And so with one voice
we join the angels and saints in proclaiming your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE FOR GENERAL USE VII

God, origin of all that exists

This preface is used in Masses which have no Preface of their own, when a seasonal preface is not called for.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

You are the origin of all that exists,
yours is the life in everything that lives.

With glory you cover the heavens
and fill the earth with praise.

You formed us, men and women,
to embody your likeness,
to breathe by your Spirit,
and to walk in your ways.

And so we join the angels and saints
in the joyous hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE PRESENTATION OF THE LORD

The mystery of the presentation of the Lord

This preface is used in Masses on the feast of the Presentation of the Lord (2 February).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

On this day your Son, who is one with you from eternity,
was presented in the temple
and was revealed by the Spirit as the glory of Israel
and the light to enlighten all peoples.

We too go forth rejoicing to meet the Saviour
and join with the saints and angels
as they sing the unending hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF JOSEPH, HUSBAND OF THE VIRGIN MARY

The vocation of Saint Joseph

This preface is used in Masses on the solemnity of Joseph, Husband of the Virgin Mary (19 March) and in other Masses of Saint Joseph.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
almighty Father, ever-living God,
to give you fitting thanks and praise
as we honour Saint Joseph.

He is the just man whom you gave as husband
to the virgin Mother of God,
the wise and faithful servant whom you placed over your household.
With a father's love he cared for Jesus, your only Son,
who was conceived by the overshadowing of the Spirit.

Through Christ the choirs of angels and all the powers of heaven
worship in awe before your presence.

May our voices blend with theirs
as they sing with joy the hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE ANNUNCIATION OF THE LORD

The mystery of the incarnation

This preface is used in Masses on the solemnity of the Annunciation of the Lord (25 March).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

The Virgin Mary received with faith the angel's message
that the power of the Holy Spirit would overshadow her
and that a child would be born among us for our salvation.
She bore him in her womb with purest love,
that your promises to Israel might be fulfilled
and the hope of nations realised beyond all telling.

Through Christ the hosts of angels adore you
and rejoice in your presence for ever.

May our voices join with theirs
in the triumphant chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE HOLY TRINITY

The mystery of the Holy Trinity

This preface is used in Masses on the solemnity of the Holy Trinity and in Votive Masses of the Holy Trinity.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

With your only-begotten Son and the Holy Spirit
you are one God, one Lord,
not in the unity of a single person
but in a Trinity of one nature.

All that you reveal of your glory
we believe also of your Son and of the Holy Spirit.

In confessing the true and eternal Godhead
we adore three distinct Persons,
one in being and equal in majesty.

And so, with angels and archangels,
with cherubim and seraphim,
we sing the unending hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE HOLY EUCHARIST I

The sacrifice and sacrament of Christ

This preface is used in Masses on the solemnity of the Body and Blood of Christ and in Votive Masses of the Holy Eucharist.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

He is the true and eternal priest,
who founded this memorial of his unending sacrifice.
He gave himself to you as victim for our deliverance,
and commanded us to make this offering in his memory.
As we eat his body, given for us,
we grow in strength.
As we drink his blood, poured out for us,
we are washed clean.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE HOLY EUCHARIST II

The effects of the holy Eucharist

This preface is used in Masses on the solemnity of the Body and Blood of Christ and in Votive Masses of the Holy Eucharist.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

At the Last Supper, as he sat at table with his apostles,
Jesus offered himself to you as the Lamb without blemish,
the acceptable gift that gives you perfect praise.

He left this memorial of his passion
to continue its saving power until the end of time.

In this great sacrament you feed your people
and strengthen them in holiness,
so that the human family, which shares the same earth,
may be enlightened by one faith
and drawn together by one love.

We come then to this sacramental table
to be transformed by your grace
into the likeness of the risen Christ.

And, therefore, earth unites with heaven
to sing a new song of praise;
we too join with the hosts of angels
as they proclaim your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

PREFACE OF THE HOLY EUCHARIST II

The effects of the holy Eucharist

♪ *Musical Setting of Preface*

 *Musical Setting of Preface*

PREFACE OF THE SACRED HEART OF JESUS

The boundless love of Christ

This preface is used in Masses on the solemnity of the Sacred Heart of Jesus and in Votive Masses of the Sacred Heart of Jesus.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Lifted high on the cross,
Christ poured out his life for us,
so great was his love.

From his wounded side flowed blood and water,
the fountain of the Church's sacraments,
that all might be led to the heart of the Saviour
and joyfully draw from the springs of salvation.

Now, with all the angels and saints,
we praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF JOHN THE BAPTIST

John, herald of Christ

This preface is used in Masses on the solemnity of the Birth of John the Baptist (24 June) and in other Masses of Saint John the Baptist.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

We praise your greatness as we honour the prophet
who prepared the way before your Son.

Among those born of woman
you marked John the Baptist with your special favour.
His birth brought great rejoicing;
even in the womb he leapt for joy, so near was our salvation.

Alone of all the prophets, John pointed to the Lamb
who would take away our sins.
He baptised Jesus, the giver of baptism,
in waters made holy by the one baptised.
By shedding his blood
he gave his last and greatest witness to your Son.

With joyful hearts we echo on earth
the song of the angels in heaven
as they praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF PETER AND PAUL, APOSTLES

The twofold mission of Peter and Paul in the Church

This preface is used in Masses on the solemnity of Peter and Paul (29 June) and in other Masses of Saint Peter and Saint Paul.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

We are gladdened by the workings of your grace
in the apostles Peter and Paul:

Peter was the first to confess the faith,
while Paul proclaimed its deepest mysteries.

Peter gathered the earliest Church from among the flock of Israel,
Paul became the teacher and apostle of the Gentiles.

Each in his appointed way gathered into unity
the one family of Christ.

They shared a martyr's crown
and are venerated together throughout the world.

Now, with all the angels and saints,
we praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE TRANSFIGURATION OF THE LORD

Christ transfigured shows our glory

This preface is used in Masses on the feast of the Transfiguration of the Lord (6 August).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

He revealed his glory before Peter, James, and John
to strengthen his followers against the scandal of the cross.

His human body shone like the sun
to show that the whole Church, which is his body,
will one day shine with the glory of Christ, its head.

With joyful hearts we echo on earth
the song of the angels in heaven
as they praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE ASSUMPTION OF THE VIRGIN MARY INTO HEAVEN

Mary assumed into glory

This preface is used in Masses on the solemnity of the Assumption of the Virgin Mary into Heaven (15 August).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Today the virgin Mother of God was taken into heaven
to be the beginning and the image of the Church in glory
and a sign of hope and comfort for your pilgrim people.
You preserved her from the corruption of the grave,
for she had given birth to your Son,
the source of all life.

And so we join the multitude of angels
in their joyful chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE HOLY CROSS

The triumph of the glorious cross

This preface is used in Masses on the feast of the Holy Cross (14 September) and in Votive Masses of the Holy Cross.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You chose the wood of the cross for our redemption,
that where death had its beginning,
there life might arise in triumph;
and that Satan, who conquered through a tree,
might on a tree be overcome,
through Jesus Christ our Lord.

Through him the choirs of angels and all the powers of heaven
worship in awe before your presence.

May our voices blend with theirs
as they sing with joy the hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE ANGELS

The glory of God in the angels

This preface is used in Masses of the angels.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

In praising your faithful angels and archangels,
we also praise your glory;
in honouring them, we honour you, their Creator.
Their splendour proclaims how great you are
and worthy to be praised above all creation.

Through Christ our Lord
the hosts of angels declare your majesty;
in joyful adoration we make our own
their canticle of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF ALL SAINTS

One with the saints in glory

This preface is used in Masses on the solemnity of All Saints (1 November).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

Today we keep the festival of your holy city,
the heavenly Jerusalem, our mother,
where around your throne
the saints, our brothers and sisters,
sing your praise for ever.

Their glory fills us with joy,
and through their communion with us in the Church
you give us inspiration and strength
as we press forward on our pilgrimage of faith.

In company with them and with all the angels
we cry out with a single voice
in praise of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE IMMACULATE CONCEPTION OF THE VIRGIN MARY

The mystery of Mary and the Church

This preface is used in Masses on the solemnity of the Immaculate Conception of the Virgin Mary (8 December).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You allowed no trace of original sin to touch the Virgin Mary.

Full of grace, she was to be a worthy mother of your Son

and prefigure the beginning of the Church,

the fair Bride of Christ, without spot or wrinkle.

Purest of virgins, she was to bring forth your Son,
the innocent Lamb who takes away our sins.

You chose Mary before all others
to be our gracious advocate and our pattern of holiness.

And so we join the multitude of angels
in their joyful chorus of praise:

 *Musical Setting of Preface*

PREFACE OF THE HOLY SPIRIT I

The Spirit sent by the Lord upon the Church

This preface is used in Votive Masses of the Holy Spirit.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

He ascended above all the heavens
and from his throne at your right hand
poured into the hearts of your adopted children
the Holy Spirit he had promised.

And so, with steadfast love,
we proclaim your glory,
joining the hosts of angels
in their triumphant chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE HOLY SPIRIT II

The working of the Spirit in the Church

This preface is used in Votive Masses of the Holy Spirit.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You bestow your gifts of grace in every age and season,
guiding the Church in the wonderful ways of your providence.

Time and again you come to our aid
through the power of the Holy Spirit,
so that, with loving trust,
we may turn to you in our troubles
and give you thanks in all our joys
through Jesus Christ our Lord.

And so we join the multitude of angels
in their joyful chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE BLESSED VIRGIN MARY I

The motherhood of the blessed Virgin Mary

This preface is used in Masses on the solemnity of Mary, Mother of God (1 January). It may be used in other Masses of the Blessed Virgin Mary with the mention of the particular celebration.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
almighty Father, ever-living God,
to give you thanks, blessing, and praise
[as we celebrate... of the blessed Virgin Mary
or: as we honour the blessed Virgin Mary].

By the overshadowing of the Holy Spirit
she conceived your only Son,
and, in the glory of her virginity,
she brought forth the eternal light of the world,
Jesus Christ our Lord.

Through him the choirs of angels and all the powers of heaven
worship in awe before your presence.

May our voices blend with theirs
as they sing with joy the hymn of your glory:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE BLESSED VIRGIN MARY II

The Church echoes Mary's song of praise

This preface is used in Masses of the Blessed Virgin Mary.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

God our Saviour,

it is truly right and just,

our duty and our salvation,

to proclaim the wonders you have worked in all your saints,
and especially on this feast of the blessed Virgin Mary
to echo her praise of your loving-kindness.

For you have truly done great things over all the earth,
and your gracious mercy is from age to age.

When you looked with favour on your lowly servant,
you gave the world through her

Jesus Christ, your Son, our Lord,
the author of our salvation.

Through him the hosts of angels adore you
and rejoice in your presence for ever.

May our voices join with theirs
in the triumphant chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE BLESSED VIRGIN MARY III

Mary as model and Mother of the Church

This preface is used in Votive Masses of Mary, Mother of the Church and in other Masses of the Blessed Virgin Mary.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
almighty Father, ever-living God,
to give you thanks, blessing, and praise
as we honour the blessed Virgin Mary.

She conceived in her virginal womb
the Word she had first received in her most pure heart,
and by giving birth to the Creator of all
she nurtured the Church at its beginnings.

Standing beneath the cross,
Mary accepted her Son's last loving wish
and took to herself as sons and daughters
all those who by his death are born to new life.

She joined her prayers with those of the apostles,
as together they awaited the coming of your Spirit,
and thus she became the perfect pattern of the Church at prayer.

Raised to the glory of heaven,
she cares for the pilgrim Church with a mother's love,
following its progress homeward
until the Day of the Lord dawns in splendour.

Now, with all the angels and saints,
we praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

PREFACE OF THE BLESSED VIRGIN MARY III

Mary as model and Mother of the Church

 *Musical Setting of Preface*

 *Musical Setting of Preface*

PREFACE OF APOSTLES I

The apostles are shepherds of God's people

This preface is used in Masses of the apostles, especially of Saint Peter and Saint Paul.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You are the eternal Shepherd
and never leave your flock untended.
Through the apostles
you watch over us and protect us always.
Those once chosen to be vicars of your Son
guide us still from their place in heaven.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF APOSTLES II

Apostolic foundation and witness

This preface is used in Masses of the apostles and evangelists.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

You founded your Church on the apostles
to stand firm for ever
as the sign on earth of your infinite holiness
and as a living witness to all
of the way that leads to heaven.

And so, with steadfast love,
we proclaim your glory,
joining the hosts of angels
in their triumphant chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF MARTYRS

The sign and example of a martyrdom

This preface is used in Masses on solemnities and feasts of martyrs and may also be used on their memorials.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

Your holy martyr N. followed the example of Christ,
and shed his/her blood for the glory of your name.

His/her death reveals your power
shining through our human frailty.

You choose the weak and make them strong
in bearing witness to you
through Jesus Christ our Lord.

With joyful hearts we echo on earth
the song of the angels in heaven
as they praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF PASTORS

The presence of pastors in the Church

This preface is used in Masses on solemnities and feasts of pastors and may also be used on their memorials.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

You give the Church this celebration
in honour of Saint N.

You inspire us by his holy life,
instruct us by his preaching,
and give us your protection in answer to his prayers.

And so we join the throng of saints and angels
as they sing the unending hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF OTHER SAINTS: VIRGINS AND RELIGIOUS

The sign of a life consecrated to God

This preface is used in Masses on solemnities and feasts of virgins and religious and may also be used on their memorials.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

We honour you in your saints,
who have consecrated their lives to Christ
for the sake of the kingdom of heaven.

What love you show us, Lord,
as you call the human race back to its first holiness,
and invite us to taste on earth
the gifts of the world to come.

Now, with all the angels and saints,
we praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF OTHER SAINTS: HOLY MEN AND WOMEN I

The glory of the saints

This preface is used in Masses of all saints, patrons, and titulars of churches and on the solemnities and feasts of saints which have no Preface of their own. It may also be used on the memorials of saints.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

Your glory is told in the assembly of the saints,
and, in crowning their merits, you crown your own gifts.

In their lives on earth

you give us an example.

In our communion with them

you give us their friendship.

In their prayer for the Church

you give us strength and protection.

This great cloud of witnesses spurs us on
to run the course that is set before us
and win with them the unfading crown of glory
through Jesus Christ our Lord.

And so, with angels and archangels
and the whole company of saints,
we sing the unending hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF OTHER SAINTS: HOLY MEN AND WOMEN II

The activity of the saints

This preface is used in Masses of all saints, patrons, and titulars of churches and on the solemnities and feasts of saints which have no Preface of their own. It may also be used on the memorials of saints.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

You renew the Church in every age
by raising up men and women outstanding in holiness,
living witnesses of your unchanging love.
They inspire us by their heroic lives,
and help us by their constant prayers
to work for the coming of your kingdom.

And so we join the angels and saints
in the joyous hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE FIRST SCRUTINY

(THIRD SUNDAY OF LENT)

The faith of the woman of Samaria

This preface is used in Masses when the First Scrutiny is celebrated.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

When he asked the woman of Samaria for water to drink,

Jesus had already bestowed on her the gift of faith.

He thirsted for her faith,

that he might inflame her heart with the fire of divine love.

Together with the angels
we glorify your mighty deeds
and join in their chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE SECOND SCRUTINY

(FOURTH SUNDAY OF LENT)

The man born blind

This preface is used in Masses when the Second Scrutiny is celebrated.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

By the mystery of his incarnation
he has led the human race out of darkness
into the clear light of faith.

Through the fall of Adam we were born the slaves of sin,
but through the waters of baptism

Christ has raised us to new life as your adopted children.

And, therefore, earth unites with heaven
to sing a new song of praise;
we too join with the hosts of angels
as they proclaim your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE THIRD SCRUTINY

(FIFTH SUNDAY OF LENT)

The raising of Lazarus

This preface is used in Masses when the Third Scrutiny is celebrated.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

As a human being,
he wept for Lazarus, his friend;
as eternal God,
he called him forth from the tomb.
In his compassion for the human family,
Christ leads us by the Easter mysteries
from death to new life.

Through him the hosts of angels adore you
and rejoice in your presence for ever.

May our voices join with theirs
in the triumphant chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTIAN INITIATION

God fashions us in the likeness of Christ

This preface is used when sacraments of initiation are celebrated within Mass, and the Ritual Mass, when permitted, is also used.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

Through the preaching of the gospel
you form a community of faith
which you bring to life-giving waters,
seal with the gift of your Spirit,
and welcome to the table of the Lord.

By these mysteries you fashion us
in the likeness of Christ
and make us one in him:
one in the faith we profess
and one in our witness to the world.

With joyful hearts we echo on earth
the song of the angels in heaven
as they praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE ANOINTING OF THE SICK

Christ the healer

This preface is used when the anointing of the sick is celebrated within Mass, and the Ritual Mass, when permitted, is also used.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
for you have revealed to us
in Christ the healer
your unfailing power and steadfast compassion.

In the splendour of his rising
your Son conquered suffering and death
and bequeathed to us his promise
of a new and glorious world,
where no bodily pain will afflict us
and no anguish of spirit.

Through your gift of the Spirit,
you bless us, even now,
with comfort and healing,
strength and hope,
forgiveness and peace.

In this supreme sacrament of your love
you give us the risen body of your Son:
a pattern of what we shall become
when he returns again at the end of time.

And so we join the angels and saints
in the joyous hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

PREFACE OF THE ANOINTING OF THE SICK

Christ the healer

 *Musical Setting of Preface*

 *Musical Setting of Preface*

PREFACE OF MARRIAGE I

The dignity of the marriage covenant

This preface is used when marriage is celebrated within Mass, and the Ritual Mass, when permitted, is also used.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

In the covenant of marriage
you draw man and woman together
in a life-long bond of harmony and peace,
so that their chaste and fruitful love
may bring forth children you adopt as your own.

For by your providence and grace
you carry out this wonderful design:
the birth of children brings beauty to the world
and their rebirth in baptism enriches the Church.

Through Christ the choirs of angels
and all the saints proclaim your glory.
May our voices join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF MARRIAGE II

The great sacrament of marriage

This preface is used when marriage is celebrated within Mass, and the Ritual Mass, when permitted, is also used.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

You have forged in him a new covenant with your people,
redeeming us by his death and resurrection
and making us partakers of the divine nature
and joint heirs with him to eternal glory.
In the love that binds husband and wife
you have given us a sacrament
that speaks of Christ's outpouring of grace
and calls to mind the wonderful plan of your love.

And so, with the angels and all the saints in heaven,
we proclaim your glory
and sing the unending hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF MARRIAGE III

Marriage, a sign of God's love

This preface is used when marriage is celebrated within Mass, and the Ritual Mass, when permitted, is also used.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You created man and woman out of love
and raised them to such a dignity

that in the union of husband and wife

you show us a true image of your love:

love is our origin,

love our constant calling,

love our fulfilment in heaven.

Thus, the sacrament of marriage,

an abiding sign of your own love,

consecrates the love between husband and wife.

Through Christ the choirs of angels

and all the saints proclaim your glory.

May our voices join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF ORDINATION OF BISHOPS AND PRESBYTERS
(CHRISM MASS I)

The priesthood of Christ and the ministry of priests

This preface is used at Masses when bishops or presbyters are ordained, and the Ritual Mass, when permitted, is also used.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

By the anointing of the Holy Spirit
you made your only-begotten Son
High Priest of the new and eternal covenant,
and with heavenly wisdom ordained
that his one priesthood should continue in the Church.

Christ accords the dignity of a royal priesthood
to the people he has made his own.
Some of these he chooses with a brother's care
to share his sacred ministry by the laying on of hands.

He appoints them to renew in his name
the sacrifice of our redemption
and to set before your family the paschal meal.
He calls them to lead your holy people in love,
nourish them with your word,
and strengthen them through the sacraments.

They are to offer their lives to your service
and for the salvation of all,
as they strive to grow in the likeness of Christ
and to honour you
by their courageous witness of faith and love.

And so we join the angels and saints
in the joyous hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

PREFACE OF ORDINATION OF BISHOPS AND PRESBYTERS

The priesthood of Christ and the ministry of priests

♪ *Musical Setting of Preface*

 *Musical Setting of Preface*

PREFACE OF ORDINATION OF DEACONS

Christ, source of every ministry in the Church

This preface is used at Masses when deacons are ordained or when deacons and presbyters are ordained in the same celebration, and the Ritual Mass, when permitted, is also used.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

By the anointing of the Holy Spirit
you made your only-begotten Son
High Priest of the new and eternal covenant,
and with heavenly wisdom ordained
that many ministries should be carried out within the Church.

Christ accords the dignity of a royal priesthood
to the people he has made his own.
Some of these he chooses with a brother's care
to share his sacred ministry by the laying on of hands.

He calls them to lead your holy people in love,
nourish them with your word,
and strengthen them through the sacraments.

They are to offer their lives to your service
and for the salvation of all,
as they strive to grow in the likeness of Christ
and to honour you
by their courageous witness of faith and love.

And so we join the angels and saints
in the joyous hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

PREFACE OF ORDINATION OF DEACONS

Christ, source of every ministry in the Church

♪ *Musical Setting of Preface*

 *Musical Setting of Preface*

PREFACE OF MINISTRY

Christ came as one who serves

This preface is used at Masses when readers or acolytes are instituted, or when other ministers are blessed, and the Ritual Mass, when permitted, is also used. It may also be used when bishops, presbyters, or deacons are ordained, and on other appropriate occasions.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through your servant Jesus Christ our Lord.

Revealed at his baptism as your beloved Son,
he came among us as one who serves,
and taught that they are greatest in the kingdom
who make themselves least and the servants of all.
Though Teacher and Lord,
he washed the feet of his disciples,
commanding us to do the same.

You bestow upon your people
a rich variety of gifts and ministries,
that we may serve the world your Son redeemed
and build up his body, the Church,
to the greater glory of your name.

With joyful hearts we echo on earth
the song of the angels in heaven
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF RELIGIOUS PROFESSION

Religious life, serving God by imitating Christ

This preface is used in Masses of religious profession or on the anniversary of profession, and the Ritual Mass, when permitted, is also used.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Born without sin, the son of the Virgin Mother,
he called those blessed who were pure of heart
and taught by his way of life the excellence of chastity.
He chose to do always what is pleasing to you,
and for our sake became obedient even unto death,
offering himself to you as a perfect sacrifice.
He consecrated more closely to your service
those who leave all things for your sake,
and promised them a treasure in heaven.

And so we join the throng of saints and angels
as they sing the unending hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE DEDICATION OF A CHURCH I

The mystery of God's temple

This preface is an integral part of the rite of the dedication of a church and is used with Eucharistic Prayer I or III in the Mass of dedication.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks and praise,
Father most holy.

The whole world is your temple,
shaped to resound with your name.

Yet you also allow us to dedicate to your service
places designed for your worship.

With hearts full of joy
we consecrate to your glory
this work of our hands, this house of prayer.

Here is foreshadowed the mystery of your true temple,
here an earthly image of your heavenly city.
For you made the body of your Son,
born of the Virgin,
a temple consecrated to your glory,
the dwelling place of the Godhead in all its fullness.

You have established the Church as a holy city,
founded on the apostles,
with Jesus Christ its cornerstone.

You continue to build your Church with chosen stones,
made living by the Spirit
and cemented together by love.

In that holy city you will be all in all for endless ages,
and Christ will be its everlasting light.

Now, with all the angels and saints,
we proclaim your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

PREFACE OF THE DEDICATION OF A CHURCH I

The mystery of God's temple

♪ *Musical Setting of Preface*

 *Musical Setting of Preface*

PREFACE OF THE DEDICATION OF A CHURCH II

The mystery of God's temple, which is the Church

This preface is used in Masses on the anniversary of the dedication of a church when the celebration takes place within the dedicated church.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

You have allowed our human hands to build an earthly dwelling
where you never refuse to show your people favour
on their pilgrimage to you.

Here in sacramental signs
you manifest and accomplish
the mystery of your dwelling among us.
Here you shape us as your holy temple
and build up the whole Church,
which is the very body of Christ.
Thus you bring closer to fulfilment
the heavenly city Jerusalem,
the vision of your peace.

And so, with all the angels and saints,
we bless you in the temple of your glory
and join in their chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE DEDICATION OF A CHURCH III

The mystery of the Church, the Bride of Christ and the temple of the Spirit

This preface is used in Masses on the feast of the Dedication of the Lateran Basilica in Rome (9 November). It is also used in other Masses celebrating the anniversary of the dedication of a church when the celebration takes place outside the dedicated church.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

You are pleased to dwell in every house of prayer,
that, by the constant working of your grace,
you may build us up as the temple of the Holy Spirit,
resplendent with life and holiness.

Every house of prayer
is a sign also of the Church on earth.
Day by day you make it holy,
preparing it for heavenly glory
as the spotless Bride of Christ
and the joyful Mother of a great company of saints.

Now, with all the angels and saints,
we praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF THE DEDICATION OF AN ALTAR

The table of Christ's sacrifice and banquet

This preface is an integral part of the rite of the dedication of an altar and is used with Eucharistic Prayer I or III in the Mass of dedication.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

True priest and true victim,
he offered himself to you
on the altar of the cross,
and commanded us to celebrate
the memorial of that sacrifice
until he comes again.

Therefore your people have built this altar
and dedicate it to your name
with grateful hearts.

This is a truly sacred place:
here the sacrifice of Christ is offered in mystery,
perfect praise is given to you,
and our redemption made continually present.

Here is prepared the Lord's table,
at which your children,
nourished by the body of Christ,
are gathered into the one holy Church.

Here your people drink of the Spirit,
from the stream of living water
flowing from the rock of Christ.
They will become in him
a worthy offering and a living altar.

Now, with all the angels and saints,
we proclaim your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

PREFACE OF THE DEDICATION OF AN ALTAR

The table of Christ's sacrifice and banquet

♪ *Musical Setting of Preface*

 *Musical Setting of Preface*

PREFACE OF THE UNITY OF CHRISTIANS

The unity of Christ's body, the Church

This preface is used in Masses for the unity of Christians.

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Through Christ you brought us to the knowledge of your truth,
that we might become his body,

bound together by one faith and one baptism.

Through Christ you have given your Holy Spirit to all peoples.

How wonderful are the works of the Spirit,
revealed in such varied gifts!

Yet how marvellous the unity which the Spirit creates,
dwelling in the hearts of your adopted children,
filling the whole Church and guiding it with wisdom
from above.

And so we join the multitude of angels
in their joyful chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTIAN DEATH I

Our hope of rising in Christ

This preface is used in Masses for the Dead and on the Commemoration of All the Faithful Departed (2 November).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

In him, who rose from the dead,
our hope of resurrection dawned.

The sadness of certain death
gives way to the bright promise of immortality.

Lord, for your faithful people
life is changed, not ended.
When the body of our earthly dwelling is laid aside,
we gain an everlasting dwelling place in heaven.

And so, with angels and archangels,
with all the heavenly host,
we proclaim your glory
and join their unending chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTIAN DEATH II

Christ died, that all might live

This preface is used in Masses for the Dead and on the Commemoration of All the Faithful Departed (2 November).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

Jesus accepted death on the cross
to save us all from dying;
one man chose to die,
that all might live eternally in you.

And so we join the multitude of angels
in their joyful chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTIAN DEATH III

Christ, our life and resurrection

This preface is used in Masses for the Dead and on the Commemoration of All the Faithful Departed (2 November).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.

He is the salvation of the world,
the life of the living,
and the resurrection of the dead.

Through him the hosts of angels adore you
and rejoice in your presence for ever.

May our voices join with theirs
in the triumphant chorus of praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTIAN DEATH IV

From earthly life to heavenly glory

This preface is used in Masses for the Dead and on the Commemoration of All the Faithful Departed (2 November).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

Your providence brings us to birth;
your governance rules our lives;
made subject to the law of sin,
we return by your command
to the dust from which we came.
Yet by your merciful touch
we have been saved through the death of your Son
and are raised to the glory of his resurrection.

And so we join the throng of saints and angels
as they sing the unending hymn of your praise:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*

PREFACE OF CHRISTIAN DEATH V

Our resurrection through Christ's victory

This preface is used in Masses for the Dead and on the Commemoration of All the Faithful Departed (2 November).

The Lord be with you.

— And also with you.

Lift up your hearts.

— We lift them up to the Lord.

Let us give thanks to the Lord our God.

— It is right to give our thanks and praise.

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.

We had deserved to perish because of our sins,
but through your loving-kindness
when we die we are called back to life with Christ,
whose victory is our redemption.

With joyful hearts we echo on earth
the song of the angels in heaven
as they praise your glory without end:

The priest joins his hands and, together with the people, sings or says the *Sanctus*.

 *Musical Setting of Preface*



The Sacramentary

Volume Two
Part 2



EUCARISTIC PRAYERS I-IV

Let us give thanks to the Lord our God

PREFACE DIALOGUE

EUCARISTIC PRAYER I (THE ROMAN CANON)

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 821).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

A musical staff in G clef with a dotted half note followed by a dotted quarter note, a dotted eighth note, a solid eighth note, a solid quarter note, and a solid half note.

The Lord—— be with you.

The people answer:

A musical staff in G clef with a dotted half note followed by a dotted quarter note, a dotted eighth note, a solid eighth note, and a solid half note.

And al - so with you.

He lifts up his hands and continues:

A musical staff in G clef with a dotted half note followed by a dotted quarter note, a dotted eighth note, a solid eighth note, a solid quarter note, and a solid half note.

Lift—— up your hearts.

The people answer:

A musical staff in G clef with a dotted half note followed by a dotted quarter note, a dotted eighth note, a solid eighth note, a solid quarter note, a solid eighth note, and a solid half note.

We lift them up to the Lord.

With hands outstretched, he continues:

A musical staff in G clef with a dotted half note followed by a dotted quarter note, a dotted eighth note, a solid eighth note, a solid quarter note, a solid eighth note, a solid quarter note, a solid eighth note, and a solid half note.

Let us give thanks to the Lord—— our God.

The people answer:

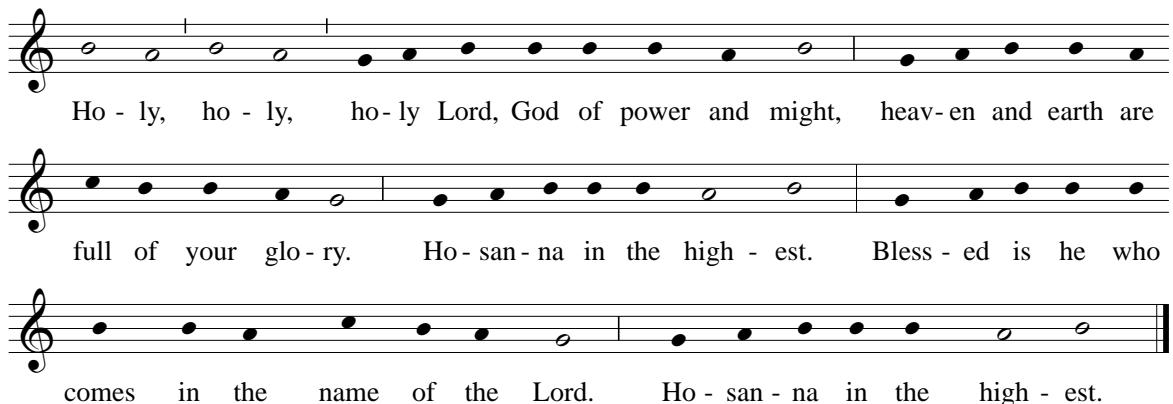
A musical staff in G clef with a dotted half note followed by a dotted quarter note, a dotted eighth note, a solid eighth note, a solid quarter note, a solid eighth note, a solid quarter note, a solid eighth note, and a solid half note.

It is right to give thanks—— and praise.——

The priest continues the preface with hands outstretched.

Alternative openings for the prefaces may be found on pages 508–509.

At the end of the preface, the priest joins his hands and, together with the people, sings or says:



Musical notation for the priest's response during the preface. The music is in common time, treble clef, and consists of three staves of music. The lyrics are as follows:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched. The words in brackets may be omitted.

All-merciful Father,
we come before you with praise and thanksgiving
through Jesus Christ your Son.

P

He joins his hands and, making the sign of the cross once over both bread and cup, says:

Through him we ask you to accept and bless + these gifts
we offer you in sacrifice.

With hands outstretched, he continues:

We offer them for your holy catholic Church:
watch over it, Lord, and guide it,
grant it peace and unity throughout the world.

We offer them for N. our Pope,
for N. our Bishop,
and for all who hold and teach the catholic faith
that comes to us from the apostles.

BAPTISM

Remember, Lord, your faithful people,
who have guided your elect to holy baptism
[especially these godparents N. and N.]. ▷

THE SCRUTINIES

Remember, Lord, your faithful people,
who will present your elect for holy baptism
[especially these godparents N. and N.]. ▷

Remember, Lord, your faithful people,
especially those for whom we now pray [N. and N.].

1C

The priest joins his hands and prays briefly. Then he continues with hands outstretched:

- ▷ Remember all of us gathered here before you.
You know that we believe in you
and dedicate ourselves to you.
We offer you this sacrifice of praise
for ourselves and those who are dear to us;
we pray to you, our living and true God,
for our well-being and redemption.

CHRISTMAS AND DURING THE OCTAVE

As we celebrate that most holy day [night]
when blessed Mary, without loss of her virginity,
gave the world its Saviour,
we pray in communion with the whole Church, ▷

EASTER VIGIL TO THE SECOND SUNDAY OF EASTER

As we celebrate that most holy day [night]
when Jesus Christ our Lord
rose bodily from the dead,
we pray in communion with the whole Church, ▷

THE EPIPHANY OF THE LORD

As we celebrate that most holy day
when your only Son,
who is one with you in eternal glory,
revealed himself to the world in human flesh,
we pray in communion with the whole Church, ▷

THE ASCENSION OF THE LORD

As we celebrate that most holy day
when your only Son our Lord
lifted up to the glory of heaven our mortal nature,
which he had made his own,
we pray in communion with the whole Church, ▷

▷ We pray in communion with the whole Church,
with those whose memory we now honour:
especially with Mary,
the glorious and ever-virgin mother of Jesus Christ, our Lord and God,
with Joseph, her husband,
the apostles and martyrs,
Peter and Paul, Andrew,
[James, John,
Thomas, James, Philip,
Bartholomew, Matthew, Simon and Jude;
with Linus, Cletus, Clement, Sixtus,
Cornelius, Cyprian, Lawrence, Chrysogonus,
John and Paul, Cosmas and Damian,]
and with all the saints.
By their merits and prayers
grant us your constant help and protection.

[Through Christ our Lord. Amen.]

2C

BAPTISM

Lord, accept this offering from your whole family.
We offer it especially for those to whom
you have given
new birth through water and the Holy Spirit
with pardon for all their sins.
Make them living members of the Body of Christ
and inscribe their names in the book of life.

He joins his hands.

[Through Christ our Lord. Amen.] ▷

THE SCRUTINIES

Lord, accept this offering from your whole family.
We offer it for the elect,
whom you have set apart and called
to receive eternal life and the gift of your grace
in the living waters of baptism.

He joins his hands.

[through Christ our Lord. Amen.] ▷

MARRIAGE

Lord, accept this offering from your whole family
and from N and N for whom we now pray.
You have brought them to their wedding day;
bless them with [the joy of children
and] a long and happy life together.

He joins his hands.

[Through Christ our Lord. Amen.] ▷

EASTER VIGIL TO THE SECOND SUNDAY OF EASTER

Lord, accept this offering from your whole family.
We offer it for those to whom you have given
new birth through water and the Holy Spirit
with pardon for all their sins.
Grant us your peace in this life,
save us from final damnation,
and count us among those you have chosen.

He joins his hands.

[Through Christ our Lord. Amen.] ▷

With hands outstretched, the priest continues:

Lord, accept this offering from your whole family.
Grant us your peace in this life,
save us from final damnation,
and count us among those you have chosen.

P

He joins his hands.

[Through Christ our Lord. Amen.]

With hands outstretched over the offerings, the priest says:

▷ Bless and approve our offering,
make it acceptable to you,
an offering in spirit and in truth:
let it become for us
the body and blood of your beloved Son,
our Lord Jesus Christ.

CC

He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

The day before he suffered

The priest takes the bread and, raising it a little above the altar, continues:
he took bread in his sacred hands,
He looks upward.

and looking up to heaven
to you, his almighty Father,
he gave you thanks and praise;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:
again he gave you thanks and praise,
gave the cup to his disciples, and said:

He bows slightly.

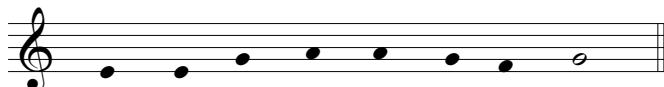
**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.**

DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A



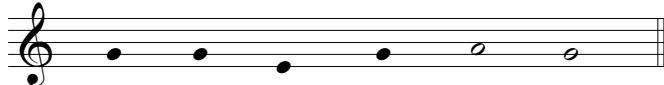
Great is the mys - ter - y of faith.

And the people take up the acclamation:



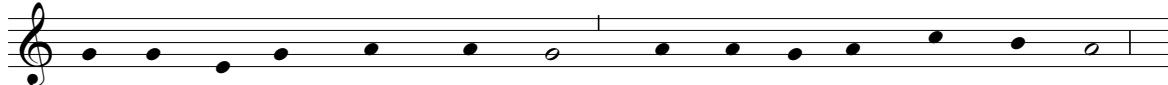
Christ has died, Christ is ris - en, Christ will come a - gain.

B

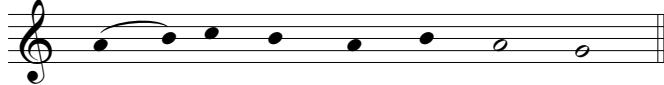


Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord Je - sus, come in glo - ry.

C

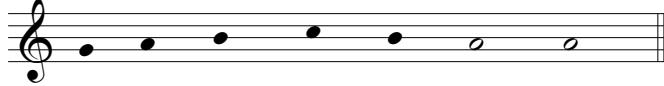


Christ is the bread of life.

And the people take up the acclamation:



When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



un - til you come in glo - ry.

D



Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

And so, Lord God,
we celebrate the memory of Christ, your Son:
we, your holy people and your ministers,
call to mind his passion,
his resurrection from the dead,
and his ascension into glory;
and from the many gifts you have given us
we offer to you, God of glory and majesty,
this holy and perfect sacrifice,
the bread of life and the cup of eternal salvation.

CC

Look with favour on these offerings
and accept them as once you accepted
the gifts of your just servant Abel,
the sacrifice of Abraham, our father in faith,
and the bread and wine offered by your priest Melchizedek.

Bowing profoundly and with his hands joined, he continues:

Almighty God,
command that your angel carry this sacrifice
to your altar in heaven.

Then, as we receive from this altar
the sacred body and blood of your Son,

He stands up straight and makes the sign of the cross, saying:
let us be filled with every grace and blessing.

He joins his hands.

[Through Christ our Lord. Amen.]

With hands outstretched, he says:

Remember, Lord, your servants who have died
and have gone before us marked with the sign of faith,
especially those for whom we now pray [N. and N.].

3C

The priest joins his hands and prays briefly. Then he continues with hands outstretched:

Grant them and all who sleep in Christ
a haven of light and peace.

He joins his hands.

[Through Christ our Lord. Amen.]

The priest strikes his breast with his right hand, saying:

For ourselves, too,
sinners who trust in your mercy and love,

4C

With hands outstretched, he continues:

we ask some share in the fellowship of your apostles and martyrs,
with John the Baptist, Stephen, Matthias, Barnabas,

[Ignatius, Alexander, Marcellinus, Peter,
Felicity, Perpetua, Agatha, Lucy,
Agnes, Cecilia, Anastasia,]

and all your saints.

Welcome us into their company,
not considering what we deserve,
but freely granting us your pardon.

He joins his hands and continues:

Through Christ our Lord you give us all these gifts,
you fill them with life and goodness,
you bless them and make them holy.

P

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Musical notation for the doxology, P/CC setting. The music consists of three staves of G clef notes. The lyrics are:

Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

Musical notation for the Amen response. It shows a single staff of G clef notes with a fermata over the last note. The lyrics are:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

Musical notation for the extended Amen response. It shows three staves of G clef notes, each ending with a fermata over the last note. The lyrics are:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER II

This eucharistic prayer has a proper preface which forms part of its structure. However, it may be used with other prefaces, especially those which present the mystery of salvation succinctly (see GIRM 322:2).

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 833).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

A musical staff in G clef with four measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a half note.

The Lord be with you.

The people answer:

A musical staff in G clef with four measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a half note.

And also with you.

He lifts up his hands and continues:

A musical staff in G clef with five measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a half note.

Lift up your hearts.

The people answer:

A musical staff in G clef with six measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a quarter note. The sixth measure has a dotted half note followed by a half note.

We lift them up to the Lord.

With hands outstretched, he continues:

A musical staff in G clef with eight measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a quarter note. The sixth measure has a dotted half note followed by a quarter note. The seventh measure has a dotted half note followed by a quarter note. The eighth measure has a dotted half note followed by a half note.

Let us give thanks to the Lord our God.

The people answer:

A musical staff in G clef with seven measures. The first measure has a dotted half note followed by a quarter note. The second measure has a dotted half note followed by a quarter note. The third measure has a dotted half note followed by a quarter note. The fourth measure has a dotted half note followed by a quarter note. The fifth measure has a dotted half note followed by a quarter note. The sixth measure has a dotted half note followed by a quarter note. The seventh measure has a dotted half note followed by a half note.

It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

Father, it is our duty and our salvation,
always and everywhere
to give you thanks
through your beloved Son, Jesus Christ.

He is the Word through whom you made the universe,
the Saviour you sent to redeem us.

He took flesh by the Holy Spirit
and was born of the Virgin Mary.

To accomplish your will
and gain for you a holy people,
he stretched out his arms on the cross,
that he might break the chains of death
and make known the resurrection.

And so with one voice
we join the angels and saints in proclaiming your glory:

The priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Lord, you are holy indeed,
you are the fountain of all holiness.

P

He joins his hands and, holding them outstretched over the offerings, says:
Send down your Spirit upon these gifts to make them holy, CC
that they may become for us

He joins his hands and, making the sign of the cross once over both bread and cup, says:
the body + and blood of our Lord, Jesus Christ.
He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

Before he was given up to death,
a death he freely accepted,

The priest takes the bread and, raising it a little above the altar, continues:
he took bread and gave you thanks;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:
again he gave you thanks,
gave the cup to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.**

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.



Great is the mys - ter - y of faith.

And the people take up the acclamation:

A

A single-line musical staff in G clef. It consists of three groups of notes separated by vertical bar lines. The first group contains a solid dot, an open circle, a solid dot, and an open circle. The second group contains a solid dot, a solid dot, an open circle, and an open circle. The third group contains a solid dot, a solid dot, a solid dot, and an open circle. The notes are evenly spaced along the line.

Christ has died, Christ is ris - en, Christ will come a - gain.



Praise to you, Lord Je - sus.

And the people take up the acclamation:

B

A single-line musical staff in G clef. It consists of two groups of notes separated by vertical bar lines. The first group contains a solid dot, a solid dot, a solid dot, a solid dot, an open circle, and an open circle. The second group contains a solid dot, a solid dot, a solid dot, a solid dot, and an open circle. The notes are evenly spaced along the line.

Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord Je - sus, come in glo - ry.



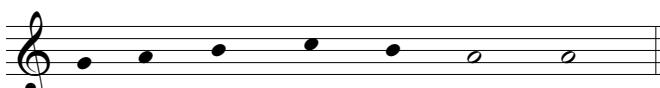
Christ is the bread of life.

And the people take up the acclamation:

C

A single-line musical staff in G clef. It consists of three groups of notes separated by vertical bar lines. The first group contains a solid dot, and an open circle. The second group contains a solid dot, a solid dot, a solid dot, a solid dot, and an open circle. The third group contains a solid dot, a solid dot, a solid dot, and an open circle. The notes are evenly spaced along the line.

When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



un - til you come in glo - ry.

D



Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

Remembering therefore his death and resurrection,
we offer you, Lord God, CC
this life-giving bread, this saving cup.
We thank you for counting us worthy
to stand in your presence and serve you.

We pray that all of us who share in the body and blood of Christ
may be gathered into one by the Holy Spirit.

Lord, remember your Church throughout the world:
perfect us in love
together with N. our Pope and N. our Bishop,
with all bishops, priests, and deacons,
and all who minister to your people.

1C

BAPTISM

Remember also, Lord,
those who through baptism [and confirmation]
have been joined to your Church today.
Grant that they may follow Christ your Son
with willing and generous hearts.
Remember our brothers and sisters ▷

MARRIAGE

Remember also, Lord, .N and N.,
whom you have brought to their wedding day,
that, by your grace,
they may always live in mutual love and peace.
Remember our brothers and sisters ▷

MASSES FOR THE DEAD

Remember our brother/sister N.,
whom you have called from this life.
In baptism he/she died with Christ:
may he/she also share his resurrection.
Remember all our brothers and sisters ▷

Remember our brothers and sisters

2C

- ▷ who have gone to their rest
in the sure hope of rising again;
bring them and all who have died in your mercy
into the light of your presence.

Have mercy on us all:
make us worthy to share eternal life,
with Mary, the virgin Mother of God,
with the apostles and with all the saints,
who have found favour with you throughout the ages;
in union with them
may we praise you and give you glory

He joins his hands.

through your Son, Jesus Christ.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

P/CC

Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men.—— A - men.—— A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER III

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 841).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

A musical staff in G clef with four measures. The notes are: quarter note, eighth note, eighth note, quarter note, eighth note.

The Lord be with you.

The people answer:

A musical staff in G clef with four measures. The notes are: quarter note, eighth note, eighth note, quarter note, eighth note.

And also with you.

He lifts up his hands and continues:

A musical staff in G clef with six measures. The notes are: quarter note, eighth note, eighth note, quarter note, eighth note, quarter note, eighth note.

Lift up your hearts.

The people answer:

A musical staff in G clef with six measures. The notes are: quarter note, eighth note, eighth note, quarter note, eighth note, quarter note, eighth note.

We lift them up to the Lord.

With hands outstretched, he continues:

A musical staff in G clef with eight measures. The notes are: quarter note, eighth note, eighth note, quarter note, eighth note, quarter note, eighth note, quarter note, eighth note.

Let us give thanks to the Lord our God.

The people answer:

A musical staff in G clef with eight measures. The notes are: quarter note, eighth note, eighth note, quarter note, eighth note, quarter note, eighth note, quarter note, eighth note.

It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

Alternative openings for the prefaces may be found on pages 442-443.

At the end of the preface, the priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav - en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.
After the *Sanctus* has been completed, the priest continues the eucharistic prayer
with hands outstretched.

Lord, you are holy indeed,
and all creation rightly gives you praise.
All life, all holiness comes from you
through your Son, Jesus Christ our Lord,
by the working of the Holy Spirit.
From age to age you gather a people to yourself,
so that from the rising of the sun to its setting
a pure offering may be made
to the glory of your name.

P

SEASON OF ADVENT

And so, Lord God, in joyful expectation
we celebrate the advent of your Christ;
and, raising up our heads to behold
the redemption that is near at hand
we humbly pray: ▷

CHRISTMAS AND DURING THE OCTAVE

And so, Lord God, on this day of glory
and peace,
we celebrate the birth of your incarnate Word;
and, rejoicing that your loving kindness
has appeared among us,
we humbly pray: ▷

THE EPIPHANY OF THE LORD

And so, Lord God, we celebrate
the epiphany of your only-begotten Son;
and, rejoicing at the gift of salvation
and peace for all the nations,
we humbly pray: ▷

SEASON OF LENT

And so, Lord God, in this, the acceptable time,
we celebrate the lenten days of salvation;
turning back to you in repentance
and to one another in reconciliation,
we humbly pray: ▷

EASTER VIGIL TO THE SECOND SUNDAY OF EASTER

And so, Lord God, on this most sacred day ,
we celebrate the glorious resurrection
of your Son;
and, exulting in his mighty victory over death,
we humbly pray: ▷

THE ASCENSION OF THE LORD

And so, Lord God, we celebrate the day
on which your Son ascended to your right hand,
where he pleads on our behalf;
and, confidently approaching the throne of grace,
we humbly pray: ▷

And so, Lord God, we humbly pray:

CC

He joins his hands and, holding them outstretched over the offerings, says:

▷ by the power of your Spirit sanctify these gifts
we have brought before you,

He joins his hands and, making the sign of the cross once over both bread and
cup, says:

that they may become the body + and blood
of your Son, our Lord Jesus Christ,
at whose command we celebrate this eucharist.

He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

On the night he was handed over to death,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread and gave you thanks and praise;

he broke the bread,

gave it to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT IT:

THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

The priest takes the cup and, raising it a little above the altar, continues:

again he gave you thanks and praise,

gave the cup to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:

THIS IS THE CUP OF MY BLOOD,

THE BLOOD OF THE NEW AND EVERLASTING COVENANT.

IT WILL BE SHED FOR YOU AND FOR ALL,

SO THAT SINS MAY BE FORGIVEN.

DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A

Great is the mys - ter - y of faith.

And the people take up the acclamation:

Christ has died, Christ is ris - en, Christ will come a - gain.

B

Praise to you, Lord Je - sus.

And the people take up the acclamation:

Dy - ing you de - stroyed our death, ris - ing you re - stored our life.
Lord Je - sus, come in glo - ry.

C

Christ is the bread of life.

And the people take up the acclamation:

When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,
un - til you come in glo - ry.

D

Je - sus Christ is Lord.

And the people take up the acclamation:

Lord, by your cross and res-ur-rec - tion you have set us free. You are the
Sav - iour of the world.

Then, with hands outstretched, the priest says:

Calling to mind, Lord God,
the death your Son endured for our salvation,
his glorious resurrection and ascension into heaven,
and eagerly awaiting the day of his return,
we offer you in thanksgiving this holy and living sacrifice.

CC

Look with favour on your Church's offering
and see the Victim by whose sacrifice
you were pleased to reconcile us to yourself.

Grant that we who are nourished by the body and blood of your Son
may be filled with his Holy Spirit
and become one body, one spirit in Christ.

Let him make us an everlasting gift to you,
that we may share in the inheritance of your saints,
with Mary, the virgin Mother of God,
with the apostles, the martyrs,
[Saint N.], and all your saints,
on whose constant intercession we rely for help.

1C

Lord, may this sacrifice
which has made our peace with you
advance the peace and salvation of all the world.
Strengthen in faith and love your pilgrim Church on earth:
your servant Pope N., our Bishop N.,
all bishops, priests, and deacons,
all ministers of your Church,
and the entire people your Son has gained for you.

2C

BAPTISM

Merciful Father,
hear the prayers of the family
you have gathered here before you.
Strengthen in their holy resolve
those who today have been joined to your people
through the waters of rebirth
[and the gift of the Holy Spirit].
Grant that they may walk always in newness
of life.
Unite to yourself all your children
now scattered over the face of the earth. ▷

MARRIAGE

Merciful Father,
hear the prayers of the family
you have gathered here before you.
Strengthen in the grace of marriage N and N.,
whom you have brought to their wedding day;
keep them faithful throughout their lives
to the covenant they have sealed in your presence.
Unite to yourself all your children
now scattered over the face of the earth. ▷

THE SCRUTINIES

Merciful Father,
hear the prayers of the family you have gathered here before you.
Strengthen in their holy resolve these elect,
whom you have set apart and called
to receive eternal life and gift of your grace
in the living waters of baptism.
unite to yourself all your children
now scattered over the face of the earth. ▷

Merciful Father,
hear the prayers of the family you have gathered here before you,
and unite to yourself all your children
now scattered over the face of the earth. †

- ▷ Welcome into your kingdom our departed brothers and sisters
and all who have left this world in your friendship.

He joins his hands.

We hope to enjoy with them your everlasting glory,
through Christ our Lord,
through whom you give the world everything that is good.

† During **MASSES FOR THE DEAD**, the following intercessions may replace
Welcome into your kingdom...

Remember our brother/sister N.,
whom you have called from this life.
In baptism he/she died with Christ:
may he/she also share his resurrection,
when Christ will raise our mortal bodies
and make them like his own in glory.
Welcome into your kingdom all our departed brothers and sisters,
and all who have left this world in your friendship;
we hope to enjoy with them your everlasting glory,
when every tear will be wiped away.
on that day we shall see you, our God, as your are;

He joins his hands

we shall be like you and praise you for ever,
through Christ our Lord,
through whom you give the world everything that is good.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

P/CC

Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER IV

The preface is an integral part of this eucharistic prayer and is always used with it. For this reason, this eucharistic prayer may not be used on a day when a proper preface is prescribed. On all other days it may be used with its own preface, even on days when the rubrics prescribe a seasonal preface (see GIRM, no. 322:5).

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 851).

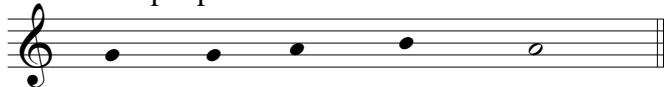
The priest begins the eucharistic prayer. Extending his hands, he sings or says:

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



The Lord be with you.

The people answer:



And also with you.

He lifts up his hands and continues:



Lift up your hearts.

The people answer:



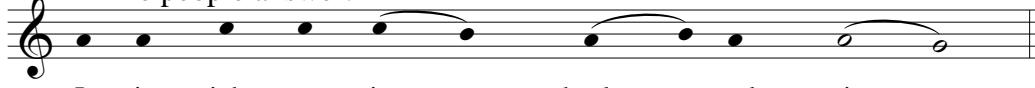
We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord our God.

The people answer:



It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

Father most holy,
it is right for us to give you thanks,
it is right to give you glory,
for you are the one God, living and true.
Before time began and for all eternity
you dwell in unapproachable light.
Source of life and goodness, you have created all things,
that they may abound with every blessing
and rejoice in the radiance of your light.
Countless hosts of angels stand before you
and gaze upon your splendour;
night and day they serve you
and worship you without end.
We join with them
and, giving voice to every creature under heaven,
we acclaim you and glorify your name:

The priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav-en and earth are
 full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
 comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Father most holy, we proclaim your greatness:
all your works show forth your wisdom and love.
You formed man and woman in your own likeness
and entrusted the whole world to their care,
so that in serving you alone, their Creator,
they might be stewards of all creation.

P

Even when they disobeyed you and turned away from your friendship,
you did not abandon them to the power of death,
but extended your hand in mercy,
that all who search for you might find you.

Again and again you offered the human race a covenant
and through the prophets nurtured the hope of salvation.

Father, you so loved the world
that in the fullness of time
you sent your only Son to be our Saviour.

Made flesh by the Holy Spirit and born of the Virgin Mary,
he lived as one of us in all things but sin.

To the poor he proclaimed the good news of salvation,
to prisoners, freedom,
and to those in sorrow, joy.

In order to fulfil your purpose
he gave himself up to death,
and by rising from the dead
he destroyed death and restored life.

And that we might live no longer for ourselves
but for him who died and rose for us,
he sent the Holy Spirit from you, Father,
as his first gift to those who believe,
to complete his work on earth
and renew the world in perfect holiness.

He joins his hands and, holding them outstretched over the offerings, says:

Lord God, CC
we pray that the same Holy Spirit may sanctify these gifts:

He joins his hands and, making the sign of the cross once over both bread and cup, says:

let them become the body + and blood of our Lord Jesus Christ,

He joins his hands.

that we may celebrate the great mystery
which he left us as an everlasting covenant.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

When the hour had come for him to be glorified by you,
Father most holy,
having loved his own who were in the world,
he loved them to the end.

While they were at supper,

The priest takes the bread and, raising it a little above the altar, continues:
he took bread and said the blessing;
he broke the bread and gave it to his disciples, saying:
He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

In the same way he took the cup filled with wine;
He takes the cup and, raising it a little above the altar, continues:
he gave you thanks and, giving the cup to his disciples, said:
He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.**

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

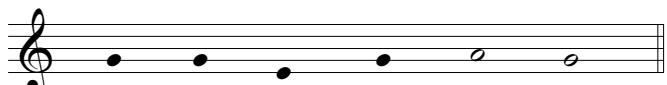


Great is the mys - ter - y of faith.

And the people take up the acclamation:



Christ has died, Christ is ris - en, Christ will come a - gain.

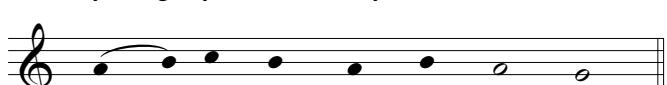


Praise to you, Lord Je - sus.

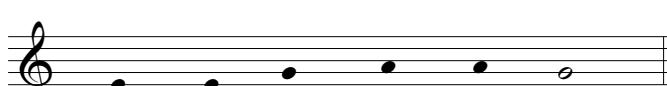
And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.

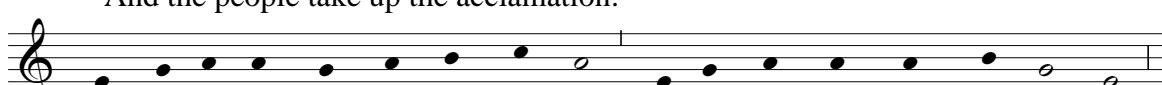


Lord Je - sus, come in glo - ry.

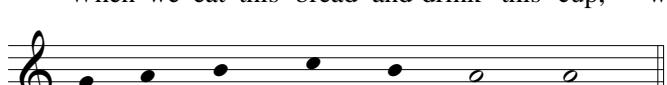


Christ is the bread of life.

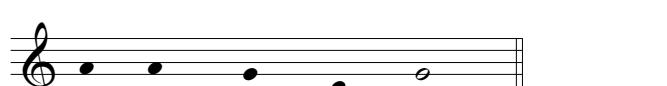
And the people take up the acclamation:



When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,

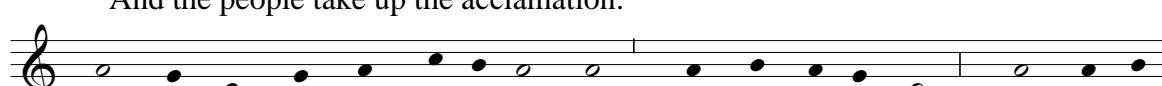


un - til you come in glo - ry.

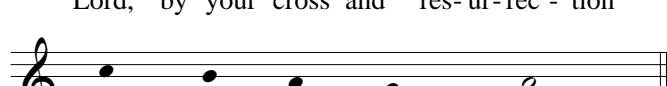


Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

And so, Lord God,
we celebrate the memorial of our redemption:
we recall Christ's death and his descent among the dead;
we proclaim his resurrection and his ascension to your right hand;
and, looking forward to his coming in glory,
we offer you the sacrifice of his body and blood,
an offering acceptable to you,
which brings salvation to all the world.

CC

Lord, look upon the sacrifice
which you yourself have prepared for your Church;
and by your Holy Spirit
gather all who share this one bread and one cup
into one body, a living sacrifice in Christ,
to the praise and glory of your name.

BAPTISM

Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N., and all bishops,
the priests, deacons, and other ministers of your Church;
remember those whom today you have given
new birth by water and the Holy Spirit;
remember those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart. ▷

1C

Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N., and all bishops,
the priests, deacons, and other ministers of your Church,
those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.

- ▷ Remember those who have died in the peace of Christ
and all the dead whose faith is known only to you.

Merciful Father, grant that we, your children,
may enjoy the inheritance of heaven
with Mary, the virgin Mother of God,
with the apostles and all your saints.

There, together with all creation,
set free from the corruption of sin and death,
we shall sing your glory
through Christ our Lord,

He joins his hands.

through whom you bless the world with all that is good.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

P/CC

Through him, with—him, in—him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.



EUCARISTIC PRAYERS IN PARTICULAR CIRCUMSTANCES

*Father, for them I pray,
for them to be one in us*

JOHN 17:20

EUCARISTIC PRAYER FOR MASSES OF RECONCILIATION I

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 862).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

A musical staff in G clef with four measures. The first measure has a dotted half note followed by three quarter notes. The second measure has a dotted half note followed by two quarter notes. The third measure has a dotted half note followed by one quarter note. The fourth measure has a dotted half note followed by one quarter note.

The Lord be with you.

The people answer:

A musical staff in G clef with four measures. The first measure has a dotted half note followed by three quarter notes. The second measure has a dotted half note followed by two quarter notes. The third measure has a dotted half note followed by one quarter note. The fourth measure has a dotted half note followed by one quarter note.

And also with you.

He lifts up his hands and continues:

A musical staff in G clef with five measures. The first measure has a dotted half note followed by three quarter notes. The second measure has a dotted half note followed by two quarter notes. The third measure has a dotted half note followed by one quarter note. The fourth measure has a dotted half note followed by one quarter note. The fifth measure has a dotted half note followed by one quarter note.

Lift up your hearts.

The people answer:

A musical staff in G clef with five measures. The first measure has a dotted half note followed by three quarter notes. The second measure has a dotted half note followed by two quarter notes. The third measure has a dotted half note followed by one quarter note. The fourth measure has a dotted half note followed by one quarter note. The fifth measure has a dotted half note followed by one quarter note.

We lift them up to the Lord.

With hands outstretched, he continues:

A musical staff in G clef with seven measures. The first measure has a dotted half note followed by three quarter notes. The second measure has a dotted half note followed by two quarter notes. The third measure has a dotted half note followed by one quarter note. The fourth measure has a dotted half note followed by one quarter note. The fifth measure has a dotted half note followed by one quarter note. The sixth measure has a dotted half note followed by one quarter note. The seventh measure has a dotted half note followed by one quarter note.

Let us give thanks to the Lord our God.

The people answer:

A musical staff in G clef with six measures. The first measure has a dotted half note followed by three quarter notes. The second measure has a dotted half note followed by two quarter notes. The third measure has a dotted half note followed by one quarter note. The fourth measure has a dotted half note followed by one quarter note. The fifth measure has a dotted half note followed by one quarter note. The sixth measure has a dotted half note followed by one quarter note.

It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

Holy Father,
compassionate and good,
it is right to give you thanks and praise,
for you never cease to call us
to a new and more abundant life.

Though we are sinners,
you constantly offer us pardon
and ask us to trust in your mercy alone.

Time after time, when we broke your covenants,
you did not cast us aside;
but through the incarnation of Jesus, your Son,
you bound the human family to yourself
with a new and unbreakable bond.

In Christ you give your people
a season of reconciliation and grace:
a time to draw new breath
for our journey back to you,
a time to open our hearts to your Spirit
and respond to the needs of all.

In wonder and gratitude
we join our voices with the choirs of heaven,
as we proclaim with joy the power of your love
and sing the endless hymn of your glory:

The priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

From the beginning, O God,
all you have done for the human family
you have done for our good,
that we may be holy, as you yourself are holy.

P

Look with kindness, then,
on your people gathered before you.

CC

He joins his hands and, holding them outstretched over the offerings, says:

Send forth your Spirit in power,
that these gifts may become for us

He joins his hands and, making the sign of the cross once over both bread and cup, says:

the body + and blood of Jesus Christ, your beloved Son,
in whom we too are your children.

With hands joined, he continues:

When we were lost
and our hearts were far from you,
you showed the depth of your love:
your Son, who alone is the Just One,
gave himself into our hands
and was nailed to the wood of the cross.

Before he stretched out his arms between heaven and earth
as the lasting sign of your covenant,
he desired to celebrate the Passover
in the company of his disciples.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

While they were at table,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread and gave you thanks and praise;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

At the end of the meal,
knowing he would reconcile all things in himself
by his blood poured out on the cross,

He takes the cup and, raising it a little above the altar, continues:

he took the cup filled with wine;
again he gave you thanks,
and, handing the cup to his friends, he said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A



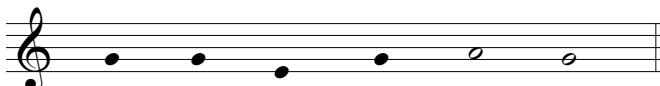
Great is the mys - ter - y of faith.

And the people take up the acclamation:



Christ has died, Christ is ris - en, Christ will come a - gain.

B

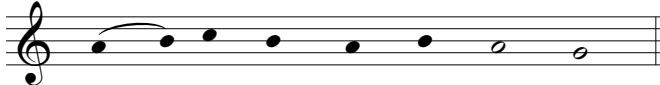


Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord Je - sus, come in glo - ry.

C

Christ is the bread of life.

And the people take up the acclamation:

When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,

un - til you come in glo - ry.

D

Je - sus Christ is Lord.

And the people take up the acclamation:

Lord, by your cross and res-ur-rec-tion you have set us free. You are the

Sav - iour of the world.

Then, with hands outstretched, the priest says:

We remember Jesus Christ, our Passover and our lasting peace,
we celebrate his death and resurrection,
we await the blessed day of his return.

CC

And so we present to you, God ever faithful and true,
the offering that restores the world to your grace.

Merciful Father,

look with love on those you draw to yourself through their sharing in the sacrifice of Christ.

By the power of your Spirit,

may they become the body of your risen Son,
in whom all divisions are healed.

Keep us in communion of mind and heart,
together with N. our Pope and N. our Bishop.

1C

Help us to work for the coming of your kingdom,
until at last we stand in your presence
and take our place among the saints,
with the Virgin Mary and the apostles,
and with our departed brothers and sisters,
whom we commend to your mercy.

Then, in the glory of your new creation,
freed from the sting of death,
we shall sing to you the hymn of thanksgiving
which rises from Christ the living Lord.

He joins his hands.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER FOR MASSES OF RECONCILIATION II

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 872).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



The Lord be with you.

The people answer:



And also with you.

He lifts up his hands and continues:



Lift up your hearts.

The people answer:



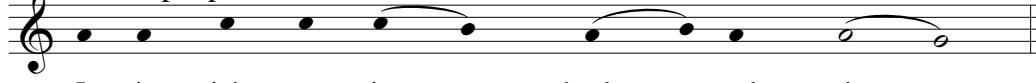
We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord our God.

The people answer:



It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

Merciful God and Father,
it is truly right to give you thanks
through Christ our Lord
for the working of your grace in the world.

In the midst of human conflict
you turn our minds to thoughts of peace.
Your Spirit stirs our hearts,
so that enemies speak again to each other,
adversaries join hands in friendship,
and nations seek to live in harmony.
Through your healing power
the love of peace quells violence,
mercy conquers hatred,
and vengeance yields to forgiveness.

For this we praise you without end
and join with the choirs of heaven
as they sing the hymn of your glory:

The priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Lord of power and might,
we bless you through Jesus Christ, your Son,
who comes in your name.
He is the word that brings salvation,
the hand you stretch out to sinners,
the way that leads to your peace.

P

God our Father,
when we had wandered far from you,
you called us back through your Son.
You gave him over to death,
that we might turn to you again
and find our way to one another.

We now celebrate the reconciliation
gained for us by Christ.

CC

He joins his hands and, holding them outstretched over the offerings, says:

We ask you to sanctify these gifts
by the coming of your Spirit,

He joins his hands and, making the sign of the cross once over both bread and cup, says:

as we fulfil your Son's + command.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

With hands joined, he continues:

Before he laid down his life for our deliverance,

The priest takes the bread and, raising it a little above the altar, continues:

he took bread in his hands and gave you thanks;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

So too, on that last evening,

He takes the cup and, raising it a little above the altar, continues:

he took into his hands the cup of blessing;
he praised your mercy,
gave the cup to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

A

Then the priest or deacon sings or says one of the following invitations.



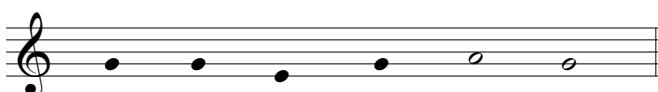
Great is the mys - ter - y of faith.

And the people take up the acclamation:



Christ has died, Christ is ris - en, Christ will come a - gain.

B



Praise to you, Lord Je - sus.

And the people take up the acclamation:



Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord Je - sus, come in glo - ry.

C



Christ is the bread of life.

And the people take up the acclamation:

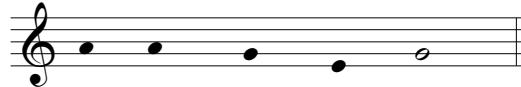


When we eat this bread and drink this cup, we pro-claim your death, Lord Je-sus,



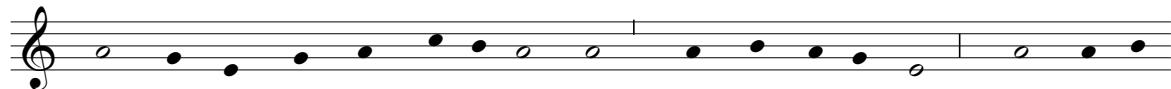
un - til you come in glo - ry.

D



Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec-tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

Lord our God,

CC

your Son has left us this pledge of his love.

We celebrate, therefore, the memorial of his death and resurrection,
offering you the very gift you have given us,
the sacrifice of perfect reconciliation.

Father most holy,

accept us together with your own beloved Son,
and, through our partaking of this banquet,
fill us with his Spirit,
who heals every wound and division.

May that Holy Spirit preserve us in unity,
together with N. our Pope, N. our Bishop,
all the bishops and your entire people.
Make your Church throughout the world
a sign of unity and an instrument of peace.

1C

Lord,
as you have welcomed us here to the table of your Son
in fellowship with Mary, the virgin Mother of God,
and all the saints,
so gather at the one eternal banquet
people of every race, nation, and tongue,
in that new world
where the fullness of peace will reign

He joins his hands.

through Jesus Christ the Lord.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with— him, in— him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER FOR MASSES WITH CHILDREN I

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



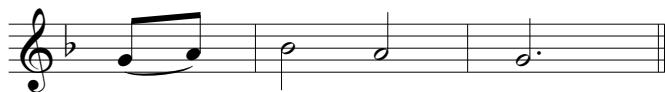
The Lord be with you.

The people answer:



And also with you.

He lifts up his hands and continues:



Lift up your hearts.

The people answer:



We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord our God.

The people answer:



It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

It is right to thank you, God our Father,
for you are wonderful.

You have gathered us together
and we are here to sing your praise:

The cantor sings the following acclamation, and the people repeat it.



Ho - san - na, ho - san - na, ho - san - na in—— the high - est.

You are wonderful because you made the whole world.

We bless you for all the people who live in it,
and for the fields, the mountains, and the seas.

You give life to us and to all living things,
and you give us joy.

So we are here to sing your praise:

The people take up the acclamation:



Ho - san - na, ho - san - na, ho - san - na in—— the high - est.

You are wonderful, God our Father.

You keep us always in your heart
and are never far from us.

You have sent your own Son,
the Son you love so much,
to watch over us and care for us.

And so we sing your praise:

The people take up the acclamation:



Ho - san - na, ho - san - na, ho - san - na in—— the high - est.

Jesus came to save us

and showed us that you love us:

he took children in his arms and blessed them;
he made sick people better
and forgave those who had sinned.

And so we sing your praise:

The people take up the acclamation:



Ho - san - na, ho - san - na, ho - san - na in—— the high - est.

Wonderful God,
 earth and heaven sing your praise:
 all your people on earth sing;
 Mary the mother of Jesus sings;
 your saints and your apostles sing;
 angels who fill the heavens sing;
 together we all sing your praise:

The priest joins his hands. The people take up the acclamation. The acclamation is also repeated after the verses of the *Sanctus* are sung by the cantor.

The musical score consists of five staves of music in common time, key signature one flat. The first staff shows the beginning of the Sanctus acclamation. The second staff is labeled "Cantor:" and shows the cantor's part. The third staff is labeled "People:" and shows the people's response. The fourth staff is labeled "Cantor:" again. The fifth staff is labeled "People:" and shows the final repetition of the Sanctus acclamation.

Ho - san - na, ho - san - na, ho - san - na in - the high - est.
 Cantor:
 Ho - ly, ho - ly, ho - ly Lord, God of pow'r - and might,
 heav'n and earth, heav'n and earth are full of your glo - ry.
 People:
 Ho - san - na, ho - san - na, ho - san - na in - the high - est.
 Cantor:
 Blest is he who comes, blest is he who comes,
 blest is he who comes in the name of the Lord.
 People:
 Ho - san - na, ho - san - na, ho - san - na in - the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

To show our thanks to you, God our Father,
we bring this bread and wine.

He joins his hands and, holding them outstretched over the offerings, says:
Send down your Holy Spirit

He joins his hands and, making the sign of the cross once over both bread and cup, says:

to make them into the body + and blood
of Jesus Christ, your Son,
the Son you love so much.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

With hands joined, he continues:

On the night before he died,
when Jesus had supper with his apostles,

The priest takes the bread and, raising it a little above the altar, continues:
he took bread and gave you thanks,
he broke the bread,
gave it to them and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration as the cantor sings the following acclamation, and the people repeat it.

Je - sus has giv'n his life for us.

Then he continues:

In the same way, when supper was over,

He takes the cup and, raising it a little above the altar, continues:

he took the cup filled with wine;

he gave you thanks,

gave the cup to his friends, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration, as the people take up the acclamation:

Musical notation in common time (C) and G clef. The melody consists of quarter notes and eighth notes. The lyrics are: Je - sus has giv'n his life for us.

With hands joined, the priest says:

Then he said to them:

DO THIS IN MEMORY OF ME.

Then, with hands outstretched, the priest says:

God our Father,

we do what Jesus told us to do.

We offer to you your best gift to us:

the bread that gives us life,

the cup that saves us.

We give ourselves, too.

Accept us together with Jesus,

who is our way to you,

as we proclaim his death

and the victory of his rising.

The cantor sings the following acclamation, and the people repeat it.

Musical notation in common time (C) and G clef. The melody consists of quarter notes and eighth notes. The lyrics are: Christ has died, Christ is ris - en, Christ will come a - gain.

Father, you love us so much.
You welcome us to your table
where, united in the joy of the Holy Spirit,
we share in the body and blood of Jesus your Son.

The cantor sings the following acclamation, and the people repeat it.

Musical notation in C minor, common time. The melody consists of quarter notes and eighth notes. The lyrics are: God of won - ders, God of won - ders, God of peace.

Wonderful God,
you keep everyone in your heart.
That is why we pray for those we love
[especially for N. and N.]
and all those who serve you:
N. our Pope and N. our Bishop
and all who help us to love you better.

The people take up the acclamation:

Musical notation in C minor, common time. The melody consists of quarter notes and eighth notes. The lyrics are: God of won - ders, God of won - ders, God of peace.

We pray for all your people,
especially for those who are sad and afraid,
the poor, the sick, the lonely,
and those who need our help.
Be close to them,
and in your love
give peace to all who have died.

The people take up the acclamation:

Musical notation in C minor, common time. The melody consists of quarter notes and eighth notes. The lyrics are: God of won - ders, God of won - ders, God of peace.

And so we bless you, God of wonders;
God of peace, we sing your praise
He joins his hands.
through Jesus Christ.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with him, in him, in the u - ni - ty of the Ho - ly
Spir - it, all glo - ry and hon - our is yours, al - might - y
Fa - ther, for ev - er and ev - er.

The cantor sings the **Amen**, and the people repeat it.

A - men. A - men. A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER FOR MASSES WITH CHILDREN II

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.

The priest begins the eucharistic prayer. Extending his hands, he sings or says:



The Lord be with you.

The people answer:



And also with you.

He lifts up his hands and continues:



Lift up your hearts.

The people answer:



We lift them up to the Lord.

With hands outstretched, he continues:



Let us give thanks to the Lord our God.

The people answer:



It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

God our loving Father,
you have gathered us for this joyful feast.
We are happy to be here as your children
with Jesus Christ our brother:
to bless you,
to thank you,
and to sing your glory.

The cantor sings the following acclamation, and the people repeat it.

Musical notation for the acclamation 'You love us so much. Glory to you, O God.' The music is in common time, key signature one flat (B-flat), and consists of two measures. The first measure contains four notes: a quarter note, a eighth note, a eighth note, and a quarter note. The second measure contains five notes: a eighth note, a quarter note, a eighth note, a eighth note, and a quarter note. Below the music, the lyrics are written in a simple font.

You love us so much
that you have made this world great and beautiful,
and put it in our care.

The people take up the acclamation:

Musical notation for the acclamation 'You love us so much. Glory to you, O God.' The music is in common time, key signature one flat (B-flat), and consists of two measures. The first measure contains four notes: a quarter note, a eighth note, a eighth note, and a quarter note. The second measure contains five notes: a eighth note, a quarter note, a eighth note, a eighth note, and a quarter note. Below the music, the lyrics are written in a simple font.

You love us so much
that you have sent Jesus your Son
to show us the way to you.

The people take up the acclamation:

Musical notation for the acclamation 'You love us so much. Glory to you, O God.' The music is in common time, key signature one flat (B-flat), and consists of two measures. The first measure contains four notes: a quarter note, a eighth note, a eighth note, and a quarter note. The second measure contains five notes: a eighth note, a quarter note, a eighth note, a eighth note, and a quarter note. Below the music, the lyrics are written in a simple font.

You love us so much
that you give us your Spirit
to make us one family in Christ.

The people take up the acclamation:

Musical notation for the acclamation 'You love us so much. Glory to you, O God.' The music is in common time, key signature one flat (B-flat), and consists of two measures. The first measure contains four notes: a quarter note, a eighth note, a eighth note, and a quarter note. The second measure contains five notes: a eighth note, a quarter note, a eighth note, a eighth note, and a quarter note. Below the music, the lyrics are written in a simple font.

For these gifts of love, we thank you;
and with the angels and saints in heaven
we join in singing your praise:

The priest joins his hands. The cantor sings the acclamation, and the people repeat it. The acclamation is also repeated after the verses of the *Sanctus* are sung by the cantor.

The musical notation consists of six staves of music in common time and G major. The first staff shows the beginning of the Sanctus acclamation. The second staff begins with 'Cantor:' followed by the lyrics 'Ho - ly, ho - ly, ho - ly Lord, God of pow'r_ and might,'. The third staff begins with 'heav'n and earth, heav'n and earth are full of your glo - ry.' The fourth staff begins with 'People:' followed by the response 'Ho - san-na, ho - san-na, ho - san-na in - the high - est.'. The fifth staff begins with 'Cantor:' followed by 'Blest is he who comes, blest is he who comes,'. The sixth staff begins with 'People:' followed by the final response 'Ho - san-na, ho - san-na, ho - san-na in - the high - est.'

Ho - san - na, ho - san - na, ho - san - na in - the high - est.

Cantor:
Ho - ly, ho - ly, ho - ly Lord, God of pow'r_ and might,

heav'n and earth, heav'n and earth are full of your glo - ry.

People:
Ho - san-na, ho - san-na, ho - san-na in - the high - est.

Cantor:
Blest is he who comes, blest is he who comes,

blest is he who comes in the name of the Lord.

People:
Ho - san-na, ho - san-na, ho - san-na in - the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Blessed is Jesus who comes in your name.
He is the friend of children,
the friend of the poor.

The cantor sings the following acclamation, and the people repeat it.

Musical notation for the acclamation. The music is in common time (C) with a treble clef (G). The melody consists of quarter notes and eighth notes. The lyrics are: "Blest is he who comes, blest is he who comes, blest is he who comes in the name of the Lord."

Jesus came to show us how to love you
by loving one another.
He came to remove from our hearts
the evil that divides us.

The people take up the acclamation:

Musical notation for the acclamation. The music is in common time (C) with a treble clef (G). The melody consists of quarter notes and eighth notes. The lyrics are: "Blest is he who comes, blest is he who comes, blest is he who comes in the name of the Lord."

Jesus promised us the Holy Spirit
to share your life with us
and to be with us all our days.

The people take up the acclamation:

Musical notation for the acclamation. The music is in common time (C) with a treble clef (G). The melody consists of quarter notes and eighth notes. The lyrics are: "Blest is he who comes, blest is he who comes, blest is he who comes in the name of the Lord."

The priest joins his hands and, holding them outstretched over the offerings, says:

God our Father,
send us your Holy Spirit,
so that these gifts of bread and wine

He joins his hands and, making the sign of the cross once over both bread and cup, says:

may become the body + and blood of your Son,
our Lord Jesus Christ.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

With hands joined, he continues:

On the day before he suffered
he proved that your love has no end.
While eating supper with his disciples,

The priest takes the bread and, raising it a little above the altar, continues:
Jesus took bread and gave you thanks;
he broke the bread and gave it to them, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration as the cantor sings the following acclamation, and the people repeat it.



He takes the cup and, raising it a little above the altar, continues:
And then, taking the cup filled with wine,
he prayed to you giving thanks,
and gave the cup to his disciples, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.**

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration, as the people take up the acclamation:

Musical notation in C major, common time. The melody consists of quarter notes and eighth notes. The lyrics are: Je - sus has giv'n his life for us.

With hands joined, the priest says:

Then he said to them:
DO THIS IN MEMORY OF ME.

Then, with hands outstretched, the priest says:

And so, loving Father,
we keep the memory of Jesus, our Saviour,
who died and rose again
for the life of the world.
He gave himself into our hands;
he is the sacrifice we offer
which makes our peace with you.

The people take up the acclamation:

Musical notation in C major, common time. The melody consists of quarter notes and eighth notes. The lyrics are: Je - sus has giv'n his life for us.

Hear us, Lord God,
and give the Spirit of your love
to all who take part in this meal.
Unite us more and more as your Church
with N. our Pope,
with N. our Bishop, and all the bishops,
and with everyone who serves your people.

The cantor sings the following acclamation, and the people repeat it.

Musical notation in C major, common time. The melody consists of quarter notes and eighth notes. The lyrics are: U - nite us in love, ho - ly and faith - ful God.

Remember those we love
 [especially N. and N.]
 and those we do not love enough.
 Remember also those who have died
 [especially N. and N.]
 and welcome them into your home.

The people take up the acclamation:

A musical score in common time with a treble clef. The melody consists of eighth and sixteenth notes. The lyrics are: U - nite us in love, ho - ly and faith - ful God.

Welcome us, too, one day
 into the feast of your kingdom,
 with the Virgin Mary, the Mother of God and our mother,
 and all the friends of Jesus our Lord.
 There we shall rejoice with Jesus for ever
 and sing you a song without end.

He joins his hands.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

A musical score in common time with a treble clef. The melody consists of eighth and sixteenth notes. The lyrics are: Through him, with him, in him, in the u - ni - ty of the Ho - ly Spir - it, all glo - ry and hon - our is yours, al - might - y Fa - ther, for ev - er and ev - er.

The cantor sings the **Amen**, and the people repeat it.

A musical score in common time with a treble clef. The melody consists of eighth and sixteenth notes. The lyrics are: A - men. A - men. A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER FOR MASSES WITH CHILDREN III

The preface is an integral part of this eucharistic prayer and is always used with it.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.:

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

Musical notation for the priest's greeting. It consists of a treble clef, a common time signature, and a key signature of one flat. The melody starts with a quarter note, followed by a eighth note, another eighth note, and a quarter note.

The Lord be with you.

The people answer:

Musical notation for the people's response. It consists of a treble clef, a common time signature, and a key signature of one flat. The melody starts with a quarter note, followed by a eighth note, another eighth note, and a quarter note.

And also with you.

He lifts up his hands and continues:

Musical notation for the priest continuing. It consists of a treble clef, a common time signature, and a key signature of one flat. The melody starts with a quarter note, followed by a eighth note, another eighth note, and a quarter note.

Lift up your hearts.

The people answer:

Musical notation for the people's response. It consists of a treble clef, a common time signature, and a key signature of one flat. The melody starts with a quarter note, followed by a eighth note, another eighth note, and a quarter note.

We lift them up to the Lord.

With hands outstretched, he continues:

Musical notation for the priest continuing. It consists of a treble clef, a common time signature, and a key signature of one flat. The melody starts with a quarter note, followed by a eighth note, another eighth note, and a quarter note.

Let us give thanks to the Lord our God.

The people answer:

Musical notation for the people's response. It consists of a treble clef, a common time signature, and a key signature of one flat. The melody starts with a quarter note, followed by a eighth note, another eighth note, and a quarter note.

It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

We thank you, God our Creator:
in your great care
you have made our hearts like your own,
able to delight in another's joy
and to feel another's pain.

During the Season of Easter

We thank you, God of the living,
for you have brought us to life
and you call us to be happy with you for ever.
You raised up Jesus,
the first among us to rise from the dead,
and gave him new life.
You have promised us that same new life,
a life that will never end,
a life with no more anxiety or suffering.

For all your love we gladly thank you.
Together with the angels and saints in heaven
and all on earth who believe in you
we praise you and sing to your glory:

The priest joins his hands and, together with the people, sings or says:

Ho - ly, ho - ly, ho - ly Lord, God of pow'r_ and might,
heav'n and earth, heav'n and earth are full of your glo - ry.
Ho - - san-na, ho - - san-na, ho - - san-na in - the high - est.
Blest is he who comes, blest is he who comes,
blest is he who comes in the name of the Lord.
Ho - - san - na, ho - - san - na, ho - - san - na in - the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

God, you are holy indeed,
full of kindness toward us,
compassionate to all.
For this we thank you.
But more than anything else,
we thank you for your Son, Jesus Christ.

The cantor sings the following:

Blest is he who comes, blest is he who comes,
blest is he who comes in the name of the Lord.

The people take up the acclamation:

Ho - san - na, ho - san - na, ho - san - na in____ the high - est.

Jesus came to heal a divided world,
where people reject you
and turn their backs on one another.
He opens our eyes to see
and our ears to listen;
he opens our hearts to understand
that we are brothers and sisters
and that you are Father to us all.

During the Season of Easter

Jesus brought us the good news
that we can live with you for ever in heaven.
He showed us the way to that life,
the way of love.
he himself has walked that way before us.

The cantor sings the following:

Blest is he who comes, blest is he who comes,
blest is he who comes in the name of the Lord.

The people take up the acclamation:

Ho - san - na, ho - san - na, ho - san - na in____ the high - est.

And now he brings us together at this table
that we may do what he once did.

He joins his hands and, holding them outstretched over the offerings, says:

Gracious Father,
by the power of your Spirit
make holy these gifts of bread and wine,
that they may become for us

He joins his hands and, making the sign of the cross once over both bread and cup, says:

the body + and blood of your Son, Jesus Christ.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

With hands joined, he continues:

On the night before he died for us,
while sharing the last meal with his disciples,

The priest takes the bread and, raising it a little above the altar, continues:

he took the bread and gave you thanks;
he broke the bread and gave it to them, saying:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration, as the cantor sings the following acclamation and the people repeat it.

Je - sus has giv'n his life for us.

He takes the cup and, raising it a little above the altar, continues:
After supper, he took the cup filled with wine;
he gave you thanks and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration, as the people take up the acclamation:

Musical notation for the acclamation "Jesus has given his life for us." The music is in common time, key signature of one flat (F#), and consists of two measures. The lyrics are centered under the notes.

Je - sus has giv'n his life for us.

With hands joined, the priest says:
Then he said to them:
DO THIS IN MEMORY OF ME.

Then, with hands outstretched, the priest says:
Gathered here in your presence, Father,
we remember with joy all that Jesus has done to save us.
In this sacrifice, which he entrusted to his Church,
we celebrate the memory of his dying and rising.
Father in heaven,
accept us together with your beloved Son.

The cantor sings the following acclamation, and the people repeat it.

Musical notation for the acclamation "We praise you and thank you, O God, great is your love for us." The music is in common time, key signature of one flat (F#), and consists of three measures. The lyrics are centered under the notes.

We praise you and thank you, O God, great is your love for us.

Priest:



He went free - ly to death for us, but you raised him from death to life.

The people take up the acclamation:



We praise you and thank you, O God, great is your love for us.

Priest:



Now ris - en, he lives with you, yet re - mains with us for ev - er.

The people take up the acclamation:



We praise you and thank you, O God, great is your love for us.

Priest:



He will come a - gain in glo - ry to heal all pain and sor - row.

The people take up the acclamation:



We praise you and thank you, O God, great is your love for us.

The priest continues:

Holy Father,
you have invited us
to share the body and blood of Christ.
As we eat and drink at this table,
unite us in the joy of the Holy Spirit
and strengthen us to serve you all our days.

Lord God,
keep in your care
N. our Pope, N. our Bishop, all bishops,
and all who minister to your people.

Help us and all the followers of Jesus
to work for peace in the world
and to bring joy into the lives of others.

DURING THE SEASON OF EASTER:

Fill all Christians with the gladness of Easter.
Help us to bring this joy
to all who are sorrowful.

Grant that all of us
may one day be with Christ in heaven
together with Mary, the Mother of God,
and all the saints,

He joins his hands.

and with him dwell in your presence for ever.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with him, in him, in the u - ni - ty of the Ho - ly
Spir - it, all glo - ry and hon - our is yours, al - might - y
Fa - ther, for ev - er and ev - er.

The cantor sings the **Amen**, and the people repeat it.

A - men. A - men. A - men. A - men. A - men.

The people take up the acclamation:

We praise you and thank you, O God, great is your love for us.
A - men. A - men. A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER FOR MASSES FOR VARIOUS NEEDS AND OCCASIONS

This eucharistic prayer may not be used on a day when a proper preface is prescribed. When permitted, it may be used for the celebration of Mass during Ordinary Time. The priest chooses one of the following prefaces and then, at the appropriate time, uses the corresponding intercession.

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations. The eucharistic prayer may be sung (see page 881).

The priest begins the eucharistic prayer. Extending his hands, he sings or says:

A musical staff in G clef with five vertical lines. There are five black dots representing notes: a quarter note followed by a eighth note, a quarter note, a eighth note, a quarter note, and a half note. A vertical bar line follows the half note.

The Lord be with you.

The people answer:

A musical staff in G clef with five vertical lines. There are five black dots representing notes: a quarter note followed by a eighth note, a quarter note, a eighth note, a quarter note, and a half note. A vertical bar line follows the half note.

And also with you.

He lifts up his hands and continues:

A musical staff in G clef with five vertical lines. There are six black dots representing notes: a quarter note followed by a eighth note, a quarter note, a eighth note, a quarter note, a eighth note, and a half note. A vertical bar line follows the half note.

Lift up your hearts.

The people answer:

A musical staff in G clef with five vertical lines. There are seven black dots representing notes: a quarter note followed by a eighth note, a quarter note, a eighth note, a quarter note, a eighth note, a quarter note, and a half note. A vertical bar line follows the half note.

We lift them up to the Lord.

With hands outstretched, he continues:

A musical staff in G clef with five vertical lines. There are eight black dots representing notes: a quarter note followed by a eighth note, a quarter note, a eighth note, a quarter note, a eighth note, a quarter note, a eighth note, and a half note. A vertical bar line follows the half note.

Let us give thanks to the Lord our God.

The people answer:

A musical staff in G clef with five vertical lines. There are nine black dots representing notes: a quarter note followed by a eighth note, a quarter note, and a half note. A vertical bar line follows the half note.

It is right to give thanks and praise.

The priest continues the preface with hands outstretched.

A. THE CHURCH ON THE WAY TO UNITY

It is truly right to give you thanks,
Father of infinite goodness,
it is fitting that we sing of your glory.
Through the gospel proclaimed by your Son
you have brought together in one Church
people of every nation, culture, and tongue.
Into it you breathe the power of your Spirit,
that in every age
your children may be gathered as one.
Your Church bears steadfast witness to your love.
It nourishes our hope for the coming of your kingdom
and is a radiant sign of the lasting covenant
you promised us in Christ Jesus our Lord.
Therefore heaven and earth sing forth your praise
while we, with all the Church,
proclaim your glory without end:

B. GOD GUIDES THE CHURCH ON THE WAY OF SALVATION

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father,
Creator of the world and fount of all life.
You never abandon the creatures formed by your wisdom,
but remain with us always, working for our good.
With mighty hand and outstretched arm
you led your people Israel through the desert.
Today by the power of the Holy Spirit
you guide your pilgrim Church
as it journeys along the paths of time
to the eternal joy of your kingdom,
through Jesus Christ our Lord.
Now, with all the angels and saints,
we sing a hymn to your glory:

C. JESUS, WAY TO THE FATHER

It is truly right and just,
our duty and our salvation,
always and everywhere to give you thanks,
Father most holy, Lord of heaven and earth.

Through your eternal Word you created all things
and govern their course with infinite wisdom.

In the Word made flesh
you have given us a mediator
who has spoken your words to us
and called us to be his disciples.
He is the way that leads to you,
the truth that sets us free,
the life that makes our joy complete.

Through your Son
you gather into one family
men and women created for the glory of your name,
redeemed by the blood of the cross,
and sealed with the Holy Spirit.

And so we praise your mighty deeds
and join with the hosts of angels,
as they proclaim your glory without end:

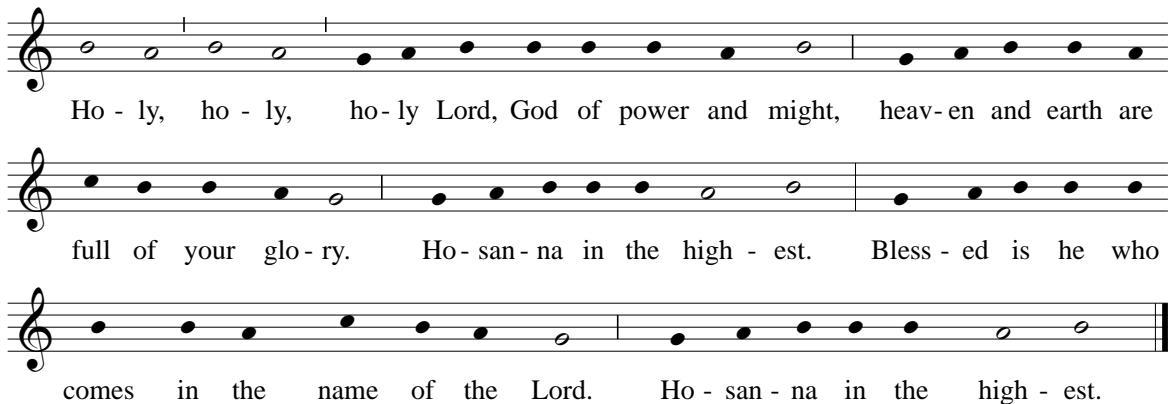
D. JESUS, THE COMPASSION OF GOD

It is truly right to give you thanks,
Father of mercy, faithful God,
it is fitting that we offer you praise.

You sent Jesus Christ your Son among us
as redeemer and Lord.

He was moved with compassion
for the poor and the powerless,
for the sick and the sinner;
he made himself a neighbour to the oppressed.
By his words and actions
he proclaimed to the world
that you are a father
and care for all your children.
And so, with all the angels and saints,
we sing the joyful hymn of your praise:

The priest joins his hands and, together with the people, sings or says:



Ho - ly, ho - ly, ho - ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est.

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched.

Holy indeed are you, Lord God,
and greatly to be praised:
your faithful love attends us
as we journey through life.
Blessed is your Son, Jesus Christ,
who is present among us
when his love gathers us together.
As once he did for his disciples,
Christ now opens the scriptures for us
and breaks the bread.

P

He joins his hands and, holding them outstretched over the offerings, says:

Therefore we ask you, merciful Father:
send down your Holy Spirit
to hallow these gifts of bread and wine,
that they may become for us

CC

He joins his hands and, making the sign of the cross once over both bread and cup, says:

the body + and blood of our Lord, Jesus Christ.

He joins his hands

.In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

On the eve of his passion and death,
while at table with those he loved,

The priest takes the bread and, raising it a little above the altar, continues:
he took bread and gave you thanks;
he broke the bread,
gave it to his disciples, and said:

He bows slightly.

**TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:
again he gave you thanks
and, handing the cup to his disciples, he said:

He bows slightly.

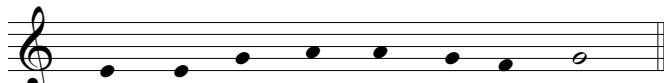
**TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL,
SO THAT SINS MAY BE FORGIVEN.**

DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings or says one of the following invitations.

A



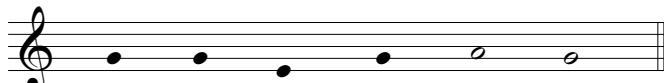
Great is the mys - ter - y of faith.

And the people take up the acclamation:



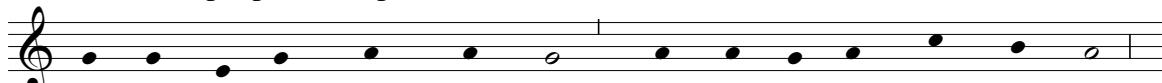
Christ has died, Christ is ris - en, Christ will come a - gain.

B



Praise to you, Lord Je - sus.

And the people take up the acclamation:

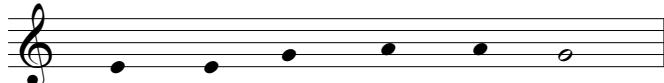


Dy - ing you de - stroyed our death, ris - ing you re - stored our life.



Lord Je - sus, come in glo - ry.

C

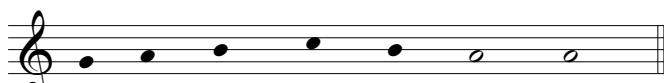


Christ is the bread of life.

And the people take up the acclamation:

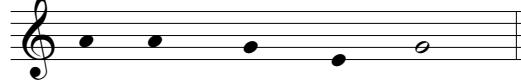


When we eat this bread and drink this cup, we pro-claim your death, Lord Je - sus,



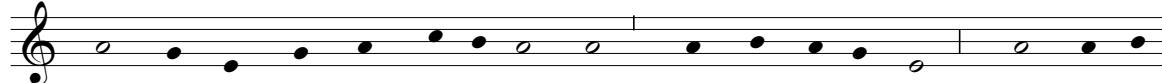
un - til you come in glo - ry.

D

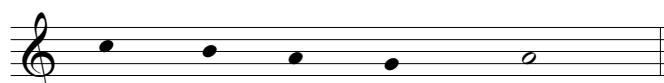


Je - sus Christ is Lord.

And the people take up the acclamation:



Lord, by your cross and res-ur-rec - tion you have set us free. You are the



Sav - iour of the world.

Then, with hands outstretched, the priest says:

And so, Father most holy,
we celebrate the memory of Christ, your Son,
whom you led through suffering and death on the cross
to the glory of the resurrection
and a place at your right hand.
Until Jesus, our Saviour, comes again,
we proclaim the work of your love,
offering you the bread of life and the cup of blessing.

CC

Look with favour on the offering of your Church
in which we show forth the paschal sacrifice of Christ
that was handed on to us.
Through the power of your Spirit of love
count us both now and for ever
among the members of your Son,
whose body and blood we share.

With hands outstretched, the priest continues, using one of the following intercessions corresponding to the preface that was chosen at the beginning of this prayer.

1C

A. THE CHURCH ON THE WAY TO UNITY

Renew by the light of the gospel
the Church of N.
Strengthen the bonds of unity between
the faithful and their pastors,
that together with N. our Pope, N. our Bishop,
and the whole college of bishops,
your people may stand forth
as a sign of oneness and peace
in a world torn by conflict and strife.

B. GOD GUIDES THE CHURCH

Strengthen in unity
those you have called to this table.
Together with N. our Pope, N. our Bishop,
with all bishops, priests, and deacons,
and all your holy people,
may we follow your paths in faith and hope,
spreading joy and trust throughout the world.

C. JESUS, WAY TO THE FATHER

Almighty Father,
by our sharing in this mystery
enliven us with your Spirit
and conform us to the image of your Son.
Strengthen the bonds of our communion
with N. our Pope, N. our Bishop,
with all bishops, priests, and deacons,
and all your holy people.
Keep your Church alert in faith to the signs
of the times
and eager to accept the challenge
of the gospel.
Open our hearts to the needs of all people,
so that, sharing their grief and anguish,
their joy and hope,
we may faithfully bring them the good news
of salvation
and advance together on the way
to your kingdom.

D. JESUS, THE COMPASSION OF GOD

Lord,
perfect your Church in faith and love
together with N. our Pope, N. our Bishop,
with all bishops, priests, and deacons,
and all those your Son has gained for you.
Open our eyes to the needs of all;
inspire in us words and deeds
to comfort those who labour and are burdened;
keep our service of others
faithful to the example and command
of Christ.
Let your Church be a living witness
to truth and freedom, to justice and peace,
that all people may be lifted up
by the hope of a world made new.

With hands outstretched, the priest continues:

Be mindful of our brothers and sisters [N. and N.],
who have fallen asleep in the peace of Christ,
and all the dead whose faith is known only to you.
Lead them to the fullness of the resurrection
and gladden them with the light of your face.

When our pilgrimage on earth is ended,
welcome us into your heavenly home
to dwell with you for ever.
There, with Mary, the virgin Mother of God,
with the apostles, the martyrs,
[Saint N.,] and all the saints,
we shall glorify your name and give you praise

He joins his hands.
through Jesus Christ, your Son.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings or says the doxology. If there is no deacon, the priest himself lifts up both the plate and the cup.

Through him, with him, in him, in the u-ni-ty of the Ho - ly Spir - it,
all glo - ry and hon - our is yours, al - might - y Fa - ther,
for ev - er and ev - er.

The people answer:

A - men.

Or, in the place of the single **Amen**, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

COMMUNION RITE

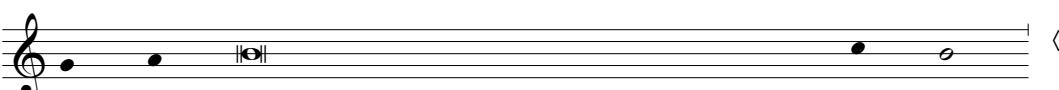
THE LORD'S PRAYER

INVITATION

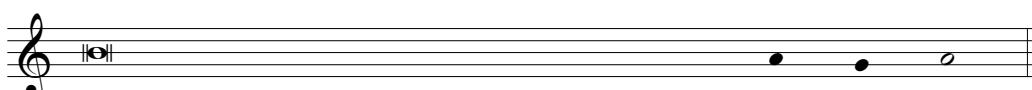
With hands joined, the priest then sings or says one of the following invitations to the Lord's Prayer or similar words.

A 

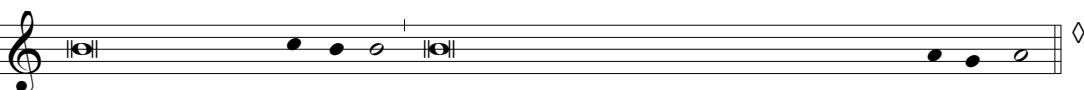
Taught by the Saviour's com-mand and formed by the Word of God, we dare to say:

B 

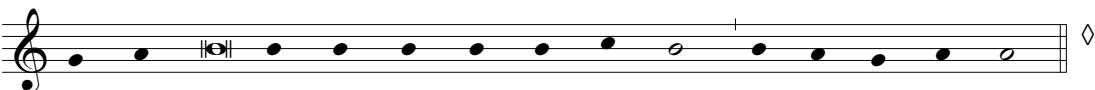
In Christ we have received the Spirit of adoption.



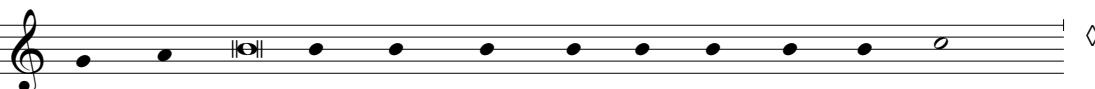
Now, as sons and daughters of God, we dare to say:

C 

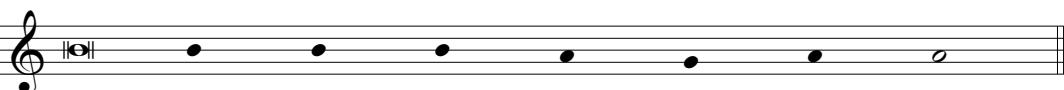
The Father has for-giv-en us; let us forgive our neighbour from the heart, as we say:

D 

Let us pray for the coming of the king-dom as Je-sus taught us:

E 

With trust in God, who nourishes us in the hour of need,



let us pray as Je-sus taught us:

THE LORD'S PRAYER

With hands outstretched, the priest sings or says one of the following, together with the people:

A

Our Fa - ther, who art in heaven, hal - lowed be thy name. Thy king - dom come,

Thy will be done on earth, as it is in heaven. Give us this day

our dai - ly bread, and for - give us our tres - pas - ses,

as we for - give those who tres - pass a - gainst us,

and lead us not in - to temp - ta - tion, but de - liv - er us from e - vil.

B

Our Fa - ther in heav - en, hal - lowed be your name, your king - dom come,

your will be done, on earth as in heav - en. Give us to - day our dai - ly bread.

For - give us our sins as we for - give those who sin a - gainst us.

Save us from the time of trial and de - liv - er us from e - vil.

With hands still outstretched, the priest continues alone:

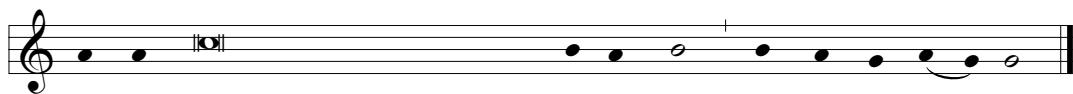
De - liver us, Lord, from ev - ery evil, and grant us peace in our day.

In your mercy keep us free from sin and pro - tect us in time of trial,

as we wait in joyful hope for the coming of our Saviour, Je - sus Christ.

He joins his hands.

The people end the prayer with the acclamation:



For the kingdom, the power and the glo - ry are yours now and for ev - er

SIGN OF PEACE

With hands outstretched, the priest then says aloud:

Lord Jesus Christ, you said to your apostles:
Peace I leave with you, my peace I give to you.
Look not on our sins, but on the faith of your Church,
and grant us the peace and unity of your kingdom,

He joins his hands.

where you live for ever and ever.

The people answer:

Amen.

The priest, extending his hands to the people, gives the greeting of peace:

The peace of the Lord be with you always.

The people answer:

And also with you.

Then the deacon (or the priest) may invite the people to exchange a sign of peace, using one of the following invitations or similar words.

A Let us offer one another a sign of peace.

B As children of the God of peace,
let us offer one another
a sign of reconciliation and peace.

C Brothers and sisters,
let us offer one another
the peace of the risen Christ.

All exchange a sign of peace, according to local custom. The priest gives the sign of peace to the deacon and the ministers.

BREAKING OF THE BREAD

The priest takes the consecrated bread and breaks it over the plate into several parts for the communion of the faithful and, as necessary, prepares any additional cups with the consecrated wine, so that in sharing the one bread and the cup of salvation, the many are made one body in Christ. As this is done, one of the following forms of the *Agnus Dei* is sung or said.

- A** Other invocations of Jesus (see page 1354) followed by the phrase **have mercy on us** may be added during the breaking of the bread, but the last phrase is always **grant us peace**. If other invocations of Jesus are not added, **Lamb of God... have mercy on us** is sung two times.

Cantor: The people answer:

Lamb of God, you take a-way the sin of the world, have mer-cy on us.

The image shows musical notation on a staff with a treble clef. The notes correspond to the lyrics: a dotted half note for 'Lamb', a quarter note for 'of', an eighth note for 'God,' a dotted half note for 'you', a quarter note for 'take', a eighth note for 'a', a quarter note for 'way', a quarter note for 'the', a eighth note for 'sin', a quarter note for 'of', a quarter note for 'the', a eighth note for 'world', a dotted half note for 'have', a quarter note for 'mer', a eighth note for 'cy', and a quarter note for 'on'. There are vertical bar lines between the first four notes, the next five notes, and the last three notes. The lyrics are written below the staff.

One or several of the following melodies may be used by the cantor for additional invocations

Cantor: The people answer:

Bread of life, you take a-way the sin of the world, have mer-cy on us.

Cantor: The people answer:

Prince of peace, you take a - way the sin of the world, have mer- cy on us.

Cantor: The people answer:

Ris-en Lord, you take a-way the sin of the world, have mer-cy on us.

At the end of the litany the cantor sings the following Invocation:

Cantor: The people answer:

Lamb of God, you take a - way the sin of the world, grant___ us peace.

B

Other invocations of Jesus (see page 1355) followed by the phrase **have mercy on us** may be added during the breaking of the bread, but the last phrase is always **Jesus, redeemer... grant us peace.**

The image shows musical notation for a hymn. The top line is a treble clef staff with four notes: a dotted half note, a quarter note, a half note, and a whole note. The bottom line is a bass clef staff with three notes: a half note, a whole note, and a half note. The lyrics are: "Je - sus, Lamb of God, have mer - cy on us. Je - sus, bearer of our sins, have mer - cy on us." The word "mercy" is split into two parts: "- cy" on the first staff and "mer - cy" on the second staff.

One or both of the following melodies may be used by the cantor for additional invocations.

Cantor: The people answer:

Je - sus, firstborn from the dead, have mer - cy on us.

Cantor: The people answer:

Je - sus, fountain of all love, have mer - cy on us.

At the end of the litany the cantor sings the following invocation.

Cantor: The people answer:

Je - sus, redeemer of the world, grant us peace.

After the breaking of the bread, the priest places a small piece in the cup, saying inaudibly:

May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it.

COMMUNION

PRIVATE PREPARATION

Then the priest joins his hands and says one of the following prayers inaudibly.

Lord Jesus Christ, Son of the living God, by the will of the Father and the work of the Holy Spirit your death brought life to the world. By your holy body and blood free me from all my sins, and from every evil. Keep me faithful to your commands, and never let me be parted from you.

or:

Lord Jesus Christ, with faith in your love and mercy I eat your body and drink your blood. Let it not bring me condemnation, but health of mind and body.

INVITATION

The priest genuflects and takes some of the consecrated bread and the cup and, extending them toward the people, says one of the following invitations.

- A Behold the Lamb of God,
who takes away the sin of the world.
Blessed are those called to the banquet of the Lamb.
- B This is the bread come down from heaven:
whoever eats of it will never die.
This is the cup of eternal life:
whoever drinks of it will live for ever.
- C God's holy gifts for God's holy people:
draw near to receive them with praise and thanksgiving.

The priest and people say together:

Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

COMMUNION SONG

While the priest is receiving the body of Christ, the communion song is begun.

The priest says inaudibly:

May the body of Christ bring me to everlasting life.

He reverently consumes the body of Christ. Then he takes the cup and says inaudibly:

May the blood of Christ bring me to everlasting life.

He reverently consumes the blood of Christ.

After the priest has received communion, the deacon receives the consecrated bread and then assists the priest in giving communion to the people. He ministers the cup to the communicants and is the last to drink from it.

COMMUNION PROCESSION

The priest takes the plate or other vessel and goes to the communicants. For each one he takes a piece of the consecrated bread, raises it a little, and shows it, saying:

The body of Christ.

The communicant receives communion after answering:

Amen.

Others who minister the consecrated bread do so in the same way.

In presenting the cup to the communicant, the deacon (or priest) says:

The blood of Christ.

The communicant receives communion after answering:

Amen.

Others who minister the cup do so in the same way.

After the completion of communion or after Mass, the deacon or another minister, or, if there is no other minister, the priest, cleanses the plate over the cup and then the cup itself, either at the side table or at the side of the altar.

During the cleansing of the vessels, the following is said inaudibly:

Lord, may the food we have received in our bodies purify our inmost hearts; and may this earthly gift sustain us for life eternal.

The priest may return to the chair.

PERIOD OF SILENCE OR SONG OF PRAISE

A period of silence may now follow, or a hymn, psalm, or song of praise may be sung.

PRAYER AFTER COMMUNION

Standing at the chair or the altar, the priest, with hands joined, invites the people to pray, singing or saying:

Let us pray.

All pray silently for a while, unless a period of silence has already been observed.

Then the priest, with hands outstretched, sings or says the prayer after communion.

At the end of the prayer the people give their assent by the acclamation:

Amen.

CONCLUDING RITE

ANNOUNCEMENTS

If there are any announcements, they are made briefly at this time.

The greeting, blessing, and the dismissal follow. However, if any additional rite follows immediately, they are omitted.

GREETING

The priest, extending his hands, sings or says:

The Lord be with you.

The people answer:

And also with you.

BLESSING

The blessing is then given. On certain days or occasions a solemn blessing or the prayer over the people may be used.

I. SIMPLE BLESSING

The priest blesses the people with the sign of the cross, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

The people answer:

Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

The people answer:

Amen.

II. SOLEMN BLESSING

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says the solemn blessing (see page 796) with hands outstretched over the people. The people answer **Amen** to each invocation. The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

The people answer:

Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

The people answer:

Amen.

III. PRAYER OVER THE PEOPLE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says the prayer over the people (see page 796) with hands outstretched over them. At the end of the prayer the people answer **Amen**. The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.

The people answer:

Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.

The people answer:

Amen.

DISMISSAL

The deacon, or, if there is no deacon, the priest, with hands joined, sings or says one of the following dismissals.

A Go in peace to love and serve the Lord.

B Go in the peace of Christ.

C The Mass is ended, go in peace.

The people answer:

Thanks be to God.

As a rule, the priest and the deacon kiss the altar as at the beginning. Then the priest and deacon make the customary reverence with the ministers and leave.



MUSICAL SETTING OF THE ORDER OF MASS

*Be filled with the Spirit
and make music from the heart to the Lord*
SEE EPHESIANS 5:18-19

OUTLINE OF THE ORDER OF MASS

INTRODUCTORY RITES

Entrance Procession

Greeting

Opening Rite

Rite of Blessing and Sprinkling of Water
or

Penitential Rite

or

Litany of Praise

or

Kyrie

or

Gloria

or

Other Opening Rite

Opening Prayer

LITURGY OF THE WORD

First Reading

Responsorial Psalm

Second Reading

Gospel Acclamation

Gospel

Homily

Profession of Faith

General Intercessions

LITURGY OF THE EUCHARIST

PREPARATION OF THE GIFTS

Prayer over the Gifts

EUCCHARISTIC PRAYER

COMMUNION RITE

The Lord's Prayer

Sign of Peace

Breaking of the Bread

Communion

Period of Silence or Song of Praise

Prayer after Communion

CONCLUDING RITE

[Announcements]

Greeting

Blessing

Dismissal

Pages 792–820, 833–840 & 851–908 are omitted.

821–832 Eucharistic Prayer I (The Roman Canon) &
841–850 Eucharistic Prayer III are included.

EUCARISTIC PRAYER I (THE ROMAN CANON)

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.

The priest begins the eucharistic prayer. Extending his hands, he sings:

A musical staff in G clef and common time. It consists of five vertical stems (dots) on the first four lines of the staff, followed by a short horizontal line indicating a pause or rest. Below the staff, the text "The Lord be with you." is written in a simple font.

The people answer:

A musical staff in G clef and common time. It consists of five vertical stems (dots) on the first four lines of the staff, followed by a short horizontal line indicating a pause or rest. Below the staff, the text "And also with you." is written in a simple font.

He lifts up his hands and continues:

A musical staff in G clef and common time. It consists of six vertical stems (dots) on the first four lines of the staff, followed by a short horizontal line indicating a pause or rest. Below the staff, the text "Lift up your hearts." is written in a simple font.

The people answer:

A musical staff in G clef and common time. It consists of seven vertical stems (dots) on the first four lines of the staff, followed by a short horizontal line indicating a pause or rest. Below the staff, the text "We lift them up to the Lord." is written in a simple font.

With hands outstretched, he continues:

A musical staff in G clef and common time. It consists of eight vertical stems (dots) on the first four lines of the staff, followed by a short horizontal line indicating a pause or rest. Below the staff, the text "Let us give thanks to the Lord our God." is written in a simple font.

The people answer:

A musical staff in G clef and common time. It consists of nine vertical stems (dots) on the first four lines of the staff, followed by a short horizontal line indicating a pause or rest. Below the staff, the text "It is right to give thanks and praise." is written in a simple font.

The priest continues the preface (see pages 000–000) with hands outstretched.
Alternative openings for the preface may be found on pages 000–000.

At the end of the preface, the priest joins his hands and, together with the people, sings:

Ho-ly, ho-ly, ho-ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san-na in the high-est. Bless-ed is he who
comes in the name— of the Lord. Ho - san-na in the high - est.

Another setting of the *Sanctus* may be found on page 000

After the *Sanctus* has been completed, the priest continues the eucharistic prayer with hands outstretched. The words and music that are shaded may be omitted.

All - merciful Father, we come before you with praise and thanks - giving
through Jesus Christ your Son.

He joins his hands and, making the sign of the cross once over both bread and cup, sings:

Through him we ask you to accept and bless + these gifts we offer you in sacrifice.

With hands outstretched, he continues:

We offer them for your holy catholic Church: watch over it, Lord, and guide it,
grant it peace and unity through - out the world.

We offer them for N. our Pope, for N. our Bishop,

and for all who hold and teach the catholic faith

that comes to us from the apostles.

Remember, Lord, your faithful people, especially those for whom

The priest joins his hands and prays briefly.

we now pray N. and N.

Then he continues with hands outstretched:

Remember all of us gathered here before you. You know that we believe in you and

dedicate ourselves to you. We offer you this sacrifice of praise

for ourselves and those who are dear to us;

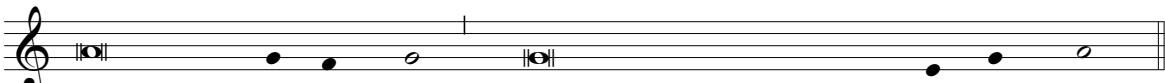
we pray to you, our living and true God, for our well-being and redemption.

The cantor sings the following acclamation, and the people repeat it:

Musical notation for the acclamation. The melody consists of a single line of music in G clef, common time. The lyrics are: "Re - mem - ber your peo - ple, ho - ly and faith - ful God." The music features quarter notes and eighth notes, with a fermata over the word "God".

Musical notation for the prayer to the saints. The lyrics are as follows:

We pray in communion with the whole Church,
with those whose memory we now honour:
especially with Mary, the glorious and ever-virgin
mother of Jesus Christ, our Lord and God, with Joseph, her husband,
the apostles and martyrs, Peter and Paul, Andrew, James, John,
Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude;
with Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus,
John and Paul, Cosmas and Damian, and with all the saints.



By their mer-its and prayers grant us your constant help and pro-tection.

A musical staff in G clef with three measures. The notes are: quarter note, eighth note, open circle (breve).

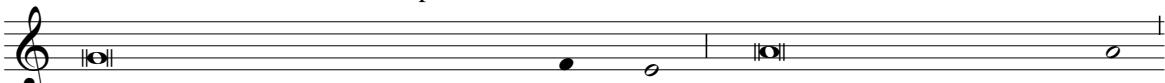
Through Christ our Lord. A - men.

The people take up the acclamation:

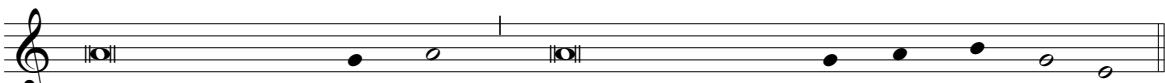


Re - mem - ber your peo - ple, ho - ly and faith - ful God.

With hands oustretched, the priest continues:



Lord, accept this offering from your wholefamily. Grant us yourpeace in this life,



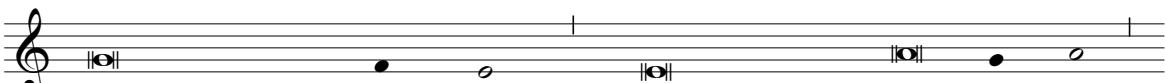
save us from final dam-nation, and count us among those you have cho-sen.

He joins his hands

A musical staff in G clef with three measures. The notes are: quarter note, eighth note, open circle (breve).

Through Christ our Lord. A - men.

With hands outstretched over the offerings, the priest sings:



Bless and approve our offering, make it ac - ceptable to you,



an offering in spirit and in truth: let it become for us

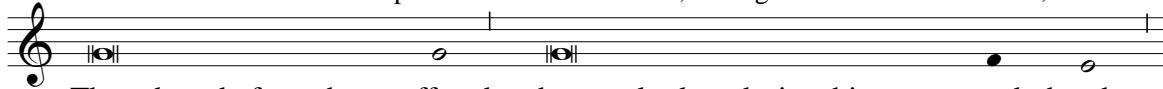


the body and blood of your belov - ed Son, our Lord Je - sus Christ.

He joins his hands.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

The priest takes the bread and, raising it a little above the altar, continues:



The day before he suffered he took bread in his sa - cred hands,

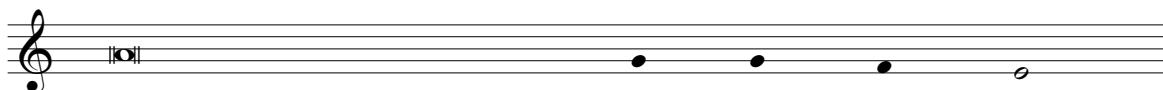
He looks upward.



and looking up to heaven to you, his al - might - y Fa - ther,

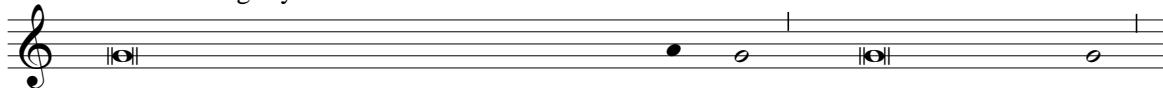


he gave you thanks and praise; he broke the bread,



gave it to his dis - ci - ples, and said:

He bows slightly



TAKE THIS, ALL OF YOU, AND EAT IT: THIS IS MY BODY,



WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration

Then he continues: He takes the cup and, raising it a little above the altar, continues:



When supper was ended, he took the cup; a - gain he gave you thanks



and praise, gave the cup to his dis - ci - ples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD, THE BLOOD OF THE NEW AND
EVERLAST - ING COVENANT. IT WILL BE SHED FOR YOU
AND FOR ALL, SO THAT SINS MAY BE FOR - GIV - EN.
DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings one of the following invitations.

A

Great is the mys - ter - y of faith.

And the people take up the acclamation:

Christ has died, Christ is ris-en, Christ will come a - gain.

B

Praise to you, Lord Je - sus.

And the people take up the acclamation:

Dy - ing you de - stroyed our death, ris - ing you re -
stored our life. Lord Je-sus, come in glo - ry.

C

Christ is the bread of life.

And the people take up the acclamation:

When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.

D

Jesus Christ is Lord.

And the people take up the acclamation:

Lord, by your cross and resurrection you have set us free.
You are the Saviour of the world.

Then, with hands outstretched, the priest sings:

And so, Lord God, we celebrate the memory of Christ, your Son:
we, your holy people and your ministers, call to mind his passion,

his resurrection from the dead, and his ascension in - to glory;

and from the many gifts you have giv - en us

we offer to you, God of glo - ry and ma - jes - ty,

this holy and per - fect sacrifice, the bread of life

and the cup of e - ter - nal sal - va - tion.

Look with favour on these offerings and ac - cept them as once you

accepted the gifts of your just ser-vant Abel, the sacrifice of Abraham, our

fa - ther in faith, and the bread and wine offered by

your priest Mel - chi - ze - dek.

Bowing profoundly and with hands joined, he continues:

Almighty God, command that your angel carry this sacrifice to your altar in heaven.

Then, as we receive from this altar the sacred body and blood of your Son,

He stands up straight and makes the sign of the cross, singing:

let us be filled with every grace and blessing.

He joins his hands.

Through Christ our Lord. Amen.

The people take up the acclamation:

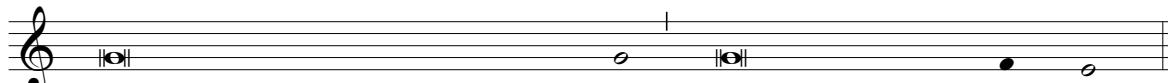
Re - mem - ber your peo - ple, ho - ly and faith - ful God.

With hands outstretched, he sings:

Remember, Lord, your servants who have died and have gone before us marked with

the sign of faith, especially those for whom we now pray N. and N.

The priest joins his hands and prays briefly. Then he continues with hands outstretched.

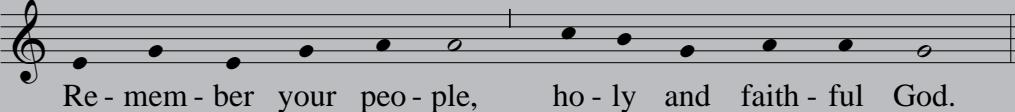


Grant them and all who sleep in Christ a haven of light and peace.
He joins his hands.

A musical staff in G clef, common time, featuring a treble clef and a key signature of one sharp. It consists of three measures: a half note, a whole note, and another half note.

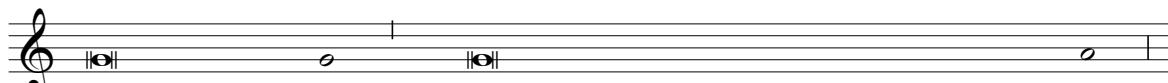
Through Christ our Lord. A - men.

The people take up the acclamation:



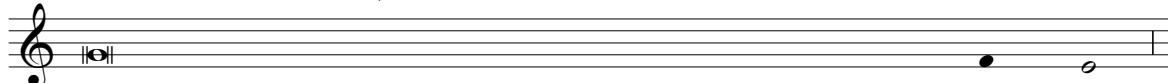
Re - mem - ber your peo - ple, ho - ly and faith - ful God.

The priest strikes his breast with his right hand, singing:

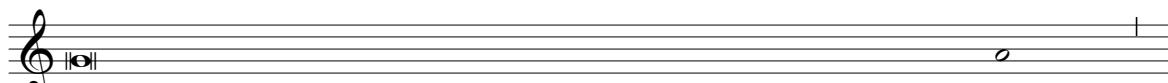


For ourselves, too, sinners who trust in your mercy and love,

With hands outstretched, he continues:



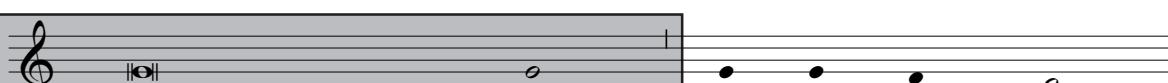
we ask some share in the fellowship of your apostles and martyrs,



with John the Baptist, Stephen, Matthias, Barnabas,



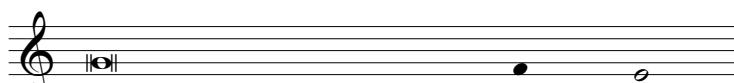
Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy,



Agnes, Cecilia, Anastasia, and all your saints.



Welcome us into their company, not considering what we de - serve,



but freely granting us your pardon.

He joins his hands and continues:

Through Christ our Lord you give us all these gifts,
you fill them with life and good - ness, you bless them and make them holy.

The deacon standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings the doxology. If there is no deacon, the priest himself lifts up both the plate and cup.

Through him, with him, in him, in the u - ni - ty of the
Ho - ly Spir - it, all glo - ry and hon - our is yours, al - might - y
Fa - ther, for ev - er and ev - er.

The people answer:

A - men.

Or, in place of a single **Amen**, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.

EUCARISTIC PRAYER III

The priest leads the assembly in the eucharistic prayer. The people take part reverently and attentively and make the acclamations.

The priest begins the eucharistic prayer. Extending his hands, he sings:

A musical staff in G clef and common time. It consists of six notes: a dotted half note, a quarter note, a eighth note, a quarter note, a quarter note, and a half note. Below the staff, the text "The Lord be with you." is written in a simple font.

The people answer:

A musical staff in G clef and common time. It consists of five notes: a dotted half note, a quarter note, a eighth note, a quarter note, and a half note. Below the staff, the text "And also with you." is written in a simple font.

He lifts up his hands and continues:

A musical staff in G clef and common time. It consists of six notes: a dotted half note, a quarter note, a eighth note, a quarter note, a quarter note, and a half note. Below the staff, the text "Lift up your hearts." is written in a simple font.

The people answer:

A musical staff in G clef and common time. It consists of seven notes: a dotted half note, a quarter note, a eighth note, a quarter note, a quarter note, a eighth note, and a half note. Below the staff, the text "We lift them up to the Lord." is written in a simple font.

With hands outstretched, he continues:

A musical staff in G clef and common time. It consists of nine notes: a dotted half note, a quarter note, a eighth note, a quarter note, a quarter note, a eighth note, a quarter note, a eighth note, and a half note. Below the staff, the text "Let us give thanks to the Lord our God." is written in a simple font.

The people answer:

A musical staff in G clef and common time. It consists of eight notes: a dotted half note, a quarter note, a eighth note, a quarter note, a eighth note, a quarter note, a eighth note, and a half note. Below the staff, the text "It is right to give thanks and praise." is written in a simple font.

The priest continues the preface (see pages 000–000) with hands outstretched.
Alternative openings for the prefaces may be found on pages 000–000.

At the end of the preface, the priest joins his hands and, together with the people, sings:

Ho-ly, ho-ly, ho-ly Lord, God of power and might, heav-en and earth are
full of your glo - ry. Ho - san-na in the high- est. Bless-ed is he who
comes in the name— of the Lord. Ho - san-na in the high - est.

Another setting of the Sanctus may be found on page 000

After the Sanctus has been completed, the priest continues the eucharistic prayer with hands outstretched. The words and music that are shaded may be omitted.

Lord, you are holy in-deed, and all creationrightly gives you praise.
All life, all holiness comes from you through your Son, Jesus Christour Lord,
by the working of the Ho - ly Spirit.

The cantor sings the following acclamation, and the people repeat it:

Bless - ed are you, ho - ly and faith - ful God.

From age to ageyou gather a people to your-self, so that from the rising of the sun
to its setting a pure offering may be made to the glory of your name.

The people take up the acclamation:

Musical notation for the acclamation. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "Bless - ed are you, ho - ly and faith - ful God." The music features quarter notes and eighth notes.

Musical notation for the prayer. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "And so, Lord God, we hum - bly pray:". The music features quarter notes and eighth notes.

He joins his hands and, holding them outstretched over the offerings, sings:

Musical notation for the offering prayer. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "by the power of your Spirit sanctify these gifts we have brought be - fore you,". The music features quarter notes and eighth notes.

He joins his hands and, making the sign of the cross over both bread and cup, sings:

Musical notation for the consecration prayer. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "that they may become the body + and blood of your Son, our Lord Je-susChrist,". The music features quarter notes and eighth notes.

He joins his hands.

Musical notation for the eucharistic prayer. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "at whose com - mand we cel - e - brate this eu - char - ist.". The music features quarter notes and eighth notes.

In the text that follows, the words of the Lord should be proclaimed clearly and distinctly, as their meaning demands.

Musical notation for the Lord's words. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "On the night he was handed over to death,". The music features quarter notes and eighth notes.

The priest takes the bread and, raising it a little above the altar, continues:

Musical notation for the priest's continuation. The melody consists of a single line of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are: "he took bread and gave you thanks and praise; he broke the bread,". The music features quarter notes and eighth notes.

He bows slightly

gave it to his dis - ci - ples, and said:
TAKE THIS, ALL OF YOU, AND EAT IT: THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated bread to the people, replaces it on the plate, and genuflects in adoration

Then he continues:

When supper was ended, he took the cup;

He takes the cup and, raising it a little above the altar, continues:

a- gain he gave you thanks and praise, gave the cup to his dis - ci - ples, and said:

He bows slightly

TAKE THIS, ALL OF YOU, AND DRINK FROM IT: THIS IS THE CUP
OF MY BLOOD, THE BLOOD OF THE NEW ANDEVERLAST-
ING COVENANT. IT WILL BE SHEDFOR YOU AND FOR ALL,

SO THAT SINS MAY BE FOR - GIV - EN.
DO THIS IN MEMORY OF ME.

He shows the cup to the people, replaces it on the corporal, and genuflects in adoration.

Then the priest or deacon sings one of the following invitations.

A

Great is the mys - ter - y of faith.

And the people take up the acclamation:

Christ has died, Christ is ris-en, Christ will come a - gain.

B

Praise to you, Lord Je - sus.

And the people take up the acclamation:

Dy-ing you de - stroyed our death, ris-ing you re - stored our life,

Lord Je-sus, come in glo - ry.

C

Christ is the bread of life.

And the people take up the acclamation:

When we eat this bread and drink this cup, we pro-claim your

death, Lord Je - sus, un - til you come in glo - ry.

D

Je - sus Christ is Lord.

And the people take up the acclamation:

Lord, by your cross and res-ur-rec - tion you have set us free.

You are the Sav - iour of the world.

Then, with hands outstretched, the priest sings:

Calling to mind, Lord God, the death your Son endured for our salvation,
his glorious resurrection and ascension into heaven, and eagerly awaiting the
day of his return, we offer you in thanksgiving this holy and living
sac - ri - fice. Look with favour on your Church's of - fer - ing
and see the Victim by whose sacrifice you were pleased to reconcile us to yourself.
Grant that we who are nourished by the body and blood of your Son
may be filled with his Ho - ly Spirit and become one bod - y, one spir - it in Christ.

The cantor sings the following acclamation, and the people repeat it:

U - nite us in love, ho - ly and faith - ful God.

Let him make us an everlasting gift to you, that we may share in the inheritance
of your saints, with Mary, the virgin Mother of God,
with the apostles, the martyrs, [Saint N.], and all your saints,
on whose constant intercession we rely for help.

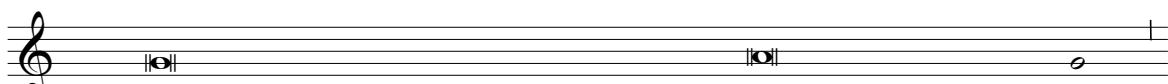
The people take up the acclamation:

U - nite us in love, ho - ly and faith - ful God.

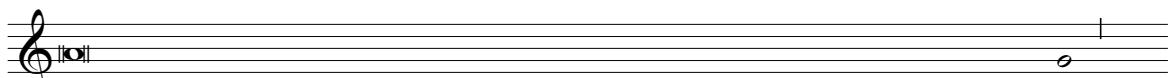
Lord, may this sacrifice which has made our peace with you
advance the peace and salvation of all the world.

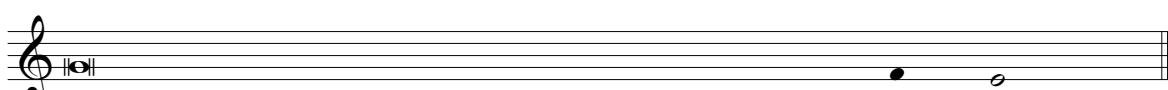
The people take up the acclamation:

U - nite us in love, ho - ly and faith - ful God.

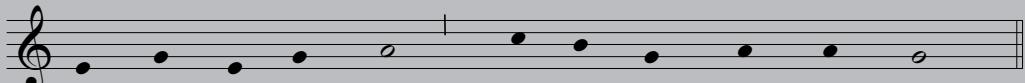

 Strengthen in faith and love your pilgrim Church on earth:


 your servant Pope N., our Bishop N.,

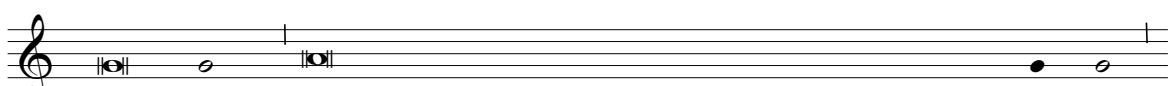

 all bishops, priests, and deacons, all ministers of your Church,


 and the entire people your Son has gained for you.

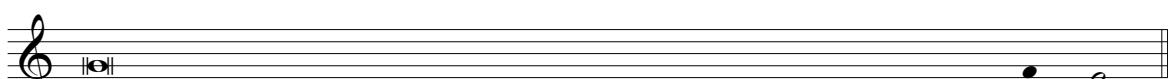
The people take up the acclamation:



 U - nite us in love, ho - ly and faith - ful God.



 Merciful Father, hear the prayers of the family you have gathered here before you,


 and unite to yourself all your children now scattered over the face of the earth.

The people take up the acclamation:



 U - nite us in love, ho - ly and faith - ful God.

Welcome into your kingdom our de - parted brothers and sisters

and all who have left this world in your friendship.

He joins his hands

We hope to enjoy with them your everlasting glory, through Christ our Lord,

through whom you give the world eve - ry - thing that is good.

The deacon, standing next to the priest, lifts up the cup. The priest takes the plate with the consecrated bread and, lifting it up, sings the doxology. If there is no deacon, the priest himself lifts up both the plate and cup.

Through him, with him, in him, in the u-ni-ty of the Ho - ly Spir - it,

all glo - ry and hon - or is yours, al - might - y Fa - ther,

for ev - er and ev - er.

The people answer:

A - men.

Or, in place of a single Amen, the following may be sung:

A - men. A - men. A - men.

The plate and the cup are replaced on the altar after the acclamation.



BLESSINGS

May the Lord bless you and keep you
NUMBERS 6:24

The following blessings and prayers over the people may be used, at the discretion of the priest, at the end of the Mass, or after other liturgical celebrations.

SOLEMN BLESSINGS

CELEBRATIONS DURING THE PROPER OF SEASONS

- Season of Advent
 page 911; music, page 1359
- Season of Christmas
 page 912; music, page 1360
- Beginning of the New Year
 page 913; music, page 1361
- The Epiphany of the Lord
 page 914; music, page 1362
- The Passion of the Lord
 page 915; music, page 1363
- The Easter Vigil and Easter Sunday
 page 916; music, page 1364
- Season of Easter
 page 917; music, page 1365
- The Ascension of the Lord
 page 918; music, page 1366
- The Holy Spirit
 page 919; music, page 1367
- Ordinary Time
 I, page 920; music, page 1368
 II, page 921; music, page 1368
 III, page 922; music, page 1369
 IV, page 923; music, page 1370
 V, page 924; music, page 1371
 VI, page 925; music, page 1372
 VII, page 926; music, page 1372
 VIII, page 927; music, page 1372
 IX, page 928; music, page 1373

CELEBRATIONS OF THE SAINTS

- The Blessed Virgin Mary
 page 929; music, page 1374
- Peter and Paul, Apostles
 page 930; music, page 1375
- Apostles
 page 931; music, page 1376
- A Saint
 page 932; music, page 1377
- All Saints
 page 933; music, page 1378

OTHER CELEBRATIONS

- Baptism of Children
 I, page 934; music, page 1379
 II, page 936; music, page 1380
 III, page 937; music, page 1382
 IV, page 938; music, page 1383

Confirmation

 page 939; music, page 1384

Pastoral Care of the Sick

- I, page 940; music, page 1385
 II, page 941; music, page 1386
 III, page 942; music, page 1386

Marriage

- I, page 943; music, page 1387
 II, page 944; music, page 1388
 III, page 945; music, page 1389

Ordination of a Bishop

- I, page 946; music, page 1390
 II, page 947; music, page 1392

Ordination of Presbyters

 page 948; music, page 1393

Ordination of Deacons

 page 949; music, page 1394

Ordination of Deacons and Presbyters

 page 950; music, page 1395

Religious Profession

- I, page 951; music, page 1396
 II, page 952; music, page 1397
 III, page 953; music, page 1398
 IV, page 954; music, page 1399

Consecration to a Life of Virginity

 page 955; music, page 1400

Dedication of a Church

 page 956; music, page 1401

Dedication of an Altar

 page 957; music, page 1402

Masses for the Dead

 page 958; music, page 1403

PRAYERS OVER THE PEOPLE

General Use (nos. 1-24)

 pages 959-965

Season of Lent (no. 25)

 page 966

Chrism Mass (no. 26)

 page 967

Feasts of Saints (nos. 27-28)

 page 968

Confirmation (no. 29)

 page 969

 Sample musical setting, page 1404

FORMS OF BLESSING FOR USE

BY A BISHOP

 page 970

SOLEMN BLESSINGS

CELEBRATIONS DURING THE PROPER OF SEASONS

SEASON OF ADVENT

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

We rejoice at the coming of the Saviour in our flesh,
and we await his return again in glory.

May God the almighty and merciful
bless you by the light of Christ's coming,
and enrich your lives with every grace.

R. Amen.

May God make you steadfast in faith,
joyful in hope,
and untiring in love all the days of your life.

R. Amen.

May God reward you with eternal life
when our Redeemer comes again in glory.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

SEASON OF CHRISTMAS

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

Through the incarnation of his Son
God has scattered the darkness of the world,
and by Christ's glorious birth,
which angels announced to the shepherds,
has brightened this most holy day [night].

May the God of infinite goodness banish the darkness
of sin from your hearts
and make them radiant with the light of goodness.
R. Amen.

May God fill you with the joy of the shepherds
and make you heralds of the gospel.
R. Amen.

May the God who joins heaven and earth
fill you with peace and goodwill
and unite you in fellowship with the Church in heaven.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

BEGINNING OF THE NEW YEAR

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the source of every blessing,
grant you the fullness of grace
and keep you safe throughout the coming year.
R. Amen.

May God safeguard the purity of your faith,
give you an unwavering hope
and a love that patiently endures to the end.
R. Amen.

May God order your works and days in peace,
listen to your every prayer,
and lead you safely to eternal life.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE EPIPHANY OF THE LORD

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God who called you from darkness
into his marvellous light
shower you with his blessings
and strengthen you in faith, hope, and love.
R. Amen.

May the God whose only-begotten Son
enlightened the world on this day
make you also a light
to your brothers and sisters.
R. Amen.

May the God who guided the Magi with a star
lead you to find Christ the light
when your earthly journey is done.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE PASSION OF THE LORD

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

In the passion of his only Son,
God, the Father of mercies,
has given you the supreme example of love.

May he bless you beyond measure
for your service of God and neighbour.
R. Amen.

May God grant you eternal life
through the death of Jesus Christ,
which has freed you from eternal death.
R. Amen.

May God inspire you to imitate the humility of Christ
and bring you to the glory of his resurrection.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE EASTER VIGIL AND EASTER SUNDAY

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

On this solemn feast of Easter,
having followed the Lord Jesus in his suffering,
we celebrate the joy of his resurrection.

May God the almighty bless you
and mercifully protect you from the peril of sin.
R. Amen.

May the God who restores you to eternal life
in the resurrection of Christ
complete in you the gift of immortality.
R. Amen.

Through the grace of Christ
may God lead you
to the banquet of lasting joy.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

SEASON OF EASTER

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God who has redeemed you and made you adopted children through the resurrection of his only Son
bless you and fill you with joy.

R. Amen.

May the God who has bestowed on you
the gifts of redemption and lasting freedom
make you heirs of eternal life.

R. Amen.

May the God who joined you to Christ's resurrection
by faith and baptism
lead you to live justly
and so bring you to your home in heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE ASCENSION OF THE LORD

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

On this day Christ, the only Son,
passed into the highest heaven
to take his place with the Father in majesty
and to open the way for us.

May almighty God grant
that, where Christ is, you also may be.
R. Amen.

May God grant
that when Christ comes to judge the world
his face may shine upon you in lasting mercy.
R. Amen.

May God grant you the joyous fulfilment of Christ's promise
to remain with you even to the end of time.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE HOLY SPIRIT

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

[On this day] God, the Father of lights,
poured out the Holy Spirit upon the disciples
to enlighten their minds and hearts.

May God fill you with the joy of heaven's blessing
and the gifts of the Holy Spirit for ever.

R. Amen.

May the fire that hovered over the disciples
as tongues of flame
purge your hearts of every evil
and make them radiant with the light of the Spirit.

R. Amen.

May God who has gathered people of many tongues
to profess a single faith
keep you true to that faith
and lead you to the glorious vision of heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME I

Blessing of Aaron (See Numbers 6:24-26)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the Lord bless you and keep you.

R. Amen.

May the face of the Lord shine upon you
and be gracious to you.

R. Amen.

May the Lord look kindly on you
and give you peace.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME II

(See Philippians 4:7)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the peace of God,
which surpasses all understanding,
keep your hearts and minds
in the knowledge and love of God
and of his Son, our Lord Jesus Christ.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God the almighty and merciful bless you
and instil in your hearts the wisdom that leads to salvation.
R. Amen.

May God nourish you always with the teachings of faith
and make you steadfast in works of love.
R. Amen.

May God direct your steps along right paths
and show you the way of charity and peace.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME IV

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God of all consolation
grant you the gifts of divine grace
and dispose your days in peace.
R. Amen.

May God free you from all distress
and confirm your hearts in love.
R. Amen.

May God enrich you with faith, hope, and charity,
that after a life of good works
you may come at last to the joy of life eternal.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME V

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May almighty God protect you from all harm
and bless you with every good gift.

R. Amen.

May God fix your hearts on the words of eternal life
and lead you to joy everlasting.

R. Amen.

May God grant you knowledge of what is right and good,
that you may walk in the way of the commandments
and become heirs with the saints in the heavenly city.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME VI

(See 2 Thessalonians 2:16-17)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God our Father,
who has loved us in Christ Jesus our Lord,
comfort and strengthen you
in every good word and work.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME VII
(See 1 Thessalonians 5:23)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God of peace
sanctify you completely
and keep you sound and blameless
in spirit, soul, and body,
at the coming of our Lord Jesus Christ.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME VIII

(See 1 Peter 5:10)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the source of every good gift,
who calls us to eternal glory in Christ Jesus,
confirm, strengthen, and support you in the faith.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ORDINARY TIME IX

(See Philippians 1:6)

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God who has begun this good work in you
bring it to completion on the Day of Christ Jesus.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

THE BLESSED VIRGIN MARY

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who through the child born of the Virgin Mary graciously redeemed the human race, enrich you with every blessing.

R. Amen.

May you always rejoice in the loving protection of Mary, through whom you have received the author of life.

R. Amen.

May you who are gathered to honour the feast of our Lady take from this celebration

the joys of the spirit and the gifts of heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

PETER AND PAUL, APOSTLES

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May almighty God,
who founded the Church on the rock of Peter,
bless you with a faith that never falters.
R. Amen.

May you who were taught by the tireless preaching of Paul
learn also from his example
to win brothers and sisters to Christ.

R. Amen.

May the keys of Peter, the words of Paul,
and their prayers of intercession
gain for you the reward
that Peter won by the cross
and Paul by the sword of martyrdom.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

APOSTLES

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who built the Church on the foundation
of the apostles,
bless you through the merits and intercession of Saint N.
R. Amen.

May God, who has enriched you by the guidance and example
of the apostles,
give you their strength
to bear witness before the world to the truth of Christ.
R. Amen.

May God, who has confirmed your faith through the teaching
of the apostles,
lead you by their prayers
to your true and eternal home.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

A SAINT

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God the Father,
who called us together
to celebrate the feast of Saint N.,
bless you, protect you,
and keep you in peace.

R. Amen.

May Christ the Lord,
who revealed in the saints
the power of the paschal mystery,
make you faithful in witnessing
to his risen and glorious life.

R. Amen.

May the Spirit,
who is the source of all holiness,
make of you a true communion
of faith and love.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

ALL SAINTS

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

Today God's holy Church rejoices
that her sons and daughters
have joined the company of heaven and are at peace.

May God, the glory and delight of all the saints,
bless and keep you through endless days.

R. Amen.

May God deliver you from present evils
through the prayers of the saints
and by their example of holy living
turn your thoughts to the service of God and neighbour.
R. Amen.

May you enter one day your true inheritance
and with all the saints
live in the heavenly city.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

BAPTISM OF CHILDREN I

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

God, the giver of all life human and divine,
through his Son, born of the Virgin Mary,
brings joy to all Christian parents,
who see the hope of eternal life shining in their children.

May God bless these mothers,
who give thanks for the gift of their children,
that, together with them,
they may offer unceasing thanks and praise,
in Christ Jesus our Lord.

R. Amen.

May God bless these fathers,
who, with their wives,
will be their children's first teachers in the faith,
that, by word and example,
they may bear faithful witness,
in Christ Jesus our Lord.

R. Amen.

May God bless all those born to eternal life
through water and the Holy Spirit,
that always and everywhere
they may be faithful members of his people;
and may God bestow peace
upon all here present,
in Christ Jesus our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

BAPTISM OF CHILDREN II

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

Almighty God, the giver of all life human and divine,
has filled the world with joy
through the birth of his Son in time.

May God bless these newly baptised children,
that they may be fully conformed to the image of Christ.
R. Amen.

May God bless these parents,
who give thanks for the gift of their children,
that, together with them,
they may offer unceasing thanks and praise.
R. Amen.

May God bless all those born to eternal life
through water and the Holy Spirit,
that always and everywhere
they may be faithful members of his people;
and may God bestow peace
upon all here present.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

BAPTISM OF CHILDREN III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the source of all life,
who makes the hearts of mothers overflow with love,
bless these grateful mothers,
that they may see their children grow in wisdom and virtue.
R. Amen.

May God, the source and model of all fatherhood,
bless the fathers of these children
and surround them with loving-kindness,
that by their example
they may guide their children to maturity in Christ.
R. Amen.

May God, the lover of humankind,
bless the friends and relatives gathered here,
that they may be shielded from evil
and granted abundant peace.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,

the Father, and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God,

the Father, and the Son, + and the Holy Spirit,

come upon you all and remain with you for ever.

R. Amen.

BAPTISM OF CHILDREN IV

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

Brothers and sisters,
we entrust you to the mercy and grace
of God the almighty Father,
of his only-begotten Son,
and of the Holy Spirit.

May God watch over your lives,
that, walking in the light of faith,
we may together come at last
to the good things God has promised.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

CONFIRMATION

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the almighty Father,
who gave you new birth by water and the Holy Spirit
and adopted you as his children,
bless and protect you with a father's love.
R. Amen.

May God's only Son,
who promised that the Spirit of truth
would remain in the Church for ever,
bless and strengthen you
to profess the true faith.
R. Amen.

May the Holy Spirit,
who kindled the fire of love in the hearts of the disciples,
bless you, gather you into one,
and lead you safely to the joy of God's kingdom.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,

the Father, and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God,

the Father, and the Son, + and the Holy Spirit,

come upon you all and remain with you for ever.

R. Amen.

PASTORAL CARE OF THE SICK I

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the God of all consolation
bless you in every way
and grant you hope all the days of your life.
R. Amen.

May God restore you to health
and grant you salvation.
R. Amen.

May God fill your heart with peace
and lead you to eternal life.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

PASTORAL CARE OF THE SICK II

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the Lord be with you to protect you.

R. Amen.

May he guide you and give you strength.

R. Amen.

May he watch over you, keep you in his care,
and bless you with his peace.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

PASTORAL CARE OF THE SICK III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God the Father bless you.

R. Amen.

May God the Son heal/comfort you.

R. Amen.

May God the Holy Spirit enlighten you.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

MARRIAGE I

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, the eternal Father,
keep you in mutual love,
that the peace of Christ may dwell always
in your hearts and in your home.

R. Amen.

May your children be a blessing to you,
and your friends a comfort,
and may you live in peace with everyone.

R. Amen.

May you bear witness to God's love in this world,
so that the poor and the suffering may find in you
generous friends,
and one day welcome you to an eternal home.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

MARRIAGE II

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God the Father
bestow joy upon you
and bless you in your children.
R. Amen.

May God's only Son have mercy on you
and stand by you in good times and in bad.
R. Amen.

May the Holy Spirit of God
fill your hearts with love
now and for evermore.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

MARRIAGE III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the Lord Jesus, who was a guest at the wedding in Cana,
bless you, your families, and your friends.

R. Amen.

May the same Lord, who loved his Church even to the end,
pour his love into your hearts without ceasing.

R. Amen.

May he grant that, as you believe in his resurrection,
you may await his blessed return with joyful hope.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.

R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.

R. Amen.

ORDINATION OF A BISHOP I

BLESSING GIVEN BY THE NEWLY ORDAINED BISHOP

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

Lord God,
you care for your people with kindness,
you rule them with love.
Give your Spirit of wisdom
to the bishops you have made teachers and pastors.
By advancing in holiness
may the flock become the eternal joy of the shepherds.
R. Amen.

Lord God,
by your power you allot us
the number of our days and the measure of our years.
Look favourably upon the service we perform for you,
and give true, lasting peace in our time.
R. Amen.

Lord God,
now that you have raised me to the order of bishops,
may I please you in the performance of my office.
Unite the hearts of people and bishop,
so that the shepherd may not be without the loyalty
of his flock,
or the flock without the loving concern of its shepherd.
R. Amen.

The bishop concludes, using one of the following forms of blessing.

- A And may almighty God bless you all,
 + the Father, + and the Son, + and the Holy Spirit.
 R. Amen.

- B And may the blessing of almighty God,
 + the Father, + and the Son, + and the Holy Spirit,
 come upon you all and remain with you for ever.
 R. Amen.

ORDINATION OF A BISHOP II

BLESSING GIVEN BY THE PRINCIPAL ORDAINING BISHOP

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May the Lord bless and keep you.
He chose to make you a bishop for his people:
may you know happiness in this present life
and share unending joy.

R. Amen.

The Lord has gathered his people and clergy in unity.
By his care and your stewardship
may they be governed happily for many years.

R. Amen.

May they be obedient to God's law,
unshaken by adversity,
rich in every blessing,
and loyally assist you in your ministry.
May they be blessed with peace and calm in this life
and come to share with you
the fellowship of the citizens of heaven.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

ORDINATION OF PRESBYTERS

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May God, who founded the Church and guides it still,
protect you with unfailing help,
that you may faithfully discharge the office of presbyter.
R. Amen.

May the Lord make you servants and witnesses
of divine love and truth,
and faithful ministers of reconciliation.
R. Amen.

May God make you true pastors
who nourish the faithful with living bread and the word of life,
that they may grow into the one body of Christ.
R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

ORDINATION OF DEACONS

After the greeting of the bishop, the deacon may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May God, who has called you to service in the Church,
fill you with zealous care for all people,
especially the poor and the oppressed.

R. Amen.

May God, who has charged you to preach the gospel,
help you to live by his word
and bear witness to Christ with all your heart.

R. Amen.

May God, who made you stewards of his mysteries,
make you imitators of his Son Jesus Christ
and servants of unity and peace in the world.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

ORDINATION OF DEACONS AND PRESBYTERS

After the greeting of the bishop, the deacon may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May God, who founded the Church and guides it still,
protect you with unfailing help,
that you may faithfully discharge your office.

R. Amen.

May God, who has charged you as deacons
to preach the gospel, to minister at the altar, and to serve others,
make you fervent witnesses of Christ to the world
and faithful ministers of love.

R. Amen.

May God, who has called you to serve as presbyters,
make you true pastors
who nourish the faithful with living bread and the word of life,
that they may grow into the one body of Christ.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

RELIGIOUS PROFESSION I

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who inspires every holy resolve,
confirm your intention and strengthen your hearts
to accomplish faithfully all that you have promised.
R. Amen.

May God grant that in the joy of Christ
you may walk the narrow way you have chosen
and gladly bear one another's burdens.
R. Amen.

May the love of God gather you into a single family
that will reflect to the world the image of Christ's love.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

RELIGIOUS PROFESSION II

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who inspires every good resolve
and brings it to fulfilment,
protect you always by his grace,
that you may carry out faithfully
the duties of your calling.

R. Amen.

May God make you a sign and witness of divine love
before all the world.

R. Amen.

May God grant that the bonds
which unite you to Christ here on earth
may endure for ever in heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

RELIGIOUS PROFESSION III

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May God, who accomplishes every holy endeavour,
fill you with heavenly grace,
that, by your actions and holiness of life,
you may build up his people.

R. Amen.

May God make you a witness to divine love
and its living sign among all people.

R. Amen.

May God, who has called you
to the perfect following of Christ,
welcome you one day to the joy of heaven.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

RELIGIOUS PROFESSION IV

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

May the almighty Father make you firm in faith,
single-hearted in the face of evil,
and wise in the pursuit of goodness.

R. Amen.

May the Lord Jesus, whose steps you follow,
enable you to manifest in your own lives
the mystery of his death and resurrection.

R. Amen.

May the fire of the Holy Spirit
cleanse your hearts from all sin
and set them on fire with divine love.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

CONSECRATION TO A LIFE OF VIRGINITY

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

God the Father has placed within your hearts
the desire to live a life of virginity.

May God's protection keep you true to this holy resolve.

R. Amen.

The Lord Jesus is the bridegroom
who binds the hearts of consecrated virgins to himself.

May his divine word bear abundant fruit in your lives.

R. Amen.

The Holy Spirit, who overshadowed the Virgin Mary,
has come upon you this day
to consecrate your hearts to God.

May the same Spirit enkindle in you an ardent longing
to serve God and the Church.

R. Amen.

The priest concludes, using one of the following forms of blessing.

A And may almighty God bless you and all here present,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

DEDICATION OF A CHURCH

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May the God of heaven and earth,
who today has brought you together
to dedicate this house of prayer,
[to recall the dedication of this house of prayer,]
fill you with the blessings of heaven.

R. Amen.

May God, who wills that all who are scattered
be united again in Christ,
make you the temple and dwelling place of the Holy Spirit.
R. Amen.

May God free you at last from the bonds of sin,
take possession of your hearts,
and lead you with all the saints
to the inheritance of heaven.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

- A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.
- B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

DEDICATION OF AN ALTAR

After the greeting of the bishop, the deacon or, if there is no deacon, the bishop may say the following invitation or similar words.

Bow your heads for God's blessing.

The bishop says the solemn blessing with hands outstretched over the people.

May God, who has adorned you with a royal priesthood,
enable you to carry out your office in holiness,
and so to share worthily in the sacrifice of Christ.

R. Amen.

May God, who invites you to the one table
and feeds you with the one bread,
make you one in mind and heart.

R. Amen.

May all to whom you proclaim the Christ
be drawn to him by the example of your love.

R. Amen.

The bishop concludes, using one of the following forms of blessing.

A And may almighty God bless you all,
+ the Father, + and the Son, + and the Holy Spirit.
R. Amen.

B And may the blessing of almighty God,
+ the Father, + and the Son, + and the Holy Spirit,
come upon you all and remain with you for ever.
R. Amen.

MASSES FOR THE DEAD

After the greeting of the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest says the solemn blessing with hands outstretched over the people.

With surpassing love God has created us
and in the resurrection of Jesus Christ
given us the hope of rising again.

May the God of all consolation
send down upon you every grace and blessing.
R. Amen.

To us who are living may God grant forgiveness of sins
and to the dead a place of light and peace.

R. Amen.

May all of us live eternally with Christ,
who has truly risen from the dead.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

PRAYERS OVER THE PEOPLE

GENERAL USE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 1 Have mercy, O Lord, on your people,
and do not withhold your help in this life
from those whom you call to life everlasting.

We ask this through Jesus Christ our Lord.

R. Amen.

- 2 Lord,
grant your people grace and protection:
give them health of mind and body,
make perfect their love for one another,
and keep them always faithful to you.

We ask this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

GENERAL USE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 3 Grant, O Lord, that your Christian people
may understand the truths they profess
and cherish the heavenly mysteries they have celebrated.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 4 Lord,
bless your people and make them holy,
that they may avoid all that is harmful
and find in you the fulfilment of their longing.

We ask this through Jesus Christ our Lord.

R. Amen.

- 5 Let your blessing, O Lord, strengthen your faithful people,
that they may never turn from your will,
but always rejoice in your grace and favour.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 6 Lord,
you care for your people even when they stray.
Turn our hearts entirely to you
and under your loving protection
keep us steadfast in your service.

Grant this through Jesus Christ our Lord.

R. Amen.

- 7 Let the light of your countenance
shine upon your people, O God,
that, faithful to your commandments,
they may always do what is right and good.

We ask this through Jesus Christ our Lord.

R. Amen.

8 Lord,
be present to your servants who call upon you,
and bless them with your unfailing kindness.
Since they glory to have you as their maker and ruler,
restore in them the beauty of your creation
and keep intact the gifts you have restored.

Grant this through Jesus Christ our Lord.
R. Amen.

9 Lord,
look with kindness on your people
who implore your mercy;
trusting in your care,
may they carry the gift of your love to all the world.

We ask this in the name of Jesus, the Lord.
R. Amen.

10 Lord,
bless your people who await the gift of your mercy,
and grant that the longings you instil in them
may be satisfied through your goodness.

Grant this through Jesus Christ our Lord.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

GENERAL USE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 11 Lord,
in your compassion
give growth and strength to this people committed to your service,
and keep them always faithful to your commandments.

We ask this through Jesus Christ our Lord.

R. Amen.

- 12 Show mercy, Lord God, to your people,
that, delivered from every evil,
they may serve you with all their heart
and live securely under your protection.

We ask this through Jesus Christ our Lord.

R. Amen.

- 13 Stretch forth your strong right hand, O God,
and shield your faithful people,
that they may seek you with all their heart
and receive those things for which they rightly pray.

Grant this through Jesus Christ our Lord.

R. Amen.

- 14 Grant, Lord God,
that your family may always rejoice in this saving mystery
and continue to receive the gifts it bestows.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 15 Have pity, O Lord, on your people,
that they may reject each day the things that displease you
and find delight and peace in doing your will.

We ask this through Jesus Christ our Lord.

R. Amen.

- 16 Stretch forth your right hand, O God,

to protect your suppliant people.
Instruct and purify their hearts,
and prepare them now for the blessed life to come.

We ask this in the name of Jesus, the Lord.
R. Amen.

- 17 Look with favour, O God, on this your family,
for whose sake our Lord Jesus Christ
did not hesitate to be delivered
into the hands of the wicked
and suffer the torment of the cross.

He lives and reigns for ever and ever.
R. Amen.

- 18 Lord,
may your people hold fast to the paschal mysteries
and await with longing your gifts yet to come.
Keep them faithful to the sacraments
which have given them rebirth,
and lead them to a new and everlasting life.

We ask this through Jesus Christ our Lord.
R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

GENERAL USE

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 19 Lord God,
from your abundant mercies
enrich your people and keep them safe,
so that, made strong by your blessings,
they may always abound in thanksgiving
and joyfully praise you for ever.

Grant this through Jesus Christ our Lord.

R. Amen.

- 20 Lord God,
bless your people with every good gift from on high.
Keep them holy and blameless in your sight,
and bestow upon them the riches of your grace.
Ground their faith in your word of truth,
form them in the gospel of salvation,
and fill their hearts with love of neighbour.

We ask this through Jesus Christ our Lord.

R. Amen.

- 21 Lord God,
purify your faithful people in mind and body,
and fire their hearts with your Spirit,
that they may shun all harmful pleasures
and delight for ever in your goodness.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 22 Lord,
fill the lives of your people with blessings
and give them growth in the spirit,
so that in all they do
they may be strengthened by the power of your love.

We ask this through Jesus Christ our Lord.

R. Amen.

23 By the power of your grace, O Lord,
give your people new energy and strength,
that they may be faithful to you in prayer
and devoted to one another in works of charity.

Grant this through Jesus Christ our Lord.
R. Amen.

24 O God,
protector of all who hope in you,
bless your people.
Preserve, defend, and care for them,
that they may be free from sin,
safe from the power of evil,
and constant in their love for you.

We ask this through Jesus Christ our Lord.
R. Amen.

The priest concludes, using one of the following forms of blessing.

A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.

B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

SEASON OF LENT

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 25 God of salvation,
let your Son's passion and death
be for your people
protection from evil in this life
and the sure hope of glory
in the life to come.

Grant this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

CHRISM MASS

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

- 26 Lord God,
you sent the Holy Spirit, the inward light,
to wake our spirits to life eternal.
Now send your Church,
filled with strength, health, and courage,
to proclaim the good news to every land and nation.

Grant this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

FEASTS OF SAINTS

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says one of the following prayers with hands outstretched over the people.

FEASTS OF SAINTS

- 27 Lord God,
let the Christian people rejoice as they celebrate the saints,
the glorious members of Christ's Body.
May those who honour you today
share also in the eternal triumph of your saints,
and with them sing your endless glory.

We ask this in the name of Jesus, the Lord.

R. Amen.

- 28 Turn the hearts of your people back to you, O Lord.
Bless them through the intercession of your saints
and direct their lives with your unfailing help.

Grant this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

CONFIRMATION

After the greeting by the priest, the deacon or, if there is no deacon, the priest may say the following invitation or similar words.

Bow your heads for God's blessing.

The priest sings or says the following prayer with hands outstretched over the people.

- 29 Confirm, O God, the work you have wrought in us,
and preserve in the hearts of your faithful
the gifts of the Holy Spirit,
that they may never be ashamed
to confess before the world Christ crucified,
but may carry out his commandments
with unfailing love.

Grant this through Jesus Christ our Lord.

R. Amen.

The priest concludes, using one of the following forms of blessing.

- A May almighty God bless you,
the Father, and the Son, + and the Holy Spirit.
R. Amen.
- B May the blessing of almighty God,
the Father, and the Son, + and the Holy Spirit,
come upon you and remain with you for ever.
R. Amen.

FORMS OF BLESSING FOR USE BY A BISHOP

At the end of a stational Mass, the bishop gives the blessing. When, in keeping with the provisions of the law, the bishop imparts the apostolic blessing (see *Ceremonial of Bishops*, nos. 1122-1126), this replaces the usual blessing. On other occasions the bishops may use a solemn blessing, a prayer over the people, or one of the following blessings.

GREETING

If the bishop is using the mitre, he puts it on and, extending his hands, greets the people, singing or saying:

The Lord be with you.

The people answer:

And also with you.

BLESSING

With hands outstretched over the people, the bishop sings or says one of the following forms of blessing:

- A May the peace of God,
which surpasses all understanding,
keep your hearts and minds
in the knowledge and love of God
and of his Son, our Lord Jesus Christ.

The people answer:

Amen.

- B Blessed be the name of the Lord.

The people answer:

Now and for ever.

The bishop then sings or says:

Our help is in the name of the Lord.

The people answer:

Who made heaven and earth.

The bishop concludes:

May almighty God bless you,
+ the Father, + and the Son, + and the Holy Spirit.

The people answer:

Amen.



THE ORDER OF MASS IN PARTICULAR CIRCUMSTANCES

THE ORDER OF MASS IN PARTICULAR CIRCUMSTANCES

The preceding Order of Mass is for the usual circumstances in a parish or other community. There are, however, particular circumstances which, of their nature, require adaptation of the Order of Mass: Mass with the participation of concelebrating priests, Mass celebrated at an altar facing away from the people, and Mass celebrated in the absence of the people. The instructions which follow are based on the General Instruction of the Roman Missal, nos. 77-231, and indicate the changes that are to be made when Mass is celebrated in each of these circumstances.

MASS WITH THE PARTICIPATION OF CONCELEBRATING PRIESTS

1 If no deacon or other ministers assist in a concelebrated Mass, their functions are carried out by some of the concelebrants.

2 When everything is ready, there is the usual procession through the church to the altar. The concelebrants go ahead of the presiding celebrant. On reaching the altar, the concelebrants and the presiding celebrant make the prescribed reverence, kiss the altar, then go to their designated seats. During the introductory rites and the liturgy of the word, the concelebrants remain at their places, standing or sitting as the presiding celebrant does.

3 After the prayer over the gifts, the concelebrants take their places near the altar. The presiding celebrant then begins the dialogue of the eucharistic prayer. During the prayer the concelebrants stand around the altar in such a way that they do not interfere with the actions of the rite and the people have a clear view. They should not impede the deacon's performance of his ministry at the altar.

4 After the *Sanctus*, the concelebrants continue the eucharistic prayer in the way described below. Unless otherwise indicated, only the presiding celebrant makes the gestures. During the invocation or epiclesis, the concelebrants extend their hands toward the offerings. While saying the words of the Lord, they extend their right hands toward the bread and the cup, if this seems appropriate; they look at the eucharistic bread and the cup as those are shown and afterward bow low. During the anamnesis and epiclesis, they hold their hands outstretched.

5 Except as noted in the rubrics, the eucharistic prayer is said or sung by the presiding celebrant alone. The parts said by all the concelebrants together are to be spoken in such a way that the concelebrants say them in a very low voice and the presiding celebrant's voice is heard clearly. In this way the people should be able to understand the text without difficulty. The intercessions may be assigned to one or other of the concelebrants, who alone says them aloud with hands outstretched. The doxology is sung or said by the presiding celebrant, alone or with the concelebrants.

6 During the communion rite the concelebrants sing or say the Lord's Prayer with the presiding celebrant and the people, with hands outstretched. The embo-

lism is said by the presiding celebrant alone. During the *Agnus Dei*, some of the concelebrants may help the presiding celebrant break the eucharistic bread for communion, both for the concelebrants and for the people. After receiving communion under both kinds, the concelebrants return to their places unless they assist the presiding celebrant in giving communion to the people.

7 During the concluding rite, the concelebrants remain at their seats. Before leaving, they make the proper reverence to the altar; as a rule, the presiding celebrant kisses the altar.

8 In view of the psychology of children, as noted in the introduction to the Eucharistic Prayers for Masses with Children,¹ it seems better to refrain from concelebration when Mass is celebrated with them.

MASS CELEBRATED FACING AWAY FROM THE PEOPLE

9 On an occasion when the location of the altar requires the priest to celebrate the liturgy of the eucharist facing away from the people, nevertheless he presides over the introductory rites and the liturgy of the word at the chair. The readings are proclaimed facing the people at the ambo.

10 During the eucharistic liturgy, the priest celebrant turns to the people for the invitation to prayer before the prayer over the gifts, the greeting of peace and (in the absence of a deacon) the invitation to extend the sign of peace, and the invitation to communion.

11 After communion, the priest goes to the chair for the prayer after communion. If, however, he remains at the altar, he turns to face the people for the concluding rite.

12 The deacon faces the people when he addresses them.

ORDER OF MASS IN THE ABSENCE OF THE PEOPLE

13 This section gives the norms for Mass celebrated by a priest with only one minister to assist him and to make the responses. In general this form of Mass follows the rite of Mass with a congregation except as noted below. The minister takes the people's part to the extent possible.

14 The cup is prepared before Mass, either on a side table near the altar or on the altar itself; the Sacramentary is placed on the left side of the altar.

15 The priest and minister make the proper reverence to the altar. The priest then makes the sign of the cross, saying: *In the name of the Father*. He turns and greets the minister, using one of the formulas of greeting. For the penitential rite the priest stands before the altar. The priest then goes to the altar and venerates it with a kiss, goes to the book at the left side of the altar, and remains there until the end of the general intercessions. He reads the opening antiphon and says the *Kyrie* and the *Gloria*, in keeping with the rubrics. The opening prayer is recited in the usual manner.

¹See Congregation for Divine Worship, *Eucharistic Prayers for Masses with Children and for Masses of Reconciliation*, 1 November 1974, Introduction, no. 22.

16 The minister or the priest himself reads the first reading and psalm, the second reading, when it is to be said, and the *Alleluia* verse or other chant.

17 The priest says the profession of faith with the minister if the rubrics call for it. The general intercessions may be said even in this form of Mass; the priest gives the intentions and the minister makes the response.

18 The liturgy of the eucharist takes place in the usual manner. In the communion rite, the priest may give the sign of peace to the minister, then, while he says the *Agnus Dei* with the minister, the priest breaks the eucharistic bread over the plate. After the *Agnus Dei*, he places a particle in the cup, saying inaudibly: *May this mingling*.

19 If the minister is not to receive communion, the priest, after making a genuflection, takes the eucharistic bread and, facing the altar, says once inaudibly: *Lord, I am not worthy*, and receives the body of Christ. The blood of Christ is received as usual. The priest, after receiving communion, says the communion antiphon.

20 The cup is cleansed at the side of the altar and then may be carried by the minister to a side table or left on the altar, as at the beginning.

21 The concluding rites are carried out as at Mass with a congregation, but the dismissal formula is omitted.



RITUAL MASSES

*One body, one Spirit,
one hope to which you are called;
one Lord, one faith, one baptism;
one God and Father of all*

SEE EPHESIANS 4:4-6

RITUAL MASSES

CHRISTIAN INITIATION

RITE BELONGING TO THE PERIOD OF PURIFICATION
AND ENLIGHTENMENT

Election or Enrollment of Names, page 979
The Scrutinies, page 980

CELEBRATION OF THE SACRAMENTS OF INITIATION

Baptism, page 983
Confirmation, page 985
First Communion, page 988

RECEPTION OF BAPTIZED CHRISTIANS

INTO THE FULL COMMUNION OF THE CATHOLIC CHURCH, PAGE 988

PASTORAL CARE OF THE SICK AND THE DYING

Anointing of the Sick, page 989
Viaticum, page 993

MARRIAGE

Celebration of Marriage, page 995
Anniversary of Marriage, page 1004

HOLY ORDERS

Ordination of a Bishop, page 1007
Ordination of Presbyters, page 1011
Ordination of Deacons, page 1014
Ordination of Deacons and Presbyters
 in the Same Celebration, page 1017
Admission to Candidacy for Holy Orders, page 1020
Anniversary of Ordination, page 1020

RELIGIOUS PROFESSION

First Profession, page 1021
Perpetual Profession, page 1022
Renewal of Vows, page 1026
Twenty-fifth or Fiftieth Anniversary of Religious Profession, page 1027

CONSECRATION TO A LIFE OF VIRGINITY, page 1028

BLESSING OF AN ABBOT OR ABBESS, page 1030

DEDICATION OF A CHURCH OR AN ALTAR

Dedication of a Church, page 1031
Dedication of a Church already in General Use, page 1033
Dedication of an Altar, page 1034
Blessing of a Church, page 1035
Blessing of an Altar, page 1035
Anniversary of the Dedication of a Church, page 1036

CHRISTIAN INITIATION

ELECTION OR ENROLLMENT OF NAMES

The Mass for Friday of the Fourth Week of Lent, page 118, may also be used.

OPENING PRAYER

Most holy God,
your saving grace extends to every season,
but in this time of Lent you gladden your Church
with a still greater outpouring of love.
Look kindly upon your elect,
that those about to enter the waters of baptism
and those already baptised
may know the power of your mighty arm.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Almighty and ever-living God,
by the sacrament of baptism
you restore to eternal life
those who profess your name.
Accept the gifts and prayers of your people,
fulfil their longings and blot out their sins,
for they place their hope in you.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: The preface of the season is said.

PRAYER AFTER COMMUNION

Through the sacrament we have received
cleanse us, Lord God,
and rid us of all taint of sin,
that we who are weighed down by our guilt
may know the fullness of your heavenly pardon.

We ask this through Jesus Christ our Lord.

THE SCRUTINIES

The following Masses are used when the scrutinies are celebrated, either on the designated Sundays (Third, Fourth, and Fifth Sundays of Lent), or at other times.

MASS OF THE FIRST SCRUTINY

OPENING PRAYER

Grant, all-provident God,
that our elect may grow in wisdom and reverence
as they prepare to confess your name.
Through your grace
restore them to that first innocence
which was lost by the sin of Adam and Eve.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
let your merciful grace inspire your servants,
and let it shape their way of life,
that they may worthily receive these holy mysteries.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the First Scrutiny, page 646, or Preface of Lent I-IV, pages 530-536; interpolations for Eucharistic Prayer I, pages 704 and 706, for Eucharistic Prayer III, page 725.

PRAYER AFTER COMMUNION

Lord God,
draw near with your redeeming grace.
Watch over the elect
and prepare them for the sacrament of eternal life.

We ask this through Jesus Christ our Lord.

MASS OF THE SECOND SCRUTINY

OPENING PRAYER

Almighty and eternal God,
fill your Church with the joy of the Spirit,
that these elect, born once of earthly parents,
may be born again to the new life of your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

With joy, Lord, we present to you the sacrifice
that brings us eternal healing.
Grant, in your goodness,
that we may celebrate this mystery with faith
and offer it worthily for the elect.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Second Scrutiny, page 648, or Preface of Lent I-IV, pages 530-536; interpolations for Eucharistic Prayer I, pages 704 and 706, for Eucharistic Prayer III, page 725.

PRAYER AFTER COMMUNION

Sustain your family always, Lord God,
and guide them along right paths;
keep them obedient to your will,
and in your never-failing goodness
direct them toward eternal salvation.

We make our prayer through Jesus Christ our Lord.

MASS OF THE THIRD SCRUTINY

OPENING PRAYER

O God, source of all life,
grant that our elect,
who have been grounded in the mysteries of faith,
may receive new life at the font of baptism
and be numbered among the members of your Church.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Almighty God,
listen to our prayers:
as you have instructed your servants
in the fundamental teachings of the Christian faith,
so purify their hearts by the power of this sacrifice.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of the Third Scrutiny, page 650, or Preface of Lent I-IV, pages 530-536; interpolations for Eucharistic Prayer I, pages 704 and 706, for Eucharistic Prayer III, page 725.

PRAYER AFTER COMMUNION

Lord God,
keep your people one in spirit
with hearts devoted to your service,
so that, secure from every fear,
they may recapture the joy of their own salvation
and remember in loving prayer
those to be reborn in the waters of baptism.

Grant this through Jesus Christ our Lord.

BAPTISM

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used for the baptism of infants. This Mass may also be used for the celebration of the sacraments of initiation for adults or for children of catechetical age. White vestments are worn.

OPENING PRAYER

- 1 God of the living,
you grant us the grace to join with Christ
in the mystery of his death and resurrection.
Strengthen us by your Spirit of adoption,
that we may walk without stumbling in newness of life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 O God,
you bring us to new birth through your word of life;
grant that by accepting it with open hearts
we may be eager to live by the truth
and show forth in our lives
the rich fruits of Christian love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

- 1 Lord,
to your priestly people you have added
those you have conformed to the likeness of your Son
[and sealed with the anointing of the Spirit].
In your goodness accept them
together with the gifts of your Church
as an offering pleasing to you.

We ask this through Jesus Christ our Lord.

- 2 Our bread is prepared, O Lord,
and the wine is mixed.
Open now the door to your banquet,
that we may celebrate this sacred meal with gladness
and take our place among the citizens of heaven
and the members of your household.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Christian Initiation, page 652, or another suitable preface;
interpolations for Eucharistic Prayer I, pages 704 and 706, for Eucharistic Prayer II, page
717, for Eucharistic Prayer III, page 724.

- PRAYER 1 Nourished by the sacrament of your Son's body and blood,
AFTER we pray, Lord God,
COMMUNION that we may grow in the fellowship of his Spirit
 and in love for one another,
 and so with lively charity
 reach full stature as the body of Christ,
 for he lives and reigns for ever and ever.
- 2 Lord God,
in our celebration we have proclaimed
the mystery of your Son's death and resurrection;
grant that by the power of this sacrament
we may profess that same mystery
by the manner of our lives.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 934-938.

CONFIRMATION

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used when confirmation is celebrated within Mass. Red or white vestments are worn.

OPENING PRAYER

- 1 Almighty and merciful God,
send forth the Holy Spirit upon your Church
to make of us the temple where your glory dwells.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Fulfil your promise, God of kindness,
and send the Holy Spirit upon us
to make us witnesses before the world
of the gospel of our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 Gracious Lord,
pour forth your Holy Spirit upon us,
that, walking together in oneness of faith
and strengthened by the Spirit's power and love,
we may attain the full stature of Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 4 Lord God,
may the Paraclete, who proceeds from you,
enlighten our minds and hearts
and guide us into all truth,
as Christ, your Son, has promised.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

- 1 Merciful Lord,
receive the prayers of your servants:
conformed more closely to your Son,
may they grow in faithful witness to him,
for they share in this memorial of the redemption
by which he gained for us your Holy Spirit.

We ask this through Jesus Christ our Lord.

2 Accept these servants, Lord,
in company with your only Son,
for they have been signed with his cross
and the anointing of the Spirit.
May they faithfully offer themselves in union with Christ
and receive each day the outpouring of your Spirit.

We ask this through Jesus Christ our Lord.

3 Lord,
accept the offering of your family,
that those who have received the gift of the Holy Spirit
may treasure what they have been given
and come to the reward of eternal life.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Christian Initiation, page 652, or another suitable preface.

Interpolation for Eucharistic Prayer I:

... grant us your constant help and protection.
[Through Christ our Lord. Amen.]

Lord, accept this offering from your whole family.
We offer it for those reborn in baptism
whom you have confirmed by the outpouring of the Holy Spirit.
Look on them with favour
and preserve in them the gift of your grace.
[Through Christ our Lord. Amen.]

Bless and approve ...

Interpolation for Eucharistic Prayer III:

... and the entire people your Son has gained for you.

Merciful Father,
hear the prayers of the family you have gathered here before you.
Strengthen in their holy resolve those reborn in baptism,
whom you have confirmed by the outpouring of the Holy Spirit.
Look on them with favour
and preserve in them the gift of your grace.
Unite to yourself all your children
now scattered over the face of the earth.

Welcome into your kingdom ...

**PRAYER
AFTER
COMMUNION**

1 Support with your blessing, Lord God,
those you have anointed with the Holy Spirit
and nourished with the sacrament of your Son;
grant that they may overcome all adversity,
bring joy to your Church by their holiness,
and foster its growth by their works of love.

We ask this through Jesus Christ our Lord.

2 Lord God,
you have lavished upon your children
the gifts of your Holy Spirit
and nourished them with your only-begotten Son;
instruct them in the fullness of your law,
that they may show to the world
the freedom of your adopted children
and fulfil their prophetic mission
by the holiness of their lives.

Grant this in the name of Jesus, the Lord.

3 God of mercy,
pour forth upon us your spirit of love,
that we who have been nourished
by the one bread from heaven
may be one in mind and heart.

Grant this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 939; Prayer over the People, page 969.

FIRST COMMUNION

The Mass of the day or, when permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the Votive Mass “The Holy Eucharist,” page 1128, may be used.

EUCCHARISTIC PRAYER: Preface of Christian Initiation, page 652, or when appropriate, one of the Eucharistic Prayers for Masses with Children may be used.

COMMUNION RITE: Before the invitation to communion, the priest may briefly remind those who will receive communion for the first time of the preeminence of the eucharist, which is the climax of their initiation and the centre of the whole Christian life.

The first communicants, together with their parents and catechists, receive communion under both kinds, followed by the other members of the assembly.

If the rite of reception into full communion takes place on a Sunday or on a solemnity, the Mass of the day is celebrated; on other days it is permissible to celebrate the Mass “Unity of Christians” (see Masses and Prayers for Various Needs and Occasions, page 1047).

For the rite of Reception of Baptised Christians into the Full Communion of the Catholic, see the *Rite of Christian Initiation of Adults*.

PASTORAL CARE OF THE SICK AND THE DYING

ANOINTING OF THE SICK

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass or the Mass “The Sick” or the Mass “The Dying” from Masses and Prayers for Various Needs and Occasions, page 1102 or 1104, may be used. White vestments are worn.

INTRODUCTORY RITES

ENTRANCE PROCESSION AND GREETING: When those who are sick and the people have assembled, the Mass begins in the usual way.

After making the sign of the cross together with the people, the priest, extending his hands, greets all present with one of the greetings given in the Order of Mass.

INTRODUCTION

The priest or deacon then gives a brief introduction, inviting the faithful to participate fully in the celebration. He may use one of the following introductions or similar words.

- 1 We have come together
to celebrate the sacraments of anointing and eucharist.
Christ is always present
when we gather in his name;
today we welcome him especially as physician and healer.
We pray that the sick may be restored to health
by the gift of his mercy
and made whole in his fullness.

- 2 Christ taught his disciples
to be a community of love.
In praying together,
in sharing all things,
and in caring for the sick,
they recalled his words:
"Insofar as you did this to one of these,
you did it to me."
We gather today to witness to this teaching
and to pray in the name of Jesus, the healer,
that the sick may be restored to health.
Through this eucharist and anointing
we invoke his healing power.

**OPENING
PRAYER**

1 Father,
you raised your Son's cross
as the sign of victory and life.

May all who share in his suffering
find in these sacraments
a source of fresh courage and healing.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 God of compassion,
you take every family under your care
and know our physical and spiritual needs.

Transform our weakness by the strength of your grace
and confirm us in your covenant,
so that we may grow in faith and love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

1 Merciful God,
as these simple gifts of bread and wine
will be transformed into the risen Lord,
so may he unite our sufferings with his
and cause us to rise to new life.

We ask this through Jesus Christ our Lord.

2 Lord,
we bring you these gifts,
to become the health-giving body and blood of your Son.

In his name
heal the ills which afflict us
and restore to us the joy of life renewed.

We ask this through Jesus Christ our Lord.

Interpolation for Eucharistic Prayer I:

... grant us your constant help and protection.
[Through Christ our Lord. Amen.]

Lord, accept this offering from your whole family
and especially from those who ask for healing
of body, mind, and spirit.

Grant us your peace in this life,
save us from final damnation,
and count us among those you have chosen.
[Through Christ our Lord. Amen.]

Bless and approve ...

Interpolation for Eucharistic Prayer II:

... and all who minister to your people.

Remember also, Lord,
those who ask for healing
in the name of your Son,
that they may never cease to praise you
for the wonders of your power.

Remember our brothers and sisters ...

Interpolation for Eucharistic Prayer III:

... and the entire people your Son has gained for you.

Merciful Father,
hear the prayers of the family you have gathered here before you.
Hear especially the prayers of those who ask for healing
in the name of your Son,
that they may never cease to praise you
for the wonders of your power.
Unite to yourself all your children
now scattered over the face of the earth.

Welcome into your kingdom ...

PRAYER
AFTER
COMMUNION

1 Merciful God,
in celebrating these mysteries
your people have received the gifts of unity and peace.

Heal the afflicted
and make them whole
in the name of your only Son,
who lives and reigns for ever and ever.

2 Lord,
through these sacraments
you offer us the gift of healing.

May this grace bear fruit among us
and make us strong in your service.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 940-942.

VIATICUM

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass or the Votive Mass “The Holy Eucharist,” page 1128, may be used. White vestments are worn.

OPENING PRAYER

God of all consolation,
whose Son is our way, our truth, and our life,
look lovingly on your servant N.,
that, entrusting himself/herself to your promises
and refreshed with the body and blood of your Son,
he/she may journey to your kingdom in peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

BAPTISMAL PROFESSION OF FAITH AND LITANY: After the homily, the baptismal profession of faith and litany take place as described in *Pastoral Care of the Sick*, nos. 190-191.

PRAYER OVER THE GIFTS

Father most holy,
look with kindness on our sacrifice,
that it may present to you the paschal Lamb,
whose suffering and death unlocked the gates of paradise.
By the grace of this sacrament lead your servant N.
into the unending paschal feast.

We ask this through Jesus Christ our Lord.

COMMUNION: At the invitation for communion, in place of the usual invitations, the priest may use the following text.

Jesus Christ is the food for our journey;
he calls us to the heavenly table.

The priest and people say together:
Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

After giving communion as viaticum, under both kinds if possible, and using the usual texts, the priest adds:

May the Lord Jesus Christ protect you
and lead you to eternal life.

The sick person answers:
Amen.

Others present receive communion in the usual way.

**PRAYER
AFTER
COMMUNION**

Lord God,
eternal health of all who believe in you,
grant that your servant N.,
whom you have refreshed with food and drink from heaven,
may arrive safely in your kingdom of light and life.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 940-942.

**APOSTOLIC
PARDON**

After the blessing, the priest may add the apostolic pardon for the dying.

Through the holy mysteries of our redemption,
may almighty God release you from all punishments
in this life and in the life to come.

May he open to you the gates of paradise
and welcome you to everlasting joy.

The sick person answers:

Amen.

MARRIAGE

CELEBRATION OF MARRIAGE

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass is used along with the proper readings. White vestments are worn.

On the days listed in the Table of Liturgical Days, nos. 1-4 (see Volume One, page 153), the Mass of the day is used, the special interpolation for Eucharistic Prayers I, II, or III may be used, the nuptial blessing is given, and, if desired, one of the solemn blessings for marriage may be used.

But during the season of Christmas and in Ordinary Time, when a marriage is celebrated within a Sunday Mass in which the parish community participates, the Mass of the Sunday is used.

When a marriage is celebrated during Advent, Lent, or other days of penance, the parish priest (pastor) should advise the couple to take into consideration the special nature of these times.

INTRODUCTORY RITES

The following takes the place of the usual introductory rites in the Order of Mass.

RECEPTION OF THE COUPLE

The reception of the bride and bridegroom takes place in accord with one of the following forms.

A

RECEPTION AT THE DOOR OF THE CHURCH: At the appointed time, the priest, vested in an alb and a stole and chasuble of the colour of the Mass to be celebrated, goes with the ministers to the door of the church. There he receives the couple and greets them in a warm and friendly manner, showing that the Church shares their joy.

The procession to the altar then takes place: the ministers go first, followed by the priest, and the couple. According to local custom, they may be accompanied by at least their parents and the two witnesses to the place prepared for them. Meanwhile, the opening song is sung.

B

RECEPTION AT A PLACE WITHIN THE CHURCH: At the appointed time, the priest, vested in an alb and a stole and chasuble of the colour of the Mass to be celebrated, goes with the ministers to the place prepared for the couple or to the chair.

When the couple come to their place, the priest receives them and greets them in a warm and friendly manner, showing that the Church shares their joy. Then the opening song is sung.

The priest goes to the altar, reverences it with a bow, and venerates it with a kiss. Then he goes to the chair.

GREETING

After making the sign of the cross together with the people, the priest, extending his hands, greets all present with one of the greetings given in the Order of Mass.

INTRODUCTION

The priest then speaks to the couple and all present, in order to prepare them for the celebration of marriage, using one of the following introductions or similar words.

1 My dear friends,

we are gathered here joyfully in God's holy house
to celebrate the marriage of N. and N.
They stand before us today
with the firm intent to establish a new family and home.
For them this is a day of great moment.
For our part let us support them
by our affection and friendship
and by offering our prayers for them.
Together with them let us listen attentively
to the word God speaks to us today.
Finally, in union with the whole Church
let us pray through Jesus Christ our Lord
that, as they begin their married life,
God our Father will accept them, bless them, and keep them as one.

2 N. and N., the Church shares your joy today

and welcomes you here most warmly
together with your relatives and friends.
On this day, in the presence of God our Father,
you will establish with each other
a partnership of life and love.
On this day of gladness, may God hear you,
look upon you, and send you help from above.
May God fulfil your hearts' desire
and grant your every prayer.

OPENING PRAYER

1 God of love,
you have consecrated the bond of marriage as a holy mystery,
making the covenant between husband and wife
a sign of the union between Christ and his Church.
Hear the prayers we offer for N. and N.,
that they may express in their life together
the mystery they celebrate in faith.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 O God,
when you created the human race,
you desired that man and woman should be one.
Bind together with an inseparable love
N. and N.,
who today pledge themselves to each other.
Make their love fruitful,
that they may be a sign of the love you bear for us all.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 Gracious God,
listen to our prayers for N. and N.,
who come before your altar today
to be united in the sacrament of marriage.
Shower your grace upon them,
that their love for each other may always be strong.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 Almighty God,
hear the prayers we offer for your servants N. and N.,
who stand before us today
to be joined in the sacrament of marriage.
Let them grow in the faith they pledge
and enrich the life of your Church [with faithful children].

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 Listen kindly to our prayers, Lord God,
and graciously protect what you have established
for the continuance of the human race.
Grant that N. and N.,
joined in marriage by you their Creator,
may abide in your love all the days of their life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

6 From the beginning, O God,
you have blessed creation with abundant life.
Pour out your blessings upon N. and N.,
that they may be joined in mutual love,
in companionship and likeness of mind,
in holiness and in commitment to each other.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 1 Receive, O Lord, the gifts we offer
for N. and N., now joined in holy marriage;
your grace has united them in this sacrament,
bless and protect their life together.

We ask this in the name of Jesus, the Lord.

- 2 In your kindness, Lord,
accept the gifts we offer on this joyful day,
and with a father's affection watch over this couple
you have joined in the covenant of marriage.

We ask this through Jesus Christ our Lord.

- 3 Hear our earnest prayer, Lord,
and look with kindness on the gifts we offer for N. and N.
You have made them one in the holy covenant of marriage;
through these holy mysteries
strengthen their love for you and for each other.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Marriage I-III, pages 658-662, or another suitable preface;
interpolation for Eucharistic Prayer I, page 706, for Eucharistic Prayer II, page 717, for
Eucharistic Prayer III, page 724.

NUPTIAL BLESSING

After the Lord's Prayer, the priest omits *Deliver us, Lord* and, standing facing the bride and bridegroom, invokes God's blessing upon them. The nuptial blessing is never omitted.

INVITATION TO PRAYER

The bride and bridegroom approach the altar, or remain at their places, and kneel.

The priest, with hands joined, invites all present to pray, using one of the following invitations, and all pray silently for a while. If one or both of the parties will not be receiving communion, the words in brackets are omitted.

- 1 My dear friends,
let us pray that God's blessing and grace will descend
on this man and woman now married in Christ,
and that [through the sacrament of Christ's body and blood]
God will unite in love this couple
now joined in the holy covenant of marriage.

- 2 Let us now invoke God's blessing on this bride and groom,
whose love is enriched in the sacrament of marriage,
that they may live securely under God's protection.

- 3 Let us pray to the Lord for N. and N.,
who have come to God's altar to begin their married life,
that [by sharing in the body and blood of Christ]
they may be united always in love for each other.

PRAYER OF BLESSING

The priest, with hands outstretched over the bride and bridegroom, continues, using one of the following nuptial blessings. The words in brackets may be omitted whenever circumstances suggest.

PRAYER I

One of the following openings is chosen, corresponding to the reading used during the liturgy of the word.

- 1 By your mighty power, Lord God,
you have made all things from nothing;
you have set the universe in order
and created humankind in your own likeness.
You have ordained that man and woman
should be an inseparable help to each other,
that they should no longer be two, but one flesh.
And so you have taught
that no one may put asunder
those you have made one in marriage.

- 2 Lord God,
in the covenant of Christian marriage
you have transformed the union of man and woman
into so wonderful a mystery
that it signifies the mystical union
between Christ and the Church.
- 3 From the beginning, Lord God,
you so joined together man and woman
that their companionship was the one blessing
not forfeited by original sin
nor washed away by the flood.

The priest continues:

Look with favour upon these, your servants,
now united as husband and wife,
who ask the protection of your blessing:
pour out upon them the grace of the Holy Spirit,
that, with hearts infused with your love,
they may remain faithful to the covenant
they have made with each other.

Let the grace of your love and peace
remain with N., your daughter.
Let her follow the example of those holy women
whose praises are sung in the Scriptures.

Let N., your son, entrust his heart to her;
let him acknowledge her as his equal
and his coheir to the life of grace.
Let him cherish her with due honour
and love her always with that love
with which Christ loves his bride, the Church.

And now, Lord God, we pray for this couple:
keep them united in faith and obedient to your commands.

Keep them true to each other in body
and blameless in all they do.
Give them the strength which comes from the gospel,
and make them witnesses of Christ to all they meet.
[Bless them with children
and make them wise and virtuous parents
who will live to see their children's children.]

Grant them length of days together
and bring them at last to fullness of life
with the saints in heavenly glory.

We ask this through Jesus Christ our Lord.

The prayer *Lord Jesus Christ* is omitted, and the priest begins the sign of peace.

One of the following openings is chosen, corresponding to the reading used during the liturgy of the word.

- 1 Father most holy,
in shaping humankind in your own image,
you created both male and female,
so that, as husband and wife,
joined together in body and spirit,
they might fulfil their calling on earth.

 - 2 O God,
to reveal the plan of your love
you made the love between bride and bridegroom
an image of the covenant between you and your people.
In the sacrament of Christian marriage
the union of husband and wife
has become a sign of the nuptial mystery
that exists between Christ and his Church.
-

The priest continues:

Stretch forth your hand in blessing
over N. and N., your son and daughter,
and fill their hearts with the power of the Holy Spirit.

Grant, Lord God,
that, as they begin to live this sacrament,
they may bestow on each other the gifts of your love;
make them one in mind and heart
and a sign to each other of your presence.

Grant, Lord, that they may direct all their actions
toward building a true home.
[May they bring up their children in the ways of the gospel
and prepare them for your heavenly family.]

On this your daughter, N.,
bestow your abundant blessings,
that she may be a good wife [and mother],
gracing her home with a warm spirit,
with a love undivided, generous, and kind.

On this your son, N.,
bestow your heavenly blessing,
that he may be a conscientious and faithful husband
[and a caring and provident father].

Father most holy,
grant that this couple,
who have exchanged their vows before you
and who desire to share your table on earth,
may one day be seated with you
at the feast of the kingdom of heaven.

This we ask through Jesus Christ our Lord.

The prayer *Lord Jesus Christ* is omitted, and the priest begins the sign of peace.

PRAYER 3

The priest continues:

Father most holy,
Creator of the world and all it contains,
you made man and woman in your own image
and on their companionship
bestowed your generous blessings.
Hear our prayers for your son and daughter
who are joined today in the sacrament of marriage.

Let the fullness of your blessings
descend upon N., this bride,
and upon N., this bridegroom.
Let the power of your Holy Spirit
kindle in their hearts the fire of your love,
so that, expressing their delight in each other,
they may adorn the human family with children
and enrich the Church with new members.

Let them praise you, Lord, in times of joy
and turn to you in their sorrows;
let them find your help in their strivings
and know your comfort when hardship strikes.
Let them offer you prayers in the holy assembly
and stand as witnesses to you before the world.
Let them live a long and happy life
and welcome them at last to your heavenly kingdom
together with their friends who surround them today.

We ask this through Jesus Christ our Lord.

The prayer *Lord Jesus Christ* is omitted, and the priest begins the sign of peace.

SIGN OF
PEACE

Omitting the prayer *Lord Jesus Christ*, the priest, extending his hands to the people, immediately says or sings:

The peace of the Lord be with you always.

The people answer:

And also with you.

Then the deacon (or the priest) may extend an invitation to the people to exchange a sign of peace, using one of the invitations given in the Order of Mass. The bride and bridegroom and all present show their peace and love for one another by exchanging a sign of peace.

PRAYER
AFTER
COMMUNION

1 In your providence, Lord God,
you have instituted the state of marriage;
adorn it with your presence
by the power of this sacrifice,
that those you have joined in this holy covenant
[and nourished with one bread and one cup]
may love each other in oneness of heart.

We ask this through Jesus Christ our Lord.

2 Lord God,
you have called us to be guests at your table;
grant that N. and N.,
now united in the sacrament of marriage,
may always be faithful to you
and bear witness to your name before all the world.

We ask this through Jesus Christ our Lord.

3 Grant, almighty God,
that the power of this sacrament
may flourish in the lives of your servants N. and N.,
and grant that we may all gain
the effects of the sacrifice we have offered.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 943-945.

ANNIVERSARY OF MARRIAGE

When Masses for various needs and occasions are permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass for the Anniversary of Marriage is used on wedding anniversaries, especially the twenty-fifth and fiftieth wedding anniversaries. The antiphons for this Mass may be taken from the Mass "In Thanksgiving" from Masses for Various Needs and Occasions, page 1121. The readings for this Mass may be taken from the *Lectionary for Mass*, Ritual Masses, Marriage, or from Masses for Various Needs and Occasions, "In Thanksgiving," or from the lectionary for the celebration of marriage in the *Order of Celebrating Marriage*.

A special blessing and a renewal of commitment are found in the *Order of Celebrating Marriage*, Appendix II: Order for the Blessing of a Married Couple within Mass on the Anniversary of Marriage.

OPENING PRAYER

1 O God,
Creator of all that exists,
in the beginning you made man and woman,
that they might form between them the bond of marriage;
bless and confirm the union of your servants N. and N.,
that they may show themselves a more perfect sign
of the union between Christ and the Church.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Twenty-fifth anniversary
God of all faithfulness,
you have joined N. and N. in the unbreakable bond of marriage
and have blessed them with oneness of heart
amid the joys and burdens of life.
Deepen and perfect their love,
so that [together with their children]
they may rejoice in the holiness they bring to each other.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 Fiftieth anniversary
Almighty God and Father,
keep in your loving care
this husband and wife, N. and N.
[and the children they have reared in a life of faith].
Remember their many years together
and the good they have done in their lives.

PRAYER
OVER THE
GIFTS

As you sealed the love of their youth
with the sacrament of marriage,
so crown their old age with the fruit of your blessing.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 1 O God,
in the blood and water that flowed from the side of Christ
you signified the mysteries of our rebirth;
accept our offerings in thanksgiving for N. and N.,
and bless their marriage with all your gifts of grace.

We ask this through Jesus Christ our Lord.

- 2 Twenty-fifth anniversary
O God,
in your kindness receive the sacrifice we offer
in thanksgiving for N. and N.,
that from it they may draw abundant peace and joy.

We ask this through Jesus Christ our Lord.

- 3 Fiftieth anniversary
O God,
in your kindness receive the gifts we offer
in thanksgiving for N. and N.,
who have shared these years in true faithfulness.
Hear their prayers and bless them in full measure
with unity and peace.

We ask this through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

1 Lord God,
you have nourished your servants N. and N.
with food and drink from above;
fill their hearts with joyous love,
that their home may be a place of integrity and peace,
open to all in need of loving comfort.

We ask this in the name of Jesus, the Lord.

2 Twenty-fifth anniversary

O God,
you have welcomed this couple, N. and N.,
[together with their children and friends]
to the table of your family;
grant that with strength and gladness
their love for each other may grow
until by your mercy they take their place
at the wedding feast of heaven.

We ask this through Jesus Christ our Lord.

3 Fiftieth anniversary

You have nourished us, Lord God,
at the rich table of this sacrament;
hear our prayers for this couple, N. and N.:
watch over them in the years ahead,
grant them holiness and fullness of days,
and welcome them finally to your heavenly banquet.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 945.

HOLY ORDERS

ORDINATION OF A BISHOP

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass for the ordination of a bishop is used along with its proper readings.

On days when the Ritual Mass may not be used, one of the readings for Mass may be chosen from those provided in the *Lectionary for Mass* for this Ritual Mass.

When several bishops are ordained, the prayers are said in the plural.

OPENING PRAYER

1 For a resident bishop

O God,
by the gift of your grace alone,
you call your servant and presbyter N.
to oversee the Church of N.
Enable him to carry out worthily
the office and ministry of bishop.
Grant that under your constant guidance
he may lead by word and example
the people entrusted to his care.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 For a non-resident bishop

Eternal Shepherd,
governing your flock with watchful care,
you have chosen N., your servant and presbyter,
to be received this day into the college of bishops.
Grant that by holiness of life
he may always and everywhere
be a true witness to Christ the Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 General

O God, eternal Shepherd,
you formed the tribes of Israel into a single people,
and from the nations of the earth you gather a Church.

Watch over the flock of Christ
and the pastors who tend it.
Let the gospel they preach
and the eucharist at which they preside
so shape the family of your Church
that we may live and work together
in the communion of faith and love.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER 1
OVER THE
GIFTS

If the newly ordained bishop presides at the liturgy of the eucharist
Lord,
we offer you the sacrifice of praise,
that we may serve you more generously;
despite our unworthiness,
bring to fulfilment
the gift you have entrusted to us.

We ask this in the name of Jesus, the Lord.

- 2 If the principal ordaining bishop presides at the liturgy of the eucharist
Lord,
let the offering we make for your Church
and for N., your servant and bishop,
be a gift pleasing to you.
You have chosen him as high priest among your people;
endow him with apostolic virtue
for the sake of the flock entrusted to his care.

We ask this through Jesus Christ our Lord.

3 General

O God,
you invite your people in communion with their bishop
to take their place around your altar.
As we set our gifts before you,
may all Christ's faithful people
rejoice as one in your marvellous deeds.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Ordination of Bishops and Presbyters, page 664, or Preface of Ministry, page 672.

Interpolation for Eucharistic Prayer I:

... grant us your constant help and protection.
[Through Christ our Lord. Amen.]

Lord, accept this offering from your whole family.
We offer it for your servant N.,

[We offer it for me, your unworthy servant,
whom you have chosen for the order of bishops.
In your mercy protect the gifts you have given him [me],
that the ministry he has [I have] received from you
may, by your grace, yield an abundant harvest.
[Through Christ our Lord. Amen.]

Bless and approve ...

Interpolation for Eucharistic Prayer II:

... may be gathered into one by the Holy Spirit.

Lord, remember your Church throughout the world:
perfect us in love
together with N. our Pope and N. our Bishop,
[with N., your servant,
whom you have chosen today
as pastor of the Church [of N.].
Remember all bishops, priests, and deacons,
and all who minister to your people.

Remember our brothers and sisters ...

Interpolation for Eucharistic Prayer III:

... advance the peace and salvation of all the world.

Strengthen in faith and love your pilgrim Church on earth:
your servant Pope N., our Bishop N.,
[your servant N.,]
ordained today as pastor of the Church [of N.];
strengthen all bishops, priests, and deacons,
all ministers of your Church,
and the entire people your Son has gained for you.

Merciful Father, ...

Interpolation for Eucharistic Prayer IV:

... to the praise and glory of your name.

Lord, remember those for whom we make this offering:
your servant Pope N.,
our Bishop N., [your servant N.]

whom you have chosen today to serve your people;
remember all bishops, priests, and deacons,
all ministers of your Church,
those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.

Remember those who have died ...

PRAYER

AFTER

COMMUNION

1 If the newly ordained bishop presides at the eucharistic liturgy
Lord,
accomplish within us the healing effects of your mercy.
Transform our lives
and set our hearts on fire with love,
that we may learn to please you
in all that we say and do.

We ask this through Jesus Christ our Lord.

2 If the principal ordaining bishop presides at the eucharistic liturgy
Lord,
by the power of this sacrament
bestow on N., your servant and bishop,
your numberless gifts of grace,
that he may worthily fulfil his pastoral ministry
and receive the eternal reward
promised to your faithful stewards.

We ask this through Jesus Christ our Lord.

3 General

Eternal God,
you feed your Church
with bread blessed and broken,
and make of us, though many, one body.

Keep all who share this living bread
one in mind and heart
and gather your Church from the ends of the earth
into your kingdom,
for yours is the glory and the power
through our Lord Jesus Christ,
for ever and ever.

BLESSING: Solemn Blessing, pages 946-947.

ORDINATION OF PRESBYTERS

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass for the ordination of presbyters is used along with its proper readings.

On days when the Ritual Mass may not be used, one of the readings for Mass may be chosen from those provided in the *Lectionary for Mass* for this Ritual Mass.

When only one presbyter is ordained, the prayers are said in the singular.

OPENING PRAYER

1 Lord our God,
you watch over and guide your people
by the ministry of priests.
Grant to these deacons of the Church,
whom you choose today for the office of presbyter,
the strength to serve your holy will with constancy,
that by their life and ministry
they may glorify you in Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 God ever gracious,
you sent us Jesus the Christ,
who came not to be served, but to serve,
and to give his life in sacrifice.

Bless us with presbyters
whose glory is the cross
and whose leadership is service.
Keep all your people
true to Christ, the eternal priest,
in whose image the Church has been reborn.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

1 O God,
in your plan of salvation you have appointed priests
to serve the people of God at your holy altar.
By the power of this sacrifice,
grant that the ministry of these, your servants,
may always be pleasing to you
and bear in your Church that fruit which remains for ever.

We ask this through Jesus Christ our Lord.

- 2 To the stewards of your mysteries, O God,
you entrust the gifts of a priestly people.
Unite your Church in praise and thanksgiving
both here and in your heavenly sanctuary.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Ordination of Bishops and Presbyters, page 664, or Preface of Ministry, page 672.

Interpolation for Eucharistic Prayer I:

... grant us your constant help and protection.
[Through Christ our Lord. Amen.]

Lord, accept this offering from your whole family.
We offer it for your servants,
whom you have chosen for the order of presbyters.
In your mercy protect the gifts you have given them,
that the ministry they have received from you
may, by your grace, yield an abundant harvest.
[Through Christ our Lord. Amen.]

Bless and approve ...

Interpolation for Eucharistic Prayer II:

... may be gathered into one by the Holy Spirit.

Lord, remember your Church throughout the world:
perfect us in love
together with N. our Pope and N. our Bishop.
Remember also, Lord, these, your servants,
whom you have chosen today
as priests of the Church.
Remember all bishops, priests, and deacons,
and all who minister to your people.

Remember our brothers and sisters ...

Interpolation for Eucharistic Prayer III:

... advance the peace and salvation of all the world.

Strengthen in faith and love your pilgrim Church on earth:
your servant Pope N., our Bishop N.,
and these, your servants,
ordained today as priests of the Church;
strengthen all bishops, priests, and deacons,
all ministers of your Church,
and the entire people your Son has gained for you.

Merciful Father, ...

Interpolation for Eucharistic Prayer IV:
... to the praise and glory of your name.

Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N.,
and these servants you have chosen today
to serve your people as priests;
remember all bishops, priests, and deacons,
all ministers of your Church,
those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.

Remember those who have died ...

PRAYER
AFTER
COMMUNION

1 Lord God,
through the divine gift we have offered and received
give new life to your priests and all your servants,
so that, bound to you in unfailing love,
they may offer worthy service to your majesty.

We ask this through Jesus Christ our Lord.

2 Faithful God,
you have given us the body and blood of Christ
to sustain us on our pilgrim journey.

Give wisdom to our presbyters,
that your people may be guided
in all that leads to you;
keep constant in your ways
all who share in this banquet.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 948.

ORDINATION OF DEACONS

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass for the ordination of deacons is used along with its proper readings.

On days when the Ritual Mass may not be used, one of the readings for Mass may be chosen from those provided in the *Lectionary for Mass* for this Ritual Mass.

When only one deacon is ordained, the prayers are said in the singular.

OPENING PRAYER

1 O God,
you have taught the ministers of your Church
to desire not to be served but to serve.
Grant that these servants whom you call today
to the office of deacon
may labour resourcefully,
minister with gentleness,
and pray to you without ceasing.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Compassionate God,
you sent Jesus as the greatest among us,
and yet the servant of all.

By your word
create within us a thirst for what is right,
and, by the sharing of your sacrament,
a hunger for justice.
May those who minister these gifts of word and sacrament
be models of service,
that your Church may be the comfort of the needy
and the strength of the oppressed.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

1 Father most holy,
your Son washed the feet of his disciples,
that he might give us an example.
Accept these gifts
and grant that by offering ourselves as a spiritual sacrifice
we may be filled with the spirit of humility
and a willingness to serve our neighbour.

We ask this through Jesus Christ our Lord.

2 For the worship of your name, O God,
and for the service of the needy,
your people and your ministers
place these gifts before you.
Make the words we voice in praise
resound in works of service.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Ordination of Deacons, page 668, or Preface of Ministry, page 672.

Interpolation for Eucharistic Prayer I:
... grant us your constant help and protection.
[Through Christ our Lord. Amen.]

Lord, accept this offering from your whole family.
We offer it for your servants,
whom you have chosen for the order of deacons.
In your mercy protect the gifts you have given them,
that the ministry they have received from you
may, by your grace, yield an abundant harvest.
[Through Christ our Lord. Amen.]

Bless and approve ...

Interpolation for Eucharistic Prayer II:
... may be gathered into one by the Holy Spirit.

Lord, remember your Church throughout the world:
perfect us in love
together with N. our Pope and N. our Bishop.
Remember also, Lord,
those to whom you have committed today
the care and ministry of your Church.
Remember all bishops, priests, and deacons,
and all who minister to your people.

Remember our brothers and sisters ...

Interpolation for Eucharistic Prayer III:
... advance the peace and salvation of all the world.

Strengthen in faith and love your pilgrim Church on earth:
your servant Pope N., our Bishop N.,
and these, your servants,
ordained today as ministers of the Church;
strengthen all bishops, priests, and deacons,
all ministers of your Church,
and the entire people your Son has gained for you.

Merciful Father, ...

Interpolation for Eucharistic Prayer IV:
... to the praise and glory of your name.

Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N.,
and these servants you have chosen today
to serve your people as deacons;
remember all bishops, priests, and deacons,
all ministers of your Church,
those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.

Remember those who have died ...

PRAYER
AFTER
COMMUNION

1 Lord,
you have nourished your servants
with the food and drink of heaven.
Make them faithful ministers of word, of sacrament,
and of loving service,
for the sake of your glory and the salvation of all believers.

We ask this through Jesus Christ our Lord.

2 God of mercy,
you feed us with the word of life
and the body and blood of the Lord.

Confirm in service and charity
those who minister the food of life.
Bring all who live by the strength of these holy gifts
to nourish the hungry in their every need,
and so rejoice in that eternal mercy
which awaits your faithful servants.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 949.

ORDINATION OF DEACONS AND PRESBYTERS IN THE SAME CELEBRATION

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass for the ordination of deacons and presbyters in the same celebration is used along with its proper readings.

On days when the Ritual Mass may not be used, one of the readings for Mass may be chosen from those provided in the *Lectionary for Mass* for this Ritual Mass.

OPENING PRAYER

Lord,
in your providence
you give your people pastors to guide them.
Pour out in your Church
the spirit of reverence and courage
that will make these, your servants,
worthy ministers at your altar
and strong but gentle champions of your gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Father most holy,
your Son washed the feet of his disciples,
that he might give us an example.
Accept these gifts
and grant that by offering ourselves as a spiritual sacrifice
we may be filled with the spirit of humility
and a willingness to serve our neighbour.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Ministry, page 672, or Preface of the Ordination of Deacons, page 668.

Interpolation for Eucharistic Prayer I:
... grant us your constant help and protection.
[Through Christ our Lord. Amen.]

Lord, accept this offering from your whole family.
We offer it for your servants,
whom you have chosen for the order of deacons and the order of presbyters.
In your mercy protect the gifts you have given them,
that the ministry they have received from you
may, by your grace, yield an abundant harvest.
[Through Christ our Lord. Amen.]

Bless and approve ...

Interpolation for Eucharistic Prayer II:

... may be gathered into one by the Holy Spirit.

Lord, remember your Church throughout the world:
perfect us in love
together with N. our Pope and N. our Bishop.
Remember also, Lord,
these deacons and priests
to whom you have committed today
the care and ministry of your Church.
Remember all bishops, priests, and deacons,
and all who minister to your people.

Remember our brothers and sisters ...

Interpolation for Eucharistic Prayer III:

... advance the peace and salvation of all the world.

Strengthen in faith and love your pilgrim Church on earth:
your servant Pope N., our Bishop N.,
and these, your servants,
ordained today as deacons and priests of the Church;
strengthen all bishops, priests, and deacons,
all ministers of your Church,
and the entire people your Son has gained for you.

Merciful Father, ...

Interpolation for Eucharistic Prayer IV:

... to the praise and glory of your name.
Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N.,
and these servants you have chosen today
to serve your people as deacons and priests;
remember all bishops, priests, and deacons,
all ministers of your Church,
those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.

Remember those who have died ...

PRAYER
AFTER
COMMUNION

Lord,
you have nourished your servants
with the food and drink of heaven.
Make them faithful ministers of word, of sacrament,
and of loving service,
for the sake of your glory and the salvation of all believers.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 950.

ADMISSION TO CANDIDACY FOR HOLY ORDERS

The rite of admission may be celebrated on any day, except the Easter Triduum, Holy Week, Ash Wednesday, or the Commemoration of All the Faithful Departed, especially in the church or oratory of a seminary or religious institute, on a given occasion, for example, a gathering of presbyters or deacons, either during Mass or during a celebration of the liturgy of the hours or the word of God. Because of its nature, the rite is never joined to an ordination or the institution of readers or acolytes.

If the rite is celebrated within Mass, the Mass “Vocations to Holy Orders” from Masses and Prayers for Various Needs and Occasions, page 1062, when permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), may be said with the readings proper to the rite of admission. White vestments are worn.

When the Mass of the day and not the Mass “Vocations to Holy Orders” is said, one of the readings may be chosen from those given in the *Lectionary for Mass* for the rite of admission.

ANNIVERSARY OF ORDINATION

The Mass “The Priest Himself: On an Anniversary” is found in Masses and Prayers for Various Needs and Occasions, page 1114.

RELIGIOUS PROFESSION

FIRST PROFESSION

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used. White vestments are worn.

When only one person celebrates first profession, the prayers are said in the singular.

OPENING PRAYER

Ever-faithful God,
you have inspired our brothers/sisters
with the resolve to follow Christ more closely.
Grant a happy outcome to the journey they have begun,
that they may offer you
the perfect gift of loving service.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
receive the gifts and prayers we offer you
as we celebrate this beginning of religious profession.
Grant that the firstfruits which your servants offer
may be transformed by your grace into a rich harvest.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Religious Profession, page 674.

PRAYER AFTER COMMUNION

Lord God,
let the mystery we have shared fill us with joy
and grant by its power
that these, your servants, may faithfully carry out
the duties they have accepted
and offer you their willing service.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 951-954.

PERPETUAL PROFESSION

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used. White vestments are worn.

When only one person celebrates perpetual profession, the prayers are said in the singular.

OPENING PRAYER

- 1 God of life,
through the power of baptismal grace you have inspired your servants
to follow more closely in the footsteps of your Son.
Grant that by seeking evangelical perfection
they may deepen the holiness of your Church
and enliven its apostolic zeal.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Lord, Father most holy,
confirm your servants N. and N. in their chosen way of life.
Fulfil their desire,
that the grace of baptism be strengthened
by the new bonds of profession.
Let this grace have in them its full effect,
that they may offer you fitting praise
and with zeal extend the kingdom of Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

- 1 Lord,
in your goodness accept the gifts and prayers of your servants
and confirm in your love
those who vow to live by the evangelical counsels.

We ask this through Jesus Christ our Lord.

- 2 Lord,
in your goodness receive these offerings
and change them into the sacrament of our salvation.
Fill with the gifts of the Holy Spirit
these servants whom you have called with a father's care
to follow more closely the example of your Son,
who lives and reigns for ever and ever.

EUCARISTIC PRAYER: Preface of Religious Profession, page 674.

For Men Religious:

Interpolation for Eucharistic Prayer I:

... grant us your constant help and protection.
[Through Christ our Lord. Amen.]

Lord, accept from your whole family
and from these, your servants,
this offering which we make to you on the day of their profession.
Today, by your grace,
they have dedicated their lives to you;
when your Son returns in glory,
admit them to the joy of the unending paschal feast.
[Through Christ our Lord. Amen.]

Bless and approve ...

Interpolation for Eucharistic Prayer II:

... and all who minister to your people.

Remember also, Lord, these, our brothers,
who today have dedicated themselves for ever to your service.
Grant that they may always raise their minds and hearts to you
and glorify your name.

Remember our brothers and sisters ...

Interpolation for Eucharistic Prayer III:

... and the entire people your Son has gained for you.

Strengthen in their holy resolve these, your servants,
who today, through the bonds of religious life,
have dedicated themselves for ever to your service.
Grant that they may give witness in your Church
to the new and eternal life won by Christ's redemption.

Merciful Father, ...

Interpolation for Eucharistic Prayer IV:

... to the praise and glory of your name.

Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N., and all bishops,
the priests, deacons, and other ministers of your Church;
remember these, our brothers,
who today by their perpetual profession
have consecrated themselves more closely to you;
remember those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.

Remember those who have died ...

For Women Religious:

Interpolation for Eucharistic Prayer I:

... grant us your constant help and protection.
[Through Christ our Lord. Amen.]

Lord, accept from your whole family
and from these, your servants,
this offering which we make to you on the day of their profession.
Today, by your grace,
they have joined themselves more closely to your Son;
may they hasten joyfully to meet him
when he comes in glory at the end of time.
[Through Christ our Lord. Amen.]

Bless and approve ...

Interpolation for Eucharistic Prayer II:

... and all who minister to your people.

Remember also, Lord, these, our sisters,
who have left all things for your sake,
that they may find you in all things
and, unmindful of self, serve the needs of others.

Remember our brothers and sisters ...

Interpolation for Eucharistic Prayer III:

... and the entire people your Son has gained for you.

Strengthen these, your servants, in their holy resolve
to follow Christ devotedly
through their witness to the gospel
and their love of neighbour.

Merciful Father, ...

Interpolation for Eucharistic Prayer IV:

... to the praise and glory of your name.

Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N., and all bishops,
the priests, deacons, and other ministers of your Church;
remember these, our sisters,
who today have consecrated themselves to you for ever
by the bond of religious profession;
remember those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.

Remember those who have died ...

PRAYER
AFTER
COMMUNION

- 1 Having reverently shared these divine mysteries, Lord God,
we pray for these, your servants,
who have bound themselves to you by their holy offering;
kindle within them the fire of the Holy Spirit
and join them in everlasting union with your Son,
who is Lord for ever and ever.

- 2 Lord God,
let the profession we have celebrated today
and the holy sacrament we have received
fill our hearts with gladness;
grant that this twofold act of devotion
may inspire your servants with an ardent and compelling love
to serve the Church and their neighbour.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, pages 951-954.

RENEWAL OF VOWS

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used. White vestments are worn.

When only one person celebrates the renewal of vows, the prayers are said in the singular.

OPENING PRAYER

O God,
you rule creation and guide the human heart.
Bless your sons/daughters who wish to renew
the offering they have made of themselves.
As the years pass,
bind them more closely to the mystery of your Church
and deepen their commitment
to the good of the human family.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
look mercifully on the gifts of your people
which our brothers/sisters have enriched
by their renewed offering of chastity, poverty, and obedience.
Transform our earthly gifts into the sacrament of eternal life
and fashion our hearts into the image of Christ, your Son,
who lives and reigns for ever and ever.

EUCARISTIC PRAYER: Preface of Religious Profession, page 674.

PRAYER AFTER COMMUNION

Lord God,
we have received this heavenly sacrament
and now pray for these, your servants,
who, relying on your grace alone,
have renewed their holy vows;
strengthen them with the power of Christ
and protect them by your Holy Spirit.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 951-954.

TWENTY-FIFTH OR FIFTIETH ANNIVERSARY OF RELIGIOUS PROFESSION

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used. White vestments are worn.

When more than one person celebrates an anniversary of religious profession, the prayers are said in the plural.

OPENING PRAYER

Faithful God and Lord,
grant that we may offer you thanks
for the goodness you have shown our brother/sister N.
Today he/she comes to rededicate that gift
he/she first received from you.
Confirm within him/her the spirit of perfect love,
that he/she may devote himself/herself more fervently each day
to the work of salvation and the glory of your name.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Together with our gifts, Lord,
accept the offering of himself/herself
which our brother/sister N. desires to renew this day;
and by the power of the Holy Spirit
conform him/her more perfectly
to the likeness of your beloved Son,
who lives and reigns for ever and ever.

EUCCHARISTIC PRAYER: Preface of Religious Profession, page 674.

PRAYER AFTER COMMUNION

Lord God,
on this joyous anniversary
you have fed us with the body and blood of your Son;
grant that our brother/sister N.,
who has been renewed by this heavenly food and drink,
may advance with gladness on the journey
that begins and ends with you.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, pages 951-954.

CONSECRATION TO A LIFE OF VIRGINITY

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used. White vestments are worn.

When only one person celebrates the consecration to a life of virginity, the prayers are said in the singular.

OPENING PRAYER

Lord God,
you have instilled in your servants
the desire to lead a life of virginity.
Complete the work you have begun in them
and grant them the grace to persevere to the end,
that their offering to you may reach full measure.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
through this sacrifice
give your servants perseverance in the life they have undertaken,
so that at the coming of Christ the King
the doors may be open for them
and they may enter the heavenly kingdom with joy.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER:

Interpolation for Eucharistic Prayer I:

... grant us your constant help and protection.
[Through Christ our Lord. Amen.]

Lord, accept from your whole family
and from these, your servants,
this offering which we make to you on the day of their consecration.
Today, by your grace,
they have joined themselves more closely to your Son;
may they hasten joyfully to meet him
when he comes in glory at the end of time.
[Through Christ our Lord. Amen.]

Bless and approve ...

Interpolation for Eucharistic Prayer II:
... and all who minister to your people.

Remember also, Lord, these, our sisters,
whom you have consecrated today
with a spiritual anointing.
With lamps of faith and charity alight,
may they serve you and your people faithfully,
as they await the return of Christ, the Bridegroom.

Remember our brothers and sisters ...

Interpolation for Eucharistic Prayer III:
... and the entire people your Son has gained for you.

Strengthen these, your servants, in their holy resolve
to follow Christ devotedly
through their witness to the gospel
and their love of neighbour.

Merciful Father, ...

Interpolation for Eucharistic Prayer IV:
... to the praise and glory of your name.

Lord, remember those for whom we make this offering:
your servant Pope N., our Bishop N., and all bishops,
the priests, deacons, and other ministers of your Church;
remember these, our sisters,
whom you have consecrated this day
to divine worship
and the lifelong service of others;
remember those who take part in this offering,
those here present, all your people,
and all who seek you with a sincere heart.

Remember those who have died ...

**PRAYER
AFTER
COMMUNION**

Renewed with your sacred gifts, Lord God,
we pray that the way of life
chosen by your servants N. and N.
may foster the progress of the human family
and steadily advance the growth of your Church.

Grant this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 955.

BLESSING OF AN ABBOT OR ABBESS

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used. White vestments are worn.

OPENING PRAYER

1

For an abbot

Lord God, Shepherd of your Church,
you have chosen N., your servant,
to be abbot of this community of N.;
grant that by his teaching and example
he may guide his brothers along right paths
and with them joyfully receive from you
the everlasting reward of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2

For an abbess

Lord God, Shepherd of your Church,
you have chosen N., your servant,
to be abbess of this community of N.;
grant that by her teaching and example
she may guide her sisters along right paths
and with them joyfully receive from you
the everlasting reward of heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Receive the gifts of your servants, Lord,
and grant that by offering their lives as a spiritual sacrifice
they may be filled at all times
with true humility, obedience, and peace.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

God of love,
look kindly on your family,
and grant that we who have celebrated the mystery of faith
may hasten without fail along the path of the gospel
and in all things offer you glory.

We ask this in the name of Jesus, the Lord.

DEDICATION OF A CHURCH OR AN ALTAR

DEDICATION OF A CHURCH

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used. White vestments are worn.

OPENING PRAYER

Almighty and eternal God,
fill this place with the gift of your holy presence
and extend your hand to all who call upon you.
May your word here proclaimed
and your sacraments here celebrated
strengthen the hearts of all the faithful.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
receive the gifts of a joyful Church,
so that your people who gather in this holy place
may, through these mysteries, come to eternal salvation.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Eucharistic Prayer I or III is used with the Preface of the Dedication of a Church I, page 676, which is an integral part of the dedication of a church.

Interpolation for Eucharistic Prayer I:

... grant us your constant help and protection.
[Through Christ our Lord. Amen.]

Lord, accept this offering from your whole family
and from your servants,
who by their dedication and tireless labour
have built this church [in honour of N.]
to the glory of your name.
[Through Christ our Lord. Amen.]

Bless and approve ...

Interpolation for Eucharistic Prayer III:

... and the entire people your Son has gained for you.

Merciful Father,
hear the prayers of the family
which dedicates this church to you.

May it be for them
a place of salvation and sacrament,
where the gospel of peace is proclaimed
and your holy mysteries celebrated.
Guided by your word and secure in your grace,
may your people, pilgrims in this world,
come safely to the eternal Jerusalem.
There may all your children,
now scattered over the face of the earth,
be settled at last in your city of peace.

Welcome into your kingdom ...

PRAYER
AFTER
COMMUNION

Lord God,
through the holy gifts we have received
deepen our knowledge of your truth,
that we may always worship you in this holy temple
and rejoice in your presence with all the saints.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 956.

DEDICATION OF A CHURCH ALREADY IN GENERAL USE FOR SACRED CELEBRATIONS

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the Mass from the Dedication of a Church may be used. White vestments are worn.

EUCHARISTIC PRAYER: Eucharistic Prayer I or III is used with the Preface of the Dedication of a Church I, page 676; interpolations for Eucharistic Prayers I and III, pages 1031 and 1032.

DEDICATION OF AN ALTAR

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used. White vestments are worn.

OPENING PRAYER

Lord God,
you willed that your Son,
being lifted up on the altar of the cross,
should draw all things to himself.
Bless with your heavenly grace
the community which dedicates this altar to your service;
make it the table of our unity,
at which we are richly fed
and where, through the power of your Spirit,
we grow daily as your holy people.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord our God,
let your Holy Spirit descend upon this altar
to sanctify the gifts of your people
and to cleanse the hearts of all who partake of them.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Eucharistic Prayer I or III is said with the Preface of the Dedication of an Altar, page 684, which is an integral part of the rite of the dedication of an altar.

PRAYER AFTER COMMUNION

Lord God,
draw us ever closer to this holy altar
where we celebrate the memorial of Christ's sacrifice,
so that, one in faith and love
and nourished by the body and blood of Christ,
we may be transformed into his likeness.

We ask this in the name of Jesus, the Lord.

BLESSING: Solemn Blessing, page 957.

BLESSING OF A CHURCH

On the days listed in the Table of Liturgical Days, nos. 1-4 (see Volume One, page 153), the prayer of the day is used. On other days the following opening prayer is used.

OPENING PRAYER

Lord,
bless this church,
which your grace has enabled us to build.

Grant that all who gather here in faith
to listen to your word
and celebrate the holy mysteries
may experience the presence of Christ,
who promised to be with those
gathered in his name,
for he lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

BLESSING OF AN ALTAR

The Mass of the day is used.

ANNIVERSARY OF THE DEDICATION OF A CHURCH

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used. White vestments are worn.

OPENING PRAYER

1

In the dedicated church

O God,
each year you renew for us
the day of this church's dedication;
hear the prayers of your people
and grant that they may always worship you here
in spirit and in truth,
and receive redemption in full measure.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2

Outside the dedicated church

God of majesty,
you choose living stones
to fashion for yourself an eternal dwelling place.
Increase the spiritual gifts you have given to your Church,
that your faithful people may continue to grow
and so build up the new and heavenly Jerusalem.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3

Outside the dedicated church

God of blessings,
you gave to your assembled people the name of Church:
grant that all who gather in your name
may love, reverence, and follow you,
and under your governance
be brought to the life of glory that you promise.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER 1 In the dedicated church
OVER THE Mindful of the day, O Lord,
GIFTS on which you filled your house
 with holiness and glory,
 we ask that you make of us
 an offering ever pleasing in your sight.

Grant this through Jesus Christ our Lord.

2 Outside the dedicated church
Accept, Lord, the sacrifice we offer,
and grant that all who seek your aid
may be strengthened by the power of the sacraments
and receive an answer to their prayers.

We make our prayer in the name of Jesus, the Lord.

EUCARISTIC PRAYER: In the dedicated church: Preface of the Dedication of a Church II, page 680; outside the dedicated church: Preface of the Dedication of a Church III, page 682.

PRAYER 1 In the dedicated church
AFTER Lord God,
COMMUNION let your holy people take with them
 the joy and fruit of your blessing,
 that what we have expressed in outward worship
 may bring us renewal in spirit.

We ask this through Jesus Christ our Lord.

2 Outside the dedicated church
O God,
you chose to foreshadow in your Church on earth
the new and heavenly Jerusalem.
Through our sharing in this sacrament,
fashion us into a temple of your grace
and lead us one day to the place where your glory dwells.

We ask this through Jesus Christ our Lord.

BLESSING: Solemn Blessing, page 956.



MASSES AND PRAYERS FOR VARIOUS NEEDS AND OCCASIONS

*Whatever you ask in my name,
the Father will give you*
JOHN 16:23

NEEDS OF THE CHURCH

FOR THE LIFE AND WORK OF THE CHURCH

Universal Church, pages 1042-1045
Local Church or Congregation, page 1046
Unity of Christians, page 1047
Spread of the Gospel, page 1050

FOR THE MEMBERS OF THE CHURCH

Pope, page 1052
Bishop, page 1054
Priests, page 1056
Deacons, page 1057
Ministers of the Church, page 1058
Religious, page 1059
All Christians in their Vocation, page 1060
Vocations to Holy Orders, page 1062
Vocations to Religious Life, page 1063
Persecuted Christians, page 1065

FOR PARTICULAR NEEDS OF THE CHURCH

Election of a Pope or Other Bishop, page 1066
Council or Synod, page 1067
Pilgrimage, page 1068
Pastoral or Spiritual Gatherings, page 1069

NATIONAL AND INTERNATIONAL NEEDS

FOR THE STATE

Nation, page 1071
Those Who Serve in Public Office, page 1071
A Governing Assembly, page 1072
Head of State, page 1072
An Election, page 1073
Courts of Justice, page 1073
Social Justice, page 1074
Human Rights, page 1074

FOR INTERNATIONAL RELATIONS

An Assembly of National Leaders, page 1075
Progress of Peoples, page 1076
Peace and Justice, page 1077
In Time of War or Conflict, page 1079
Our Oppressors and Enemies, page 1080
Reconciliation, page 1081

ECONOMIC AND SOCIAL NEEDS

FOR THE FRUITS OF THE EARTH

Fruitful Seasons, page 1082
After the Harvest, page 1084
Those Who Make Their Living
on the Sea, page 1085
Favourable Weather, page 1086

FOR STEWARDSHIP OF CREATION

Reverent Use of Creation, page 1087
Human Work, page 1088
Those Who Work in Industry,
Commerce, and Technology, page 1090
In Time of Industrial Conflict, page 1090

FOR SOCIAL NEEDS

Education, page 1091
The Communications Media, page 1092
Social Service, page 1093

FOR THE AFFLICTED

The Hungry,
For the Hungry, page 1094
In Time of Famine, page 1095
The Poor and Neglected, page 1096
Victims of Violence, page 1097
The Unemployed, page 1098
Refugees and Exiles, page 1099
The Homeless, page 1100
Prisoners and Detainees, page 1101
The Sick, page 1102
The Dying, page 1104
In Time of Disaster, page 1105

FAMILY AND PERSONAL NEEDS

Charity, page 1106
Harmony, page 1107
The Family, page 1108
Relatives and Friends, page 1109
Young People, page 1110
The Elderly, page 1111
The Priest Himself
 On Appointment, page 1112
 General, page 1113
 On an Anniversary, page 111
Forgiveness of Sins, page 1115
A Happy Death, page 1116
The Bereaved, page 1117

MISCELLANEOUS PRAYERS

At the Beginning of a Year, page 1118
In Any Need, page 1119
In Thanksgiving, page 1121

MASSES AND PRAYERS FOR VARIOUS NEEDS AND OCCASIONS

1 This section gives Masses and prayers which may be used for various needs and occasions.

Most of the texts in this section may be used either in Masses with a congregation or in Masses without a congregation. The texts in the following Masses must generally be used in Masses in the absence of the people, unless at certain times there is a persuasive pastoral reason for using them in a Mass with a congregation: “Charity,” page 1106, “Harmony,” page 1107, “The Family,” page 1108, “Relatives and Friends,” page 1109, “Forgiveness of Sins,” page 1115, “A Happy Death,” page 1116.

2 The Lectionary gives proper readings for the Masses that have a complete formulary of antiphons and prayers.

3 In weekday Masses in Ordinary Time, the priest may always use the three corresponding presidential prayers taken from those associated with a Mass for a specific need, or he may use only the opening prayer.

4 Masses for Various Needs and Occasions are celebrated in vestments of the colour proper to the day or the season or in violet if they bear a penitential character, for example, the Mass “In Time of War or Conflict,” or the Mass “The Hungry: In Time of Famine,” or the Mass “Forgiveness of Sins.”

5 The Eucharistic Prayer for Masses for Various Needs and Occasions with its proper prefaces and corresponding intercessions (A. The Church on the Way to Unity; B. God Guides the Church on the Way of Salvation; C. Jesus, Way to the Father; D. Jesus, the Compassion of God) may be used especially with the Mass formularies of this section where it is suggested.

NEEDS OF THE CHURCH

FOR THE LIFE AND WORK OF THE CHURCH

UNIVERSAL CHURCH A

OPENING PRAYER

In your wonderful providence, O God,
you willed that the kingdom of Christ
should extend throughout the earth
and that all people should partake in his saving redemption;
grant that your Church may be the sacrament of universal salvation,
to reveal and accomplish the mystery of your love for all.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

God of mercy,
look with favour on the gifts of your people
and, through the power of this sacrament,
grant that the company of those who believe in you
may become ever more fully a chosen race,
a royal priesthood, a holy nation,
a people you claim as your own.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Preface of Ordinary Time VIII, page 572; or Eucharistic Prayer for Masses for Various Needs and Occasions: A or B.

PRAYER AFTER COMMUNION

Through your sacraments, O God,
you nurture and strengthen your Church;
grant that we who have been renewed at your heavenly table
may respond to this proof of your love
and become for all of humanity
a life-giving leaven and a means of salvation.

We ask this in the name of Jesus, the Lord.

UNIVERSAL CHURCH B

OPENING PRAYER

O God,
in the covenant of your Christ
you continue to gather from all nations
a people made one in the Holy Spirit;
grant that, faithful to its mission,
your Church may go forward with the human family,
to serve as its leaven and life-giving spirit,
renewing it in Christ
and transforming it into the family of God.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Graciously receive the gifts we offer, O Lord,
and grant that your Church,
born from the side of Christ
in his sleep of death on the cross,
may draw from our sharing in this mystery
the holiness which bestows life and conforms us to Christ.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Preface of Ordinary Time VIII, page 572; or Eucharistic Prayer for Masses for Various Needs and Occasions: A or B.

PRAYER AFTER COMMUNION

Refreshed by the sacrament of your Son,
we ask you, Lord God,
to make fruitful the work of your Church,
by which you reveal the mystery of salvation to the poor,
whom you have called to an honoured place in your kingdom.

Grant this through Jesus Christ our Lord.

UNIVERSAL CHURCH C

OPENING PRAYER

Almighty God,
preserve the Church as your holy people
united by the oneness of Father, Son, and Holy Spirit;
let it be the sacrament that reveals your holiness and unity
and leads the world to the perfection of your love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
as we celebrate the memorial of your Son's boundless love,
we humbly pray
that through the ministry of your Church
his saving work may bear fruit
for the salvation of all the world.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER Preface of the Unity of Christians, page 688; or Eucharistic Prayer
for Masses for Various Needs and Occasions: A or B.

PRAYER AFTER COMMUNION

By this marvellous sacrament, O God,
you comfort and invigorate your Church;
through these holy mysteries
keep your people close to Christ,
that in all we do in this changing world
we may, in freedom, build your eternal kingdom.

We ask this through Jesus Christ our Lord.

UNIVERSAL CHURCH D

OPENING PRAYER

Almighty and eternal God,
in Christ, your Son,
you revealed your glory to nation upon nation.
Safeguard the great work of your mercy,
that your Church throughout the world
may persevere with unshakeable faith
in confessing your holy name.

We ask this through Jesus Christ our Lord.

PRAYER OVER THE GIFTS

O God,
you sanctify your Church through the same sacrifice
by which you have washed it clean;
grant that, united to Christ its head,
the Church may offer itself to you
and seek always that which is pleasing to you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Preface of Ordinary Time VIII, page 572; or Eucharistic Prayer for Masses for Various Needs and Occasions: A or B.

PRAYER AFTER COMMUNION

Lord God,
in your goodness govern the Church,
whose life you foster at the table of the eucharist;
grant that under your firm guidance
your Church may prosper in freedom
and persevere in the integrity of faith.

We ask this through Jesus Christ our Lord.

LOCAL CHURCH OR CONGREGATION

The prayers over the gifts and prayers after communion that are given in the preceding Mass formularies may also be used.

OPENING PRAYER

O God,
in every pilgrim Church throughout the world
you make visible the one, holy, catholic, and apostolic Church.
Grant that your people,
united with their bishop
and made one in the Holy Spirit through the gospel and the eucharist,
may faithfully reflect the universal Church
and become a sign and instrument of Christ's presence in the world.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
as we celebrate the memorial of your Son's boundless love,
we humbly pray
that through the ministry of your Church
his saving work may bear fruit
for the salvation of all the world.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER Preface of Ordinary Time VIII, page 572; or Eucharistic Prayer for Masses for Various Needs and Occasions: A or B.

PRAYER AFTER COMMUNION

Lord God,
let this Church flourish and persevere to the end
in holiness of life and integrity of faith,
in mutual charity and pure worship;
always govern and protect
those whom you never cease to nurture
with your word and the body of your Son.

Grant this in the name of Jesus, the Lord.

UNITY OF CHRISTIANS

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used, even on Sundays in Ordinary Time, whenever there are special celebrations for the unity of Christians.

OPENING PRAYER

1 Almighty and eternal God,
by whom the dispersed are gathered
and kept together as one,
look lovingly on the flock of your Son,
that all who have been sealed by one baptism
may be joined together by wholeness of faith
and preserved in fellowship by the bond of love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 God,
lover of all,
we humbly make our prayer:
pour forth the abundance of your Spirit upon us
and grant that, by living a life worthy of our calling,
we may bear witness to your truth before the world
and confidently seek the unity of all believers
in the bond of peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 O God,
who gathered together a diversity of nations
to be united in the profession of your holy name,
grant us the will and the strength to follow your command,
that all who are called to your kingdom
may be united in faith and holiness of life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 Regard with favour, O Lord,
the prayers of your people
and unite the hearts of all believers
in repentance and in praise of you,
so that, with all divisions among Christians healed,
we may hasten with joy to your eternal kingdom
in the perfect communion of one Church.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 Lord,
look with kindness on your people
and pour out upon us the gifts of your Spirit,
that we may grow in love of truth
and work zealously
for the perfect unity of all Christians.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 Lord,
shower upon us your abundant mercy
and, by the power of your Spirit,
remove all division among Christians,
that your Church may shine forth more clearly
as a sign lifted high for the nations to see;
and grant that through the light of the Holy Spirit
the world may believe in the one you have sent, Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

1 Lord,
by the offering of Christ,
made once and for all,
you adopted a people as your own;
graciously bestow on your family, the Church,
the gifts of unity and peace.

We ask this through Jesus Christ our Lord.

2 Gracious and merciful Lord,
as we celebrate the memorial of our salvation,
we pray that this sacrament of your love
may become for us the sign of unity
and the bond of charity.

Grant this through Jesus Christ our Lord.

3 Let the sacrifice we offer, O Lord,
cleanse us of our failings
and gather together at last in one eucharist
all those made one in the waters of baptism.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Preface of the Unity of Christians, page 688; or Eucharistic Prayer for Masses for Various Needs and Occasions: A.

PRAYER

AFTER

COMMUNION

1 Lord,
as the communion we have received
prefigures the union of all the faithful in you,
so may its power
bring unity and peace to your Church.

We ask this through Jesus Christ our Lord.

2 God of mercy,
pour forth upon us your spirit of love,
that by the power of this sacrifice
those who believe in you
may be one in mind and heart.

We ask this through Jesus Christ our Lord.

3 Having shared in the sacrament of Christ,
we ask you, Lord God,
to renew in your Church the gift of holiness,
that all who glory in the name of Christian
may come to serve you in oneness of faith.

We ask this through Jesus Christ our Lord.

SPREAD OF THE GOSPEL

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used, even on Sundays in Ordinary Time, whenever there are special celebrations for the missions.

OPENING PRAYER

1 O God,
it is your will that all should be saved
and come to the knowledge of the truth.
Look upon your abundant harvest
and send workers to preach the gospel to every creature,
so that your people, gathered by the word of life
and supported by the power of the sacraments,
may advance in the way of salvation and love.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 O God,
who sent your Son as true light of the world,
send the Spirit you have promised
to sow the seed of truth in human hearts
and to inspire in them the obedience of faith,
that all those reborn to new life through baptism
may be joined together as one holy people.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 You have made your Church, O God,
the sacrament of salvation for all peoples,
that the saving work of Christ
may continue until the end of time.
Stir up in the hearts of the faithful
a more urgent sense
that they are called to seek the salvation of all,
so that from every nation
one family and one people may arise and flourish.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 Lord,
look upon the face of Christ, your Son,
who gave himself up as a ransom for all,
so that from the rising of the sun to its setting
your name may be great among the nations
and one sacrifice may be offered to your glory.

We ask this through Jesus Christ our Lord.

- 2 Receive, O sovereign Lord, the gifts of your Church
as an offering acceptable in your sight,
just as you accepted the glorious passion of your Son,
offered for the salvation of all the world.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: C.

PRAYER
AFTER
COMMUNION

- 1 Nourished with the sacrament of our redemption,
we ask you, Lord, that by its saving power
true faith may always grow and prosper.

Grant this through Jesus Christ our Lord.

- 2 Lord God,
let our sharing at this table make us holy
and grant that through your Church,
the sacrament of your love,
all nations may receive with joy
the salvation gained on the cross by your only Son.

We ask this through Jesus Christ our Lord.

FOR THE MEMBERS
OF THE CHURCH

POPE
(ESPECIALLY ON THE ANNIVERSARY OF ELECTION)

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used, even on Sundays in Ordinary Time, whenever there are special celebrations for the anniversary of the election of the pope.

OPENING
PRAYER

1 O God,
in your wisdom and providence
you built your Church upon Peter,
first among the apostles;
look with favour on our Pope N.,
that, as Peter's chosen successor,
he may be for your people the visible rock and foundation
on which their oneness in faith and communion is built.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 O God,
pastor and ruler of all the faithful,
look kindly on your servant N.,
whom you have chosen as shepherd for your Church;
grant that by word and example
he may lead the flock entrusted to his care
and with them reach eternal life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 O God,
look with kindness on your people
as we pray for your servant N.,
whom you have chosen to succeed Peter
as shepherd of your entire flock.
Grant that as vicar of Christ on earth
he may strengthen his brethren,
that the whole Church, bound to him in unity, love, and peace,
may find in you, the pastor of our souls, eternal life and truth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O Lord,
look graciously on the gifts we offer,
and with unfailing protection watch over your holy Church
and over N. our pope,
whom you have chosen to be its pastor.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: A.

PRAYER
AFTER
COMMUNION

Having eaten at this heavenly table,
we humbly pray, Lord God:
by the power of this mystery
confirm your Church in unity and love
and keep safe from all harm your servant N., its pastor,
together with the flock entrusted to his care.

Grant this through Jesus Christ our Lord.

BISHOP

(ESPECIALLY ON THE ANNIVERSARY OF ORDINATION OR ELECTION)

When permitted (see Table of Rubrics Governing Ritual and Other Masses, page 28), the following Mass may be used, even on Sundays in Ordinary Time, whenever there are special celebrations for the anniversary of the ordination or election of the bishop.

OPENING PRAYER

1 O God,
eternal shepherd of the faithful,
you tend your Church in many ways
and govern it with love.
Grant that your servant N.,
to whom you have entrusted your people,
may lead his flock in the name of Christ
and be for them a faithful teacher, pastor, and priest.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 O God,
pastor and ruler of all the faithful,
look kindly on your servant N.,
whom you have chosen as shepherd for your Church;
grant that by word and example
he may lead the flock entrusted to his care
and with them reach eternal life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 Lord God,
you have chosen your servant N.
to lead your flock as successor to the apostles.
Fill him with the spirit of counsel and fortitude,
the spirit of knowledge and piety,
that he may faithfully govern the people given to his care
and build up the Church
as the sacrament of salvation in the world.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

Lord,
let this offering for your servant N., our bishop,
be a gift pleasing to you.
You have chosen him as high priest among your people;
endow him with apostolic virtue
for the sake of the flock entrusted to his care.

Grant this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: A.

**PRAYER
AFTER
COMMUNION**

Lord,
by the power of this sacrament,
bestow on your servant N., our bishop,
your numberless gifts of grace,
that he may worthily fulfil his pastoral ministry
and receive the eternal reward
promised to your faithful stewards.

We ask this through Jesus Christ our Lord.

PRIESTS

OPENING
PRAYER

1 O God,
you have appointed your only-begotten Son
eternal high priest;
grant that those he has chosen
as ministers and stewards of your mysteries
may remain faithful to the ministry they have accepted.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Lord our God,
you watch over and guide your people
by the ministry of priests.
Grant them the strength to serve your holy will with constancy,
that by their life and ministry
they may glorify you in Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O God,
in your plan of salvation you have appointed priests
to serve the people of God at your holy altar.
By the power of this sacrifice
grant that their ministry may always be pleasing to you
and bear in your Church that fruit which remains for ever.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: A.

PRAYER
AFTER
COMMUNION

Lord God,
through the divine gift we have offered and received,
give new life to your priests and all your servants,
so that, bound to you in unfailing love,
they may offer worthy service to your majesty.

Grant this through Jesus Christ our Lord.

DEACONS

The following Mass or the Mass “Ministers of the Church,” page 1058, is used.

OPENING PRAYER

Compassionate God,
you sent Jesus as the greatest among us,
and yet the servant of all.

By your word
create within us a thirst for what is right,
and, by the sharing of your sacrament,
a hunger for justice.

May those who minister these gifts of word and sacrament
be models of service,
that your Church may be the comfort of the needy
and the strength of the oppressed.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

For the worship of your name, O God,
and for the service of the needy,
your people and your ministers
place these gifts before you.
Make the words we voice in praise
resound in works of service.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: A.

PRAYER AFTER COMMUNION

God of mercy,
you feed us with the word of life
and the body and blood of the Lord.

Confirm in service and charity
those who minister the food of life.
Bring all who live by the strength of these holy gifts
to nourish the hungry in their every need,
and so rejoice in that eternal mercy
which awaits your faithful servants.

We ask this in the name of Jesus, the Lord.

MINISTERS OF THE CHURCH

OPENING PRAYER

O God,
you have taught the ministers of your Church
to desire not to be served but to serve.
Grant that they may labour resourcefully,
minister with gentleness,
and pray to you without ceasing.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Father most holy,
your Son washed the feet of his disciples,
that he might give us an example.
Accept these gifts
and grant that by offering ourselves as a spiritual sacrifice
we may be filled with the spirit of humility
and a willingness to serve our neighbour.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: A.

PRAYER AFTER COMMUNION

Lord,
you have nourished your servants
with the food and drink of heaven.
Make them faithful ministers of word, of sacrament,
and of loving service
for the sake of your glory and the salvation of all believers.

We ask this through Jesus Christ our Lord.

RELIGIOUS

OPENING PRAYER

O God,
you inspire every good resolve
and bring it to fulfilment;
guide along the paths of salvation
your servants who have left all things
and dedicated themselves entirely to you.
By following Christ and renouncing the things of this world
may they faithfully serve you and their neighbour
with a spirit of poverty and humility of heart.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Through the holy gifts we offer, O Lord,
sanctify your servants,
whom you have gathered in your name,
so that, in fulfilling the vows they have made to you,
they may serve your glory with undivided hearts.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: B.

PRAYER AFTER COMMUNION

Lord God,
you have gathered your servants in your love
and they have shared this one bread;
grant that they may be one in mind and heart,
rousing each other to charity and good works,
so that by holiness of life
they may stand before the world as true witnesses to Christ,
who lives and reigns for ever and ever.

ALL CHRISTIANS IN THEIR VOCATION

OPENING
PRAYER

1 O God,
you have given the world the power of the gospel
to act as a leaven.
Grant that the faithful you have called
to live amid the world and its concerns
may be animated by the spirit of Christ,
so that all they do in this present life
may serve to build up your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2

O God, the giver of every perfect gift,
by the grace of baptism
you adopt us as your own
and call us to your service.

Strengthen us by your Holy Spirit
to live the gospel we have embraced.
Deliver us from self-seeking
and cause us to work for the common good.
Keep us loyal to Christ in all we set out to accomplish,
that the praise and the glory may be yours alone.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O God,
you chose to save the world by the sacrifice of your Son;
through the power of this offering
grant that lay men and women,
whom you have called to be apostles,
may serve the world as a leaven of holiness
and imbue it with the spirit of Christ.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: B.

PRAYER
AFTER
COMMUNION

Having partaken of the fullness of grace, Lord God,
we pray that your faithful people,
whom you have strengthened at the eucharistic table
and called to work in the midst of this world,
may be staunch witnesses to the truth of the gospel
and make your Church a vital presence for our times.

Grant this through Jesus Christ our Lord.

VOCATIONS TO HOLY ORDERS

OPENING PRAYER

O God,
in your providence
you give your people pastors to guide them.
Pour out in your Church
the spirit of reverence and courage
to raise up worthy ministers of your altar
and to make them strong but gentle champions of your gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept, O Lord, the gifts of your people
and hear our humble prayers,
that the stewards of your mysteries may increase in number
and persevere always in your love.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: B.

PRAYER AFTER COMMUNION

Lord God,
hear the prayers of those you have refreshed
at your table with the bread of life.
By this sacrament of love
bring to maturity the seeds you have generously sown
in the field of your Church;
may many of your people welcome the call
to serve you in their brothers and sisters.

Grant this in the name of Jesus, the Lord.

VOCATIONS TO RELIGIOUS LIFE

OPENING PRAYER

1 Father most holy,
you invite all the faithful to perfect love
and inspire many of them
to follow more closely in the footsteps of Christ.
Grant that those you choose for this calling
may in their manner of life
give to the Church and to the world
a clear sign of your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 For Masses in religious communities

Look with favour, Lord, on this religious family
and increase the number of its members,
that it may lead them toward the ideal of perfect love
and inspire them to work faithfully for the salvation of all.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Father all-holy,
in your mercy receive the gifts we offer
and bless with spiritual freedom and loving communion
those who cheerfully resolve to follow your Son
along the narrow path of perfection.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: B.

PRAYER
AFTER
COMMUNION

1 Lord God,
strengthen your servants by this spiritual food and drink,
that, faithful to the call of the gospel,
they may everywhere reflect the living image of your Son,
who lives and reigns for ever and ever.

2 For Masses in religious communities

By the power of this sacrament, Lord God,
give us the grace of faithful service to your will,
that we may bear witness to your love before the world
and strive for the one treasure that will never fail.

We ask this in the name of Jesus, the Lord.

PERSECUTED CHRISTIANS

OPENING PRAYER

In your inscrutable providence, O God,
you desire your Church to share in the sufferings of your Son.
Grant to all who are persecuted for your name's sake
a spirit of endurance and love,
that they may remain true and faithful witnesses
to all that you have promised.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
accept our humble gifts and prayers
and grant that all who suffer persecution
for their faithful service to you
may gladly unite their sufferings
to the sacrifice of Christ, your Son,
and know that their names are written in heaven
among the company of the elect.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: C.

PRAYER AFTER COMMUNION

By the power of this sacrament, Lord God,
confirm your servants in the truth
and enable your faithful who suffer persecution
to carry their cross in the footsteps of Christ
and, in the midst of their sufferings,
to glory in the name of Christian.

We ask this through Jesus Christ our Lord.

FOR PARTICULAR NEEDS OF THE CHURCH

ELECTION OF A POPE OR OTHER BISHOP

OPENING PRAYER

O God, eternal shepherd,
you watch over and govern your flock with vigilance;
in your immense love
grant to your Church a pastor
who will please you by his holiness
and aid us with his unfailing care.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
bestow on us your abundant love
and grant that, through the holy gifts we reverently offer,
your holy Church may be blessed with a shepherd pleasing to you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: A.

PRAYER AFTER COMMUNION

You have nourished us, Lord God,
with the sacrament of your Son's body and blood;
in your wondrous love
give us the joy of welcoming a shepherd
called to be an example of virtue to your people
and to fill their minds with the truth of the gospel.

We ask this in the name of Jesus, the Lord.

COUNCIL OR SYNOD

OPENING
PRAYER

1 O Lord,
ruler and guardian of your Church,
pour forth on your servants gathered in council/synod
the spirit of understanding, truth, and peace,
that they may strive with all their hearts
to know what is pleasing to you
and pursue it with all their strength.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 O God,
you guide your people with kindness,
you govern them with love.
Grant the spirit of wisdom
to those you have called as teachers and guides,
that your people may be led
to understand the truth more fully
and to please you by their growth in holiness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

All-merciful God,
look with kindness on these gifts
and bestow on your servants the grace of your light,
that they may clearly see and faithfully carry out
what is right and good in your eyes.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER Preface of the Holy Spirit II, page 622; or Eucharistic Prayer for Masses for Various Needs and Occasions: A.

PRAYER
AFTER
COMMUNION

God of mercy,
grant that the sacrament we have received
may confirm your servants in truth
and inspire them to seek the glory of your name.

We ask this through Jesus Christ our Lord.

PILGRIMAGE

OPENING PRAYER

God of the covenant,
you call your Church
to be a pilgrim in this passing world,
with eyes set on your holy city.

Go before us on our pilgrimage.
Show us the path to holiness
and bring us to our journey's end in peace.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord God,
you provide us with food and drink
to sustain our strength for the journey.
Give us words to sing your praise
and a heart to thank you for your gifts.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: B.

PRAYER AFTER COMMUNION

Lord,
you have given the body and blood of your Son
as food for our pilgrimage on earth.
Through this eucharist show us always
the joy that is in store
for those who come in peace to the heavenly Jerusalem.

We ask this in the name of Jesus, the Lord.

PASTORAL OR SPIRITUAL GATHERINGS

OPENING PRAYER

- 1 Instil in us, O Lord,
a spirit of understanding, truth, and peace,
that we may strive with all our hearts
to know what is pleasing to you
and hold fast to it with one accord.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 O God,
your Son promised to be in the midst
of those who gather in his name;
grant that we may know his presence among us
and experience in truth and love
his abundant mercy, grace, and peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 Gracious God,
you gather a people as your own,
not to remove them from the world
but to make them shine out as its light.

Send forth your Spirit
upon those you have brought together.
Keep us faithful in witness to Jesus, your Christ,
that all the earth may come to praise you,
the author of light unending.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 4 Be close to this assembly,
Lord God of steadfast truth.
Grant us patience in listening,
wisdom in speaking,
and courage to do the works of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

In your mercy, Lord,
look with kindness on the offerings of your servants,
that we may truly understand and confidently proclaim
what is salutary and right in your eyes.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER Preface of the Holy Spirit II, page 622; or Eucharistic Prayer for Masses for Various Needs and Occasions: A.

PRAYER
AFTER
COMMUNION

Merciful God,
grant that the holy gifts we have received
may strengthen our resolve to do your will
and make us witnesses to the truth throughout the world.

We ask this through Jesus Christ our Lord.

NATIONAL AND INTERNATIONAL NEEDS

FOR THE STATE

NATION

OPENING PRAYER

O God,
in your marvellous wisdom you order all things;
graciously accept the prayers we offer for our country,
so that harmony and justice may be secured
by wise leaders and upright citizens
and all may enjoy lasting prosperity and peace.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

EUCCHARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: C.

THOSE WHO SERVE IN PUBLIC OFFICE

OPENING PRAYER

Almighty and eternal God,
whose hand upholds the rights and aspirations of all,
guide those in authority,
that people everywhere on earth
may enjoy prosperity, freedom of worship,
and the security of peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

EUCCHARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: C.

A GOVERNING ASSEMBLY

OPENING
PRAYER

O God,
whose providence orders all things
and whose governance guides their progress,
look with kindness on the leaders of this nation;
as they gather, fill them with the spirit of your wisdom,
that their decisions may accord with your will,
fostering peace and the common good.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

EUCCHARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: C.

HEAD OF STATE

OPENING
PRAYER

O God,
to whom every human power is subject,
bless your servant [King/Queen/President] N.,
that he/she may fulfil worthily the offices of state.
Grant that, revering you and striving in all things to please you,
he/she may secure freedom, order, and peace for all his/her people.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

EUCCHARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: C.

AN ELECTION

OPENING
PRAYER

O God,
you give wisdom to all who attend to your word.

Keep us aware of our civic responsibility,
that we may elect
trustworthy and compassionate leaders
who will pursue justice,
seek peace,
and work for the common good.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

COURTS OF JUSTICE

OPENING
PRAYER

O God,
you render judgement
with perfect mercy and justice.

Bestow integrity upon those whose work it is
to judge the right and expose the wrong,
that they may set their hearts on what is just,
discern what is fair,
and be persuaded by truth alone.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

SOCIAL JUSTICE

OPENING PRAYER

God ever just,
you hear the cry of the poor;
you break the power of oppression
and set the downtrodden free.

Change indifference to compassion,
and let the desires of those with abundance
make place for the needs of those who are poor.
Turn our hearts to the way of the gospel,
that peace may triumph over discord
and our justice mirror your own.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

HUMAN RIGHTS

OPENING PRAYER

God of justice,
you adorned the human race
with a marvellous diversity,
and you clothed each of its members
with a dignity
that may never be diminished.

Instil in us respect for that dignity,
that we may always champion for others
the justice we seek for ourselves.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

FOR INTERNATIONAL RELATIONS

AN ASSEMBLY OF NATIONAL LEADERS

OPENING PRAYER

O God,
whose providence orders all things
and whose governance guides their progress,
look with kindness on the leaders of nations;
as they gather, fill them with the spirit of your wisdom,
that their decisions may accord with your will,
fostering peace and the common good.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PROGRESS OF PEOPLES

OPENING
PRAYER

By your will, O God,
all peoples have a common origin
and have been called to form a single family.
Fill the hearts of all with the fire of your love
and enkindle in them a desire for true human progress,
that through your rich gifts
each person may be brought to fulfilment,
all division overcome,
and justice and equity firmly rooted in society.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O Lord,
graciously hear the prayers of those who cry to you;
receive the offering of your Church
and fill all people with the spirit which makes them your children,
that love may conquer inequality
and the family of nations may be one in your peace.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: C.

PRAYER
AFTER
COMMUNION

Lord God,
we have been refreshed with the one bread
by which you continue to renew the human family;
grant that our sharing in this sacrament of unity
may fill us with a strong and unselfish love
that will inspire us to work for the progress of peoples
and bring to completion the work of justice.

We ask this in the name of Jesus, the Lord.

PEACE AND JUSTICE

See also the Mass “Harmony,” page 1107.

OPENING PRAYER

- 1 O God,
your Son revealed
that peacemakers will be called your children;
grant that we may tirelessly promote the justice
that alone ensures genuine and lasting peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 O God,
like a father you care for us all;
grant that humankind, to which you gave a common origin,
may become one family,
united always in peace and concord.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 O God, Creator of the world,
under whose governance the ages of history unfold,
listen with kindness to our prayers
and bless these times with tranquillity and peace,
that we may always exult in praise of your mercy.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 4 God of peace,
you are peace itself;
a divided heart cannot find you,
a violent mind cannot welcome you.
Grant that those who are one in heart
may hold fast to the gift of peace
and that those who are divided
may forget their strife and be healed.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord God,
your Son is our peacemaker and our king;
grant that his saving sacrifice,
offered through these sacramental signs of unity and peace,
may foster harmony and concord among all your children.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: C.

PRAYER
AFTER
COMMUNION

Instil in us, Lord God, the spirit of charity,
that we who have been nourished
by the body and blood of your only-begotten Son
may in turn foster among all people
that peace which he left as his gift.

Grant this in the name of Jesus, the Lord.

IN TIME OF WAR OR CONFLICT

OPENING
PRAYER

- 1 Strong and merciful God,
you crush wars and overthrow the proud;
banish violence from our midst and wipe away our tears,
that we may all deserve to be called your sons and daughters.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 O God, the author and lover of peace,
to know you is to live
and to serve you is to reign.
Defend us from all violent attacks,
so that, trusting in your protection,
we may never fear the assaults of our enemies.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Remember, Lord,
that your Son, who is our peace,
has destroyed hatred by his blood.
Look with forgiveness on the evil we have done
and grant that this sacrifice
may restore peace to all your beloved children.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: C.

PRAYER
AFTER
COMMUNION

Lord God,
you have satisfied our hunger with the one bread
that sustains the human heart;
give us the strength to overcome the scourge of war
and to safeguard your law of justice and love.

We ask this in the name of Jesus, the Lord.

OUR OPPRESSORS AND ENEMIES

OPENING
PRAYER

1 O God,
whose great commandment enjoins us
to show true love even to those who afflict us,
grant that we may fulfil the law of Christ
by returning good for evil
and by bearing one another's burdens.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 O God,
who alone can judge rightly
the motives of the human heart,
hear us as we pray
for those at whose hands we suffer
and for those who would do us harm.

Turn them from the path of oppression and cruelty,
and deliver us from the desire for vengeance.
Break the cycle of evil which entraps us all,
that together we may give thanks in the peace of your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

In our desire for peace, O Lord,
we offer you this sacrifice for those who do us harm
and we call to mind the death of your Son
by which you reconciled us to yourself
while we were still your enemies.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: D.

PRAYER
AFTER
COMMUNION

O God,
through this sacrament of our peace
grant that we may live in harmony with all;
look kindly on those who oppose us
and bring us together in reconciliation.

We ask this in the name of Jesus, the Lord.

RECONCILIATION

The words in parentheses in the following prayers are used at special times of penance.

OPENING PRAYER

- 1 God of reconciliation and mercy,
you set aside days of deliverance
when we proclaim you Creator and Father of us all.
Come to our aid [in this time of your favour],
that we may welcome your word of peace
and work with you in renewing all things
under the headship of Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Especially during the season of Easter

O God, the author of true freedom,
you desire to form the entire human race
into one people, delivered from slavery.
[In this time of grace and blessing]
grant that your Church may grow in freedom
and be the universal sacrament of salvation,
to reveal and accomplish the mystery of your love for all.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Remember, Lord,
that your Son, our peace and reconciliation,
has washed away the sin of the world by his blood.
Look with favour on your Church's offering
and grant that we
[who joyfully celebrate this time of grace]
may extend to all the freedom of Christ,
who lives and reigns for ever and ever.

EUCARISTIC PRAYER Preface of Ordinary Time I, page 558, or Preface for General Use I, page 574; or Eucharistic Prayer for Masses for Various Needs and Occasions: D.

PRAYER AFTER COMMUNION

Lord God,
grant that the sacrament of unity we have shared
may increase our strength,
instil in us a strong and robust love,
and make us the instruments of your peace.

We ask this in the name of Jesus, the Lord.

ECONOMIC AND SOCIAL NEEDS

FOR THE FRUITS OF THE EARTH

FRUITFUL SEASONS

OPENING PRAYER

- 1 With your help, O God, we sow seeds upon the earth,
that by your power they may grow and flourish;
in your bounty supply what our labours cannot achieve,
for you alone give increase and growth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Pour down your blessings on your people, Lord God,
that through your goodness
our land may bear an abundant harvest
to be enjoyed in grateful praise of your holy name.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 God, Creator and Provider,
yours is the earth and its fullness,
the mighty oceans teeming with life.

Help us to tend wisely
what is ours in trust.
Prosper the work of our hands
and multiply the harvests of land and sea
for the good of peoples everywhere
and the glory of your name.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 O God,
you give us the fruits of the earth
and you nurture those of the spirit.
Bless the work of our hands,
that we may reap an abundant harvest
and use for your honour and glory
all that comes from your providence.

We ask this through Jesus Christ our Lord.

- 2 Take into your presence, O Lord, the gifts we bring:
grains of wheat made into bread
to be changed into the body of your Son,
and grant that we may rejoice in the blessing you bestow
on the seed we scatter on the earth.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Preface of Ordinary Time V, page 566.

PRAYER
AFTER
COMMUNION

- 1 Lord God,
in you we live, and move, and have our being;
as you renew us in this sacrament,
guide the work of our hands,
that we may be nourished by an abundant crop,
harvested from the seeds we plant with your blessing.

Grant this in the name of Jesus, the Lord.

- 2 All-powerful God,
bless your faithful people with a plentiful harvest
for bodily nourishment and growth in the spirit,
and grant that we may share in the eternal rewards
pledged by the sacrament we have received.

We ask this through Jesus Christ our Lord.

AFTER THE HARVEST

OPENING PRAYER

1 Lord and Father of all goodness,
in your providence you have entrusted the earth to our care;
grant that we may be sustained by the produce we harvest
and that by your help
we may use the fruits of the earth for your glory
and for the benefit of our brothers and sisters.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 We give thanks, O Lord,
for the harvest which the earth has produced for our good;
as your providence has provided these fruits of the earth,
so may the seeds of charity and justice bear fruit in our hearts.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
sanctify these gifts, the fruits of the earth,
which we present in thanksgiving;
as you have given us a rich harvest drawn from fertile soil,
so make our hearts abound in fruits of the Spirit.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Preface of Ordinary Time V, page 566.

PRAYER AFTER COMMUNION

Lord God,
through this sacrament of salvation
we have given you thanks for the fruits of the earth;
by the working of this mystery in our hearts
grant us a harvest of heavenly blessings.

We ask this in the name of Jesus, the Lord.

THOSE WHO MAKE THEIR LIVING ON THE SEA

OPENING PRAYER

God of all creation,
by the word of your mouth
the oceans came to be;
by the power of your Son
the mighty waves were stilled.

Protect those who go down to the sea in ships:
give them a [prosperous voyage / bountiful catch]
and bring them to safe harbour.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

FAVOURABLE WEATHER

OPENING
PRAYER

1 Rain

O God,
in whom we live and move and have our being,
send us the rain we need,
that, supplied with the things we require in this life,
we may seek more confidently after things eternal.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Fine weather

Almighty and ever-living God,
you heal us through correction
and save us through forgiveness;
hear our prayer,
that we may enjoy the good weather for which we long
and always use your loving gifts
for the glory of your name and our own salvation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 To avert storms

O God,
all the elements of nature obey your command;
we implore you to quiet the storms that terrify us,
that the threat of their destructive force may pass
and we may have reason to offer you thanks and praise.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

FOR STEWARDSHIP OF CREATION

REVERENT USE OF CREATION

OPENING PRAYER

By your word,
Lord God,
we and all creatures
are formed, sustained, and fed.

Teach us to live in peace
with the world your hands have made,
that, as faithful stewards of your good earth,
we may reverence you in the works of your creation.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
as we place upon this altar
the gifts of your creation,
give us grateful hearts
to offer you our homage and praise.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

God our provider,
from the fruit of the earth
you feed us with the bread of heaven.
Make us good stewards of your gifts
and grant us, even now in this world,
a foretaste of that glory
to which you are drawing the whole of creation.

We ask this through Jesus Christ our Lord.

HUMAN WORK

OPENING PRAYER

- 1 O God, Creator of the universe,
you have imposed the duty of work on the human race;
grant in your kindness
that our labours may bring us growth in this life
and help to extend the kingdom of Christ,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Through the labour of the human race, O God,
you guide and bring to perfection
your vast work of creation.
Hear the prayers of your people
and grant that all men and women
may obtain work which befits their dignity,
enhances their lives,
and contributes to the well-being of all.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 O God,
you have given human hands
the power to harness the forces of nature;
hear our prayer,
that, facing our labours with a Christian spirit,
we may show genuine charity to our fellow workers
and together strive to bring your creation to fulfilment.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER 1
OVER THE
GIFTS**

In these gifts, O Lord,
you provide humankind
with the food that nourishes
and the sacrament that gives us life.
Grant, we pray, that our minds and bodies
may never lack this strength and support.

We ask this through Jesus Christ our Lord.

- 2 Accept, O Lord, the gifts of your Church at prayer,
and grant that through our labour,
which we offer to you,
we may be joined to the work of Christ our Redeemer,
who lives and reigns for ever and ever.

EUCARISTIC PRAYER Preface of Ordinary Time V, page 566.

**PRAYER
AFTER
COMMUNION**

- 1 Lord God,
we have shared in this meal of unity and love;
in your mercy hear our prayers,
that through the work you have entrusted to us
we may earn our livelihood here on earth
and confidently build up your kingdom.

We ask this in the name of Jesus, the Lord.

- 2 Lord God,
as you renew us through the sacrament
that promises eternal life,
so guide and sustain us
with those things we need for our life on earth.

We ask this through Jesus Christ our Lord.

THOSE WHO WORK IN INDUSTRY, COMMERCE, AND TECHNOLOGY

OPENING PRAYER

Almighty God,
Creator of all that is,
you call us to serve you
as stewards of the world you have made.

Guide those who exercise this stewardship
in industry, commerce, and technology.
Grant to your people the wise use
of all the talents you have given,
that our endeavours may serve the common good
and your own greater glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

IN TIME OF INDUSTRIAL CONFLICT

OPENING PRAYER

God of justice and peace,
we are drawn together to hear your word
as we seek an end to conflict.

Since all resources come from you,
hear the prayer of your Church:
provide for the needs of both workers and employers
and guide us to solutions fair to all,
that we may once more work together
in harmony and peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

EDUCATION

OPENING
PRAYER

1 God of all knowledge,
whose wisdom unfolds for us
the meaning of the world in which we live,
be the inspiration and the end of all our efforts
to know, learn, and teach.

Through the seeds of inquiry and wonder
which you have implanted,
may we continue to grow in your wisdom.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 God of wisdom and grace,
you endow us with gifts of energy and intellect
to bring to fulfilment your work of creation.

Enlighten by your Spirit those who teach and those who learn,
that they may discern what is right and good
and gladly share with others the fruit of their wisdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

THE COMMUNICATIONS MEDIA

OPENING PRAYER

O God,
whose word is truth
and in whose light we see light,
guide those who tell the story of our times through word and image.

Make them seekers after truth
and advocates of human dignity.
Grant discernment to all who rely on their labours,
and, as we confront the pain and promise of this world,
awaken in us a sense of wonder at your presence
and of longing for your peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

SOCIAL SERVICE

OPENING PRAYER

1 For general service

Loving God,
in Christ Jesus, the servant of all,
you call us to the service of others.

Grant to those who assist the community
the skill to recognise its urgent needs
and the strength to pursue its just demands.
Endow us all with patience and courage,
that we may care for the suffering,
feed the hungry,
shelter the homeless,
and sustain the needy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 For health care workers

Wondrous God, author of life,
you fashioned us in your likeness
and breathed into us
the life which is your own.

Be with those whose special care
is the health of mind and body.
Fill their hearts with awe
for the life which is your gift
and sustain them daily in your service,
that their hands may bring to others
the comfort of your healing touch.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

FOR THE AFFLICTED

THE HUNGRY: FOR THE HUNGRY

OPENING PRAYER

God of power and goodness,
you never fail to provide for all your creatures;
fill us with an urgent love
to assist all those deprived of food,
that their hunger may be relieved
and they may serve you with gladness and trust.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
look upon our offering,
drawn from the good things you have given us;
it is a sign of your abundant life
and of our unity in love;
may it inspire us to share what we have
and to take responsibility for one another.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: D.

PRAYER AFTER COMMUNION

Almighty God and Father,
we humbly pray
that the living bread which comes down from heaven
may give us the strength
to raise up our brothers and sisters in need.

Grant this through Jesus Christ our Lord.

THE HUNGRY: IN TIME OF FAMINE

OPENING PRAYER

O God,
author not of death but of life,
you give food to all the living;
mercifully deliver your servants from the scourge of famine,
that they [we] may serve you with glad and untroubled hearts.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

From the very little we have, O Lord,
we willingly offer you these gifts,
with the plea that through your goodness
they may become for us the firstfruits of your saving bounty.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: D.

PRAYER AFTER COMMUNION

Lord God,
from your bounty we have received the bread of heaven;
we ask that it renew our hope and strength,
that we may work successfully to provide for our needs
and the needs of our brothers and sisters.

Grant this in the name of Jesus, the Lord.

THE POOR AND NEGLECTED

OPENING PRAYER

- 1 O God, the source of human dignity,
in your image every person is fashioned
and by your Son all people are redeemed.

Make us honour the work of your hands,
that we may reverence you in those whom the world considers least
and serve you in all whom society neglects.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 For use by such a community

God of compassion,
an ever-present helper
and friend to all who are poor,
be close to us who call out to you in our need.

Give us courage
and strengthen our support for one another,
that your constancy may give us hope
and your justice lift the burden of our want.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

VICTIMS OF VIOLENCE

OPENING PRAYER

1 For victims of abuse

O God,
in whose enduring love we trust,
bind up the wounds of those betrayed
by abuse at the hands of others.
Heal them and make them whole,
that they may once more receive and give love
with confidence in their dignity as your sons and daughters.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 For victims of genocide

O God,
in your silence every anguished cry is heard;
each person is created in your image,
all peoples are precious in your sight.

Receive into your peace the victims of persecution
and hear the lament of those who mourn their killing.
Keep their memory always before us
and rid every heart of violence and vengeance,
that hatred may be banished from the face of the earth
and the family of nations brought together in peace.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Righteous God,
whose Son bore witness to the truth
even while suffering shame and death,
strengthen those who suffer persecution.
When they are accused,
keep them from speaking in hatred;
when rejected,
preserve them from bitterness;
when imprisoned,
save them from despair.
Render justice to the oppressed
and rouse us to do what is right,
that our society may be cleansed and made new.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

THE UNEMPLOYED

OPENING PRAYER

O God, the giver of every good thing,
through our labour you give us a share
in your creative work.

Support all who suffer anxiety and deprivation
through lack of work.
Guide the people of this land
so to use its wealth and resources,
that those who seek employment may find it
and receive just payment for their work.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

REFUGEES AND EXILES

OPENING PRAYER

Lord God,
to whom no one is a stranger
and from whose loving care none is ever distant,
look with compassion on refugees and exiles,
on displaced persons and abandoned children.
Restore them to family and home
and fill our hearts with your own kindness
toward the outcast and the needy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
you desired that your Son lay down his life
to gather your scattered children into one;
grant that this offering, which brings us peace,
may create in us a communion of spirit
and increase our love and care for each other.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: D.

PRAYER AFTER COMMUNION

Lord God,
you have refreshed us with the one bread and the one cup;
fill our hearts with compassion for the exiled and abandoned,
that all may be gathered one day in the land of the living.

We ask this in the name of Jesus, the Lord.

OPENING
PRAYER

THE HOMELESS

O God,
the refuge of those who have no place to lay their heads,
you call us to share our bread with the hungry
and to shelter the homeless.

Open our eyes and hearts to their need,
that we may commit ourselves and the resources of society
to providing our brothers and sisters
with all that ensures life and dignity.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRISONERS AND DETAINEES

When a Mass is celebrated for those imprisoned because of the gospel, the Mass “Persecuted Christians,” page 1065, is used.

OPENING

PRAYER

1 For prisoners

Almighty and ever-merciful God,
from whom no secret of the heart is hidden,
you alone know who is just,
and alone can forgive the sinner.
Hear our prayer for your servants
who are detained in prison,
that, sustained by patience and hope,
they may shortly resume their lives in freedom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 For detainees

O God,
whose Son took the form of a slave
to free the human race from the bondage of sin,
restore to your servants held captive
the freedom you intend all your children to enjoy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER

OVER THE

GIFTS

Lord,
we offer you this sacrament,
which brings deliverance to the human race,
that your servants held captive may be released
and may always enjoy freedom of spirit.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: D.

PRAYER

AFTER

COMMUNION

Mindful, O God, of the price paid for our deliverance,
we seek your mercy for our brothers and sisters held captive,
that, freed from their bonds,
they may work for the justice of your kingdom.

Grant this through Jesus Christ our Lord.

THE SICK

OPENING
PRAYER

1 O God,
your only-begotten Son bore our sorrows
to show the power in human suffering and weakness.
Graciously hear our prayers for the sick
and grant that those who are weighed down
by pain, distress, or disease
may know they are counted among the elect,
whom Christ has called blessed,
and that they are joined to his suffering
for the salvation of the world.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 All-powerful and ever-living God,
the lasting health of all who believe in you,
hear our prayers
as we ask your merciful help for the sick;
restore them to health,
that they may offer you joyful thanks
in the midst of your Church.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 For the addicted

O God,
whose will is health and wholeness
for all your children,
look with compassion on those bound by addiction.
Remove the fears that beset them
and guide their steps toward recovery,
that, encouraged by the support of [family and] friends,
they may know your love
and find rest and new life in your strength.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 In times of epidemic

Merciful God,
come to the help of your people.
Be our shelter in this time of peril
and, through this eucharist,
strengthen the bonds of our community.
Bring healing to all who suffer
the ravages of disease
and assist those whose skill and art
can put an end to this affliction.
Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 In times of epidemic

O God,
our refuge and our shield,
even when we walk in the shadow of death
you are there at our side.

Be with your people in this time of danger:
bring strength to the afflicted
and protection to those untouched by disease.
Give us love and courage,
that we may trust in your power to save
and reach out to all who need our care.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O God,
under whose loving gaze our lives run their course,
receive the prayers and gifts
by which we ask your mercy for those who are sick,
that our anxiety about their illness
may be turned into joy at their recovery.

Grant this in the name of Jesus, the Lord.

EUCCHARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: D.

PRAYER
AFTER
COMMUNION

O God,
the one sure remedy for human weakness,
show the power of your loving care for those who are sick,
that, helped by your mercy,
they may be restored in health to your holy Church.

We ask this through Jesus Christ our Lord.

THE DYING

OPENING

PRAYER

1 For the dying

Almighty and merciful God,
you changed death, which had befallen the human race,
into the very gateway to eternal life;
look with kindness on your son/daughter in his/her last agony,
that, joined to Christ's passion and sealed by his blood,
he/she may stand without sin in your presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 For those who will die today

Almighty and merciful God,
always and everywhere you reveal your love for all creatures.
Hear our prayers for those who will die today,
that, redeemed by the blood of your Son
and freed from the taint of sin,
they may go forth from this world
and rest for ever in the embrace of your mercy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

O God,
accept the sacrifice we offer in trust
for your servant who is nearing death;
through it cleanse him/her of all sin,
that after the trials you have given him/her to endure in this life
he/she may obtain eternal rest in the life to come.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: D.

PRAYER
AFTER
COMMUNION

Merciful God,
by the power of this sacrament
support your servant with your grace,
that in the hour of his/her death
he/she may not succumb to the evil one,
but in the company of the angels
may have safe passage from death to life.

Grant this in the name of Jesus, the Lord.

IN TIME OF DISASTER

OPENING

1 General

PRAYER

Since you, O God, are with us,
nothing that has happened, nothing still to come,
can rob us of our hope in Christ.

Sustain us, we beg you, in these present trials;
bind us now, more than ever,
to you and to each other,
so that we may triumph
by the power of him who loves us,
our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Earthquake

O God,
who set the earth upon its foundation,
spare your suppliant people in their fear;
keep us safe from the danger of earthquakes,
and let us feel always the presence of your love,
that we may be secure under your protection
and serve you with grateful hearts.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

FAMILY AND PERSONAL NEEDS

CHARITY

OPENING PRAYER

Lord,
inflame our hearts with the Spirit of your love,
that our thoughts may be worthy of you
and pleasing to your majesty,
and that we may love you without reserve
in our brothers and sisters.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
we implore you, sanctify these gifts
and accept the sacrifice we offer in spirit and in truth,
that we may extend your love to all people.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: B.

PRAYER AFTER COMMUNION

Lord God,
pour out the grace of the Holy Spirit
upon those you have nourished with the one bread of heaven
and renew in them the sweet gift of perfect love.

We ask this through Jesus Christ our Lord.

HARMONY

OPENING
PRAYER

O God,
you are perfect unity,
you are love itself;
make your faithful people one in mind and heart,
that your Church, founded on the confession of faith,
may flourish in harmony and peace
and remain strong in unity.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

You restore your image in us, O God,
through your sacraments and commandments;
guide our steps in your ways,
and through the sacrifice we offer
grant us the gift of charity,
which your grace has taught us to desire.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Preface of the Unity of Christians, page 688; or Eucharistic Prayer for Masses for Various Needs and Occasions: A.

PRAYER
AFTER
COMMUNION

Lord God,
we have received the sacrament of unity;
grant that, united in mind and heart,
we may live in your household,
possessing the peace we have exchanged
and holding fast to the peace of which we have partaken.

We ask this in the name of Jesus, the Lord.

THE FAMILY

OPENING PRAYER

O God,
in your ordering of all things
family life has its firm foundation;
mercifully hear the prayers of your people
and teach us to imitate the Holy Family
in our conduct and love for each other,
that we may be welcomed with joy to your heavenly home.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
we offer you the sacrifice which makes our peace with you,
and we humbly pray
that our families may be united in harmony and grace.

Grant this in the name of Jesus, the Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: B.

PRAYER AFTER COMMUNION

Merciful Father,
you have refreshed us with this heavenly sacrament.
Grant us the grace to follow closely
the example of the Holy Family,
that after the trials of this present life
we may be welcomed into their company for ever.

We ask this through Jesus Christ our Lord.

RELATIVES AND FRIENDS

OPENING PRAYER

O God,
through the grace of the Holy Spirit
you filled the hearts of the faithful with gifts of charity.
Grant health of mind and body to our relatives and friends,
for whom we seek your mercy,
that they may love you with all their strength
and delight in fulfilling your will.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Show your mercy, O Lord, to our friends and relatives,
for whom we offer you this sacrifice of praise,
that through these sacred gifts
they may be blessed with heavenly grace
and attain the glory of everlasting happiness.

Grant this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: B.

PRAYER AFTER COMMUNION

Lord God,
we who have received these holy mysteries
pray for our relatives and friends,
whom you have bound to us with a special love;
pardon their sins
and grant them your constant support and guidance,
that we may all serve you with one heart
and rejoice together in your presence for ever.

We ask this through Jesus Christ our Lord.

YOUNG PEOPLE

OPENING PRAYER

1 God of every generation,
under your loving guidance
our lives unfold to maturity
in a world that both fascinates and frightens us.

Show us in Jesus and his gospel
the way to life in all its fullness.
When confusion and fear cloud our way,
draw us by your gift of hope
to take delight in the wonder of creation
and to find our fulfilment in serving others.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Wondrous God,
you gather us today
in the name of Jesus Christ,
who calls us his friends.

Keep us faithful to the word we will hear;
bind us to one another
by the eucharist we celebrate
and draw us closer to you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

OPENING
PRAYER

THE ELDERLY

Almighty, ever-living God,
whose wisdom decides the length of our days,
give us health, comfort, and well-being
and grant, we pray, that our spiritual peace may grow
even when bodily vigour declines.
In the strength of your living word,
direct our hearts and minds
to live all our days for you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

THE PRIEST HIMSELF: ON APPOINTMENT

OPENING PRAYER

O God,
you have called me to preside over your family
through no merit of my own
but only because of your boundless grace;
grant that I may faithfully fulfil the ministry of priesthood
and under your constant guidance
direct wisely the people given to my care.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O God,
whose power and goodness rule the days and seasons of our life,
watch over the ministry entrusted to me by your grace.
Through the power of this sacrifice
shape the hearts of your people and your priest,
that the shepherd may have a loyal flock
and the flock a caring shepherd.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: A.

PRAYER AFTER COMMUNION

All-powerful and ever-living God,
source and perfection of every virtue,
through my sharing in this mystery
give me the strength to do what is right
and to preach what is true,
that by word and deed
I may instruct the faithful in the ways of your grace.

Grant this in the name of Jesus, the Lord.

THE PRIEST HIMSELF: GENERAL

OPENING PRAYER

God of mercy and love,
incline your ear to my prayers
and fill me with the grace and light of the Holy Spirit,
that I may rightly celebrate your mysteries,
faithfully serve your Church,
and cherish you with a never-ending love.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Accept, O God, the gifts we reverently offer,
and, for the sake of Christ, priest and victim,
grant that I, who share in his priesthood,
may offer myself always
as a spiritual sacrifice pleasing to you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: A.

PRAYER AFTER COMMUNION

Father all-holy,
you have strengthened me with the bread of heaven
and gladdened me with the cup of the new covenant;
grant that I may serve you faithfully
and spend myself with courage and love
for the salvation of your people.

We ask this in the name of Jesus, the Lord.

THE PRIEST HIMSELF: ON AN ANNIVERSARY

OPENING PRAYER

Father all-holy,
you have chosen me through no merit of mine
to share in Christ's eternal priesthood
and to minister to your Church;
grant that I may be a strong but gentle preacher of the gospel
and a faithful steward of your mysteries.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
we offer you the sacrifice of praise,
that we may serve you more generously;
despite our unworthiness,
bring to fulfilment
the gift you have entrusted to us.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: A.

PRAYER AFTER COMMUNION

To glorify your name, Lord God,
I have celebrated the mystery of faith
on the anniversary of my ordination,
that my life may be true to what I proclaim
in the sacramental offering of Christ's sacrifice,
who lives and reigns for ever and ever.

FORGIVENESS OF SINS

OPENING
PRAYER

- 1 Merciful Lord,
hear the prayers of those who call on you
and forgive the sins of those who confess to you,
that we may receive your gifts of pardon and peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Look kindly, Lord, upon your people
and pardon all our sins,
that your mercy may shield us
from the punishment our offences deserve.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
we offer you this sacrifice of reconciliation and praise
to obtain your loving forgiveness for our sins
and your guidance for our wavering hearts.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER Preface of Ordinary Time IV, page 564.

PRAYER
AFTER
COMMUNION

Grant, all-merciful God,
that we who have received pardon through this sacrament
may by your grace avoid sin in the future
and serve you in sincerity of heart.

We ask this in the name of Jesus, the Lord.

A HAPPY DEATH

OPENING PRAYER

O God,
you have created us in your own image
and have sent your Son to undergo death for our sake;
keep us ever watchful in prayer,
that we may leave this world unstained by sin
and find joyous rest in the arms of your mercy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

You have destroyed our death, O Lord,
by the death of your only Son;
through the power of his sacrament
keep us obedient to your will even to the end,
that we may depart from this world in trust and peace
to share by your grace in the resurrection of Christ,
who lives and reigns for ever and ever.

EUCARISTIC PRAYER Preface for General Use V or VI, pages 582 or 584; or Eucharistic Prayer for Masses for Various Needs and Occasions: D.

PRAYER AFTER COMMUNION

Lord God,
through the celebration of these mysteries
we have received the pledge of immortal life;
we pray for your grace at the hour of our death,
that the snares of the enemy may be overcome,
and that we may rest eternally in your embrace.

Grant this in the name of Jesus, the Lord.

OPENING
PRAYER

THE BEREAVED

Most merciful God,
whose wisdom is beyond our understanding,
surround the family of N. with your love,
that they may not be overwhelmed by their loss,
but have confidence in your goodness,
and strength to meet the days to come.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

MISCELLANEOUS PRAYERS

AT THE BEGINNING OF A YEAR

This Mass may not be celebrated on 1 January, the solemnity of Mary, the Mother of God.

OPENING PRAYER

Eternal God, without beginning or end,
you are the source of all creation.

Make this new year
whose beginning we dedicate to you
a time of health and well-being,
resplendent with works of holiness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Grant, O Lord, that the sacrifice we offer
may be pleasing in your eyes,
so that we who joyfully celebrate this new year
may live through all its days united in your love.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: C.

PRAYER AFTER COMMUNION

Lord God,
stay close to your people
who have partaken of these holy mysteries,
that we who rely always on your protection
may be free from every danger through the coming year.

Grant this in the name of Jesus, the Lord.

IN ANY NEED

OPENING
PRAYER

- 1 O God,
our refuge in distress, our strength in infirmity,
and our comfort in sorrow,
spare your people,
that we who have been rightly chastised by affliction
may draw new life and strength from your mercy.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Almighty and merciful God,
look with compassion on your children's affliction;
lighten our burden and confirm our faith,
that we may never doubt your fatherly care.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 O God,
receive our prayers and offerings,
that we who are stricken by the scourge of our sins
may be delivered by your compassionate grace.

We ask this in the name of Jesus, the Lord.

- 2 Receive, O Lord, the gifts we confidently offer
and grant that the bitter sorrow we bear
may be changed into a sweet and pleasing sacrifice.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER Eucharistic Prayer for Masses for Various Needs and Occasions: D.

PRAYER
AFTER
COMMUNION

1 Lord God,
look kindly upon us in our need,
and, through the passion of your Son,
avert the wrath of your indignation,
which our sins justly deserve.

We ask this through Jesus Christ our Lord.

2 Renewed and strengthened at your heavenly feast,
we humbly pray, Lord God,
that we may face the trials ahead with courage
and lend unstinting support to friends in their time of need.

Grant this in the name of Jesus, the Lord.

IN THANKSGIVING

OPENING
PRAYER

- 1 God of mercy,
you always answer your people in their trials;
we thank you for your loving-kindness
and humbly ask you to free us from all evil,
that we may serve you in happiness all our days.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 God and Father of every gift,
we praise you, the source of all we have and are.
Teach us to acknowledge always
the good things your infinite love has given us
and to love you sincerely with all our strength.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 Lord,
who gave us your Son
to rescue us from death and from every evil,
mercifully accept this sacrifice,
which we offer in thanksgiving for delivering us from hardship.

We ask this through Jesus Christ our Lord.

- 2 O Lord,
we offer you this sacrifice of praise
in thanksgiving for what you have given us,
and we pray that what we have received without merit
we may use to the glory of your name.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER Preface for General Use IV, page 580; or Eucharistic Prayer for Masses for Various Needs and Occasions: B.

PRAYER
AFTER
COMMUNION

1 Almighty God,
through this bread of life
you deliver us from the chains of sin
and lovingly renew our strength;
grant that we may constantly grow
in the hope of eternal glory.

We ask this through Jesus Christ our Lord.

2 O God,
you have given to us as spiritual food
the saving sacrament of your Son,
which we have offered to you in thanksgiving;
strengthen us by your gifts of power and joy,
that we may serve you more devotedly
and receive from you even greater blessings.

We ask this in the name of Jesus, the Lord.



VOTIVE MASSES

*Bless the Lord, my soul,
do not forget God's many gifts*
PSALM 103:2

VOTIVE MASSES

- THE HOLY TRINITY, PAGE 1125
- THE HOLY CROSS, PAGE 1127
- THE HOLY EUCHARIST, PAGE 1128
- THE HOLY NAME OF JESUS, PAGE 1130
- THE MERCY OF GOD, PAGE 1131
- THE PRECIOUS BLOOD OF JESUS, PAGE 1132
- THE SACRED HEART OF JESUS, PAGE 1133
- THE HOLY SPIRIT, PAGE 1134
- THE BLESSED VIRGIN MARY
 - General, page 1137
 - Mary, Mother of the Church, page 1137
 - The Holy Name of Mary, page 1138
- THE ANGELS, PAGE 1139
- JOSEPH, PAGE 1140
- ALL THE APOSTLES, PAGE 1141
- ONE APOSTLE, PAGE 1142
- PETER, APOSTLE, PAGE 1143
- PAUL, APOSTLE, PAGE 1144
- ALL SAINTS, PAGE 1145

THE HOLY TRINITY

The following prayers are used for a Votive Mass of the Holy Trinity. White vestments are worn.

OPENING PRAYER

God our Father,
you revealed the wonderful mystery of the Godhead
by sending into the world
the Word who speaks all truth
and the Spirit who makes us holy.
Grant that we may proclaim the fullness of faith
by acknowledging and worshipping
three Persons, eternal in glory,
one God of majesty and power.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ALTERNATIVE

OPENING YEAR A PRAYER

Merciful and gracious Father,
you showed the fullness of your love
when you gave your only Son for our salvation
and sent down upon us the power of your Spirit.

Complete within us the work of your love,
that we who have communion in Christ
may come to share fully
the undying life he lives with you,
in the unity of the Holy Spirit,
God for ever and ever.

YEAR B God our Father,
you have given us a share
in the life that is yours
with your Son and the Holy Spirit.

Strengthen that life within your Church,
that we may know your presence,
observe your commands,
and proclaim the gospel to every nation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

YEAR C O God,
your name is veiled in mystery,
yet we dare to call you Father;
your Son was begotten before all ages,
yet is born among us in time;
your Holy Spirit fills the whole creation,
yet is poured forth now into our hearts.

Because you have made us and loved us
and called us by name,
draw us more deeply into your divine life,
that we may glorify you rightly through your Son,
in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord our God,
sanctify the gifts of your servants
as we call upon your holy name
and by their power
make us an everlasting gift to you.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Holy Trinity, page 594.

PRAYER
AFTER
COMMUNION

Lord our God,
let our reception of this sacrament
and our worship of the ever blessed and undivided Trinity
bring us wholeness of mind and body.

We ask this through Jesus Christ our Lord.

THE HOLY CROSS

The following prayers are used for a Votive Mass of the Holy Cross. Red Vestments are worn.

OPENING PRAYER

- 1 All-powerful God,
in obedience to your will,
your only Son suffered death on the cross
to save the human race.
Grant that we who embrace this mystery on earth
may share the triumph of his redemption in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Lifted up among us, O God,
is Jesus the crucified:
sign of your steadfast love
and pledge of your will to save.

To those who look upon the cross with faith
grant healing of soul
and life eternal.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
may this sacrifice,
once offered on the altar of the cross
to take away the sin of the world,
free us now from all our offences.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Holy Cross, page 612, or Preface of the Passion of the Lord I, page 538.

PRAYER AFTER COMMUNION

Nourished at this heavenly table,
we ask you, Lord Jesus Christ,
to lead to the glory of the resurrection
all whose salvation you purchased
by the life-giving wood of the cross.

You live and reign for ever and ever.

THE HOLY EUCHARIST

For a Votive Mass of the Holy Eucharist, the Mass of the solemnity of the Body and Blood of Christ, page 180, or the following prayers are used. White vestments are worn.

Option 2 of the presidential prayers may also be used for a Votive Mass of Jesus Christ the High Priest.

OPENING PRAYER

1 O God,
through the paschal mystery of your only-begotten Son
you accomplished the work of our redemption;
grant that we who proclaim in sacramental signs
the death and resurrection of Christ
may experience ever more fully your gift of salvation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2

O God,
for your own glory and the salvation of the human race
you appointed Christ as eternal high priest;
grant that by sharing in his memorial
the people he purchased for you by his blood
may know the power of his cross and resurrection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

1 Gracious and merciful Lord,
as we celebrate the memorial of our salvation,
we pray that this sacrament of your love
may become for us the sign of unity
and the bond of charity.

Grant this through Jesus Christ our Lord.

2 Lord God,
make us worthy to celebrate this holy eucharist,
for, as often as this sacrifice is offered
in remembrance of your Son,
the work of our redemption is accomplished.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Holy Eucharist I or II, pages 596-598.

PRAYER
AFTER
COMMUNION

1 Lord God,
may our sharing at this heavenly table sanctify us,
so that through the body and blood of Christ
all the members of your household
may be bound together in love.

We ask this in the name of Jesus, the Lord.

2 Grant, Lord God,
that by our sharing in this sacrifice,
which Christ commanded us to offer as his memorial,
we may become with him
an everlasting gift to you.

We ask this through Jesus Christ our Lord.

THE HOLY NAME OF JESUS

The following prayers are used for a Votive Mass of the Holy Name of Jesus. White vestments are worn.

OPENING PRAYER

Grant in your kindness, Lord God,
that we who venerate the holy name of Jesus
may taste its sweetness in this life
and be filled with unending joy in the life to come.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Almighty Father,
accept the gifts we offer
in the name of Jesus, your Son;
we offer them with sure hope in his promise
that you will grant whatever we ask in his name,
for he lives and reigns for ever and ever.

PRAYER AFTER COMMUNION

O God,
you decreed that at the name of Jesus every knee should bend
and all should find salvation.
Mercifully grant that in these sacred mysteries
we may offer to the Lord Jesus
the homage that is rightly his,
for he lives and reigns for ever and ever.

THE MERCY OF GOD

The following prayers are used for a Votive Mass of the Mercy of God. White vestments are worn.

OPENING PRAYER

O God,
your mercies are beyond measure
and infinite the store of your goodness.
Increase the faith of this people consecrated to you,
that with due understanding we may grasp
how great is the love that created us,
how precious the blood that redeemed us,
and how holy the Spirit who gives us new life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

In your mercy, Lord, receive our gifts
and transform them into the sacrament of redemption,
the memorial of your Son's death and resurrection,
that we, who trust always in Christ,
may by the power of this sacrifice
come at last to eternal life.

We ask this through Jesus Christ our Lord.

PRAYER AFTER COMMUNION

God of compassion,
grant that we who are nourished by the body and blood of your Son
may draw with confidence from the wellspring of mercy,
and day by day show ourselves more compassionate to others.

We ask this through Jesus Christ our Lord.

THE PRECIOUS BLOOD OF JESUS

The following prayers are used for a Votive Mass of the Precious Blood of Jesus. Red vestments are worn.

OPENING PRAYER

O God,
by the precious blood of your only-begotten Son
you have redeemed the whole human race;
safeguard in us the work of your mercy,
that by celebrating the mystery of our salvation
we may continue always to enjoy its fruits.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord of majesty,
we come before you bearing our gifts;
through these mysteries may we draw near to Jesus,
the Mediator of the new covenant,
and renew the salvation he bought for us
by the shedding of his blood.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Passion of the Lord I, page 538.

PRAYER AFTER COMMUNION

1 Refreshed by the food and drink of salvation,
we pray, Lord God,
that we may be washed clean in the blood of our Saviour
and that he may become for us a spring of water
welling up to eternal life.

Grant this through Jesus Christ our Lord.

2 Refreshed by heavenly food and drink,
we ask you, almighty God,
to defend from the terrors of evil
those you have redeemed by the precious blood of your Son,
who lives and reigns for ever and ever.

THE SACRED HEART OF JESUS

For a Votive Mass of the Sacred Heart of Jesus, the Mass for the solemnity of the Sacred Heart of Jesus, page 182, or the following prayers are used. White vestments are worn.

OPENING PRAYER

Clothe us, Lord God, with the virtues
that adorned the heart of your Son
and enkindle in us the fire of his love,
that, conformed to his image,
we may come to share eternal redemption.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

God and Father of mercies,
in your unsurpassed goodness and love
you have given us your only-begotten Son;
unite our hearts so completely with his,
that we may offer you fitting worship.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Sacred Heart of Jesus, page 602.

PRAYER AFTER COMMUNION

Lord God,
having partaken of your sacrament of love,
we implore your mercy,
that we may be conformed to Christ on earth
and come to share his glory in heaven,
where he lives and reigns for ever and ever.

THE HOLY SPIRIT

The following prayers are used for a Votive Mass of the Holy Spirit. Red vestments are worn.

OPENING

PRAYER

- 1 O God,
you have instructed the hearts of the faithful
by the light of the Holy Spirit.
Grant that in the same Holy Spirit
we may be truly wise
and ever rejoice in his consolation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Lord God,
may the Paraclete, who proceeds from you,
enlighten our minds and hearts
and guide us into all truth,
as Christ, your Son, has promised.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 O God,
to you every heart lies open
and every desire is known,
from you no secret is hidden;
purify our inmost thoughts
with the light of the Holy Spirit,
that we may perfectly love you
and offer you fitting praise.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 Lord God,
you sanctify your Church in every nation and people.
Pour out the gifts of your Spirit
across the face of the earth,
and in your merciful kindness
touch the hearts of all believers
as you touched those who first heard
the preaching of the gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 O God,
whose Spirit rules and guides us
and whose protection keeps us safe,
extend your hand in mercy toward us
and be moved by our prayers,
that your gifts may always strengthen the faith
of those who believe in you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

1 Lord,
sanctify the gifts we offer
and cleanse our hearts
by the radiant light of the Holy Spirit.

We ask this through Jesus Christ our Lord.

2 Look with favour, O Lord,
on the spiritual offering we bring to your altar
with reverence and devotion;
grant us a steadfast spirit,
that our faith may accompany these gifts
and our humility make them pleasing to you.

We ask this through Jesus Christ our Lord.

3 Lord,
grant that the sacrificial gifts we offer in your sight
may be sanctified by the fire of the Holy Spirit,
who inflamed the hearts of your Son's disciples.

We ask this in the name of Jesus, the Lord.

PRAYER
AFTER
COMMUNION

1 Lord God,
let your Holy Spirit fall on us like dew
to cleanse our inmost hearts
and to make them fruitful.

We ask this through Jesus Christ our Lord.

2 Lord our God,
you have nourished us with food from heaven;
fill the hidden recesses of our hearts
with the tender love of your Spirit,
that the pledge we have received in this earthly celebration
may be fulfilled at your table in heaven.

We ask this through Jesus Christ our Lord.

3 Lord God,
increase within us the gifts we have received,
that we may burn with the fire of that Spirit
whom you poured forth on the apostles at Pentecost.

We ask this through Jesus Christ our Lord.

THE BLESSED VIRGIN MARY

GENERAL

For a Votive Mass of the Blessed Virgin Mary, the Mass from the Common of Saints “The Blessed Virgin Mary,” pages 431-437, is used, in accord with the liturgical season.

MARY, MOTHER OF THE CHURCH

The following prayers are used for a Votive Mass of Mary, Mother of the Church.

OPENING PRAYER

God and Father of mercies,
as your only Son hung on the cross,
he gave his Mother, the blessed Virgin Mary,
to be our Mother also.
Grant that under her loving care
your Church, growing daily more fruitful,
may rejoice in the holiness of its children,
and draw to its bosom all peoples of the earth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
accept our gifts
and change them into the sacrament of our salvation.
By its power
inflame our hearts with the love that filled the Virgin Mary,
Mother of the Church,
and join us more closely with her
in sharing the redemptive work of your Son,
who lives and reigns for ever and ever.

EUCARISTIC PRAYER: Preface of the Blessed Virgin Mary III, page 628.

PRAYER AFTER COMMUNION

Lord God,
we have received this pledge of redemption and life
and we humbly pray that your Church,
through the motherly care of the blessed Virgin,
may proclaim the gospel to all nations
and bathe the whole world with the light of the Spirit.

Grant this in the name of Jesus, the Lord.

THE HOLY NAME OF MARY

The following opening prayer is used for a Votive Mass of the Holy Name of Mary. The other presidential prayers are chosen from the Common of Saints, “The Blessed Virgin Mary,” pages 431–437, in accord with the liturgical season.

OPENING PRAYER

O God,
as your Son was dying on the altar of the cross,
he gave us as our Mother the blessed Virgin Mary,
the Mother he had chosen as his own.
Grant that we who entrust ourselves to her maternal care
may find shelter and strength when we call upon her name.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

THE ANGELS

For a Votive Mass of the Angels, the Mass of the Guardian Angels, 2 October, page 384, or the following prayers are used. White vestments are worn.

OPENING PRAYER

All-provident God,
you arrange in wonderful order every ministry,
both human and angelic;
grant that the angels,
who stand before your face to serve you,
may guard and assist our lives on earth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

O Lord,
we offer you this sacrifice of praise,
imploring that our sacrifice,
borne into your presence by the ministry of an angel,
may be pleasing in your sight
and helpful to our salvation.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Angels, page 614.

PRAYER AFTER COMMUNION

Restored by the bread of heaven,
we ask, Lord God,
that in the strength of this food
we may advance in the way of salvation
under the watchful care of your angels.

Grant this through Jesus Christ our Lord.

JOSEPH

For a Votive Mass of Joseph, the Mass of the solemnity of Joseph, Husband of the Virgin Mary, 19 March, page 291, or the Mass of Joseph the Worker, 1 May, page 303, or the following prayers are used. White vestments are worn.

OPENING PRAYER

O God,
in the mystery of your providence you chose Saint Joseph
to be the husband of Mary, the blessed Mother of your Son;
grant that we who revere him on earth as our protector
may have him as our intercessor in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Father of all holiness,
as we prepare to offer the sacrifice of praise,
we humbly ask that in serving you
we may be supported by the prayers of Saint Joseph,
to whose fatherly care on earth
you entrusted your only-begotten Son,
who lives and reigns for ever and ever.

EUCCHARISTIC PRAYER: Preface of Joseph, Husband of the Virgin Mary, page 590.

PRAYER AFTER COMMUNION

Lord God,
you have nurtured us by this life-giving sacrament.
May we live just and holy lives
supported by the example and prayers of Saint Joseph,
that just and obedient man,
who served you faithfully in the great work of redemption.

We ask this through Jesus Christ our Lord.

ALL THE APOSTLES

The following prayers are used for a Votive Mass of All the Apostles. Red vestments are worn.

OPENING PRAYER

Lord our God,
let your Church always find joy
in honouring the blessed apostles,
so that, treasuring their teaching and merits,
we may live under their guidance and protection.

Grant this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
send into our hearts the Holy Spirit
you so richly poured upon the apostles,
that we may acclaim the truths we have received through them
and rightly offer to your glory this sacrifice of praise.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Apostles I or II, pages 632-634.

PRAYER AFTER COMMUNION

Grant, O God,
that with gladness and simplicity of heart
we may devote ourselves
to the teaching of the apostles
through our sharing in prayer
and in the breaking of the bread.

We ask this in the name of Jesus, the Lord.

ONE APOSTLE

For a Votive Mass of one apostle, the Mass of the feast day of that apostle is used. But if two apostles are honoured together on the same feast day and the presidential prayers of that feast are not appropriate for a Votive Mass of one of them alone, the following prayers are used. Red vestments are worn.

OPENING PRAYER

Lord,
strengthen in us that faith
which made Saint N. ever loyal to your Son.
By the prayers of your apostle
grant that your Church may become for all nations
the sacrament of salvation.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
as we remember the blessed apostle N.,
we present our gifts to you
and we ask that by following his example
we may lead lives worthy of the gospel of Christ
and work to spread the gospel message.

Grant this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Apostles II, page 634.

PRAYER AFTER COMMUNION

As we keep the memory of your apostle N., Lord God,
grant that the pledge of eternal salvation we have received
may be our help and support
now and in the life to come.

We ask this through Jesus Christ our Lord.

PETER, APOSTLE

The following prayers are used for a Votive Mass of Peter, Apostle. Red vestments are worn.

OPENING PRAYER

Lord God,
you gave your apostle Peter the keys of the kingdom of heaven
and entrusted him with the power to bind and to loose;
by the help of his prayers
free us from the sins that hold us bound.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Lord,
you inspired the blessed apostle Peter
to confess that you are the living God
and that Jesus Christ is your Son,
and you enabled him to bear witness to his Master
through his own glorious suffering;
as we celebrate his memory,
graciously accept the offerings of your people.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of the Apostles I, page 632.

PRAYER AFTER COMMUNION

Lord God,
you have admitted us to the banquet of life
as we honour the memory of the apostle Peter.
Keep us close to your Son,
who alone has the words of eternal life,
that he may lead us as faithful sheep of your flock
to the rich pastures of heaven,
where he lives and reigns for ever and ever.

PAUL, APOSTLE

The following prayers are used for a Votive Mass of Paul, Apostle. Red vestments are worn.

OPENING PRAYER

Lord God,
in a wonderful way you chose the apostle Paul
to preach the gospel of Christ.
Fill the entire world with the faith
he proclaimed both to rulers and nations,
that your Church may be blessed with continual growth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

As we celebrate these sacred mysteries,
grant, O Lord, that the Holy Spirit may fill our hearts
with the same light of faith
which inspired the apostle Paul
to make your glory known to the nations.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of the Apostles I, page 632.

PRAYER AFTER COMMUNION

Refreshed, Lord God,
by our partaking of the body and blood of your Son,
we pray that Christ may truly be our life,
that nothing may separate us from his love,
and that, faithful to the teaching of Saint Paul,
we may walk together in mutual affection.

We ask this in the name of Jesus, the Lord.

ALL SAINTS

The following prayers are used for a Votive Mass of All Saints. White vestments are worn.

OPENING PRAYER

O God, fountain of all holiness,
you blessed your saints on earth
with differing gifts of grace,
and in heaven you bless them
with the one reward of glory.
Grant, through their intercession,
that each of us may lead a life
worthy of the calling we have received.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Be pleased, Lord, with the gifts we offer
in honour of all the saints.
We believe they have reached the haven of eternal life;
grant that we may experience their prayers for our salvation.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Other Saints: Holy Men and Women I or II, pages 642-644.

PRAYER AFTER COMMUNION

O God
you nourish us with one bread
and sustain us with one hope;
strengthen us by your grace,
that with all your saints
we may become one body and one spirit in Christ
and with him rise to glory,
for he lives and reigns for ever and ever.



MASSES FOR THE DEAD

*Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them*

SEE 4 EZRA 2:34-35

MASSES FOR THE DEAD

Although for convenience complete Mass formularies are given, the texts from Other Masses and Prayers for the Dead, where appropriate, are interchangeable, with the necessary changes in gender and number.

Similarly, if prayers for funerals or anniversaries are used in other circumstances, the inappropriate words should be omitted.

FUNERAL MASS

- Funeral Mass for an Adult, page 1149
- Other Opening Prayers for an Adult, page 1152
- Funeral Mass for a Child, page 1154
- Other Opening Prayers for a Baptised Child, page 1156

ANNIVERSARY MASS, PAGE 1158

OTHER MASSES AND PRAYERS FOR THE DEAD

- One Person, page 1161
- A Pope, page 1164
- A Bishop, page 1166
- A Priest, page 1168
- A Deacon, page 1170
- A Religious, page 1172
- One Who Worked in the Service of the Gospel, page 1172
- A Young Person, page 1173
- Parents, page 1174
- A Parent, page 1175
- Married Persons, page 1176
- An Elderly Person, page 1178
- One Who Died after a Long Illness, page 1179
- One Who Died Suddenly, page 1180
- One Who Died Accidentally or Violently, page 1180
- One Who Died by Suicide, page 1181
- Relatives and Benefactors, page 1182
- Several Persons, page 1183

FUNERAL MASS FOR AN ADULT

OPENING PRAYER

1 Almighty God and Father,
it is our certain faith
that your Son, who died on the cross, was raised from the dead,
the firstfruits of all who have fallen asleep.
Grant that through this mystery
your servant N., who has gone to his/her rest in Christ,
may share in the joy of his resurrection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 O God,
to whom mercy and forgiveness belong,
hear our prayers on behalf of your servant N.,
whom you have called out of this world;
and because he/she put his/her hope and trust in you,
command that he/she be carried safely home to heaven
and come to enjoy your eternal reward.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 O God,
in whom sinners find mercy and the saints find joy,
we pray to you for our brother/sister N.,
whose body we honour with Christian burial,
that he/she may be delivered from the bonds of death.
Admit him/her to the joyful company of your saints
and raise him/her up on the last day
to rejoice in your presence for ever.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 O God,
who alone can bestow life after death,
deliver your servant N. from all his/her sins,
that he/she, who believed in the resurrection of your Christ,
may be joined with you in glory on the last day.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 During the season of Easter

God of loving-kindness,
listen favourably to our prayers:
strengthen our belief that your Son has risen from the dead
and our hope that your servant N. will also rise again.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

1 Calling upon your mercy, Lord,
we offer you these gifts for the salvation of your servant N.
He/she firmly believed your Son to be a gentle Saviour;
may he/she also find in Christ a merciful judge,
who lives and reigns for ever and ever.

2 Lord, on this day of burial
be pleased by the sacrifice we offer
for your servant N.;
draw near with your gift of loving-kindness,
that he/she may be cleansed from any trace of sin
and healed of every human failing.

We ask this through Jesus Christ our Lord.

3 By this sacrifice, merciful God,
wash away in the blood of Christ
the sins of your servant N.
You cleansed him/her once in the water of baptism;
in your mercy grant him/her pardon and eternal rest.

We ask this in the name of Jesus, the Lord.

During the season of Easter

4 Lord,
be pleased by our offering
and gather your departed servant N. into glory with your Son,
in whose great mystery of love we are all united.

We make our prayer through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Christian Death I-V, pages 690-698.

PRAYER
AFTER
COMMUNION

1 Lord God,
your Son, Jesus Christ, gave us
the sacrament of his body and blood
to guide us on our pilgrim way to your kingdom.
May our brother/sister N., who shared in the eucharist,
come to the banquet of life Christ has prepared for us.

We ask this through Jesus Christ our Lord.

2 Father, all-powerful God,
we pray for our brother/sister N.
whom you have called from this world.
May this eucharist cleanse him/her,
forgive his/her sins,
and raise him/her up to eternal joy in your presence.

We ask this through Jesus Christ our Lord.

3 Lord,
we have received the sacrament of your only Son,
who was sacrificed for us and rose in glory.
We humbly pray for your servant N.,
that, purified by these paschal mysteries,
he/she may share in the glory of the final resurrection.

Grant this through Jesus Christ our Lord.

4 During the season of Easter
Lord God,
may the death and resurrection of Christ,
which we celebrate in this eucharist,
bring our brother/sister N. the peace of your eternal home.

We ask this in the name of Jesus, the Lord.

OTHER OPENING PRAYERS FOR AN ADULT

OPENING PRAYER

1 God of faithfulness,
in your wisdom you have called your servant N. out of this world;
release him/her from the bonds of sin,
and welcome him/her into your presence,
so that he/she may enjoy eternal light and peace
and be raised up in glory with all your saints.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Lord,
in our grief we turn to you.
Are you not the God of love
who open your ears to all?

Listen to our prayers for your servant N.,
whom you have called out of this world:
lead him/her to your kingdom of light and peace
and count him/her among the saints in glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 Holy Lord, almighty and eternal God,
hear our prayers for your servant N.,
whom you have summoned out of this world.
Forgive his/her sins and failings
and grant him/her a place of refreshment, light and peace.
Let him/her pass unharmed through the gates of death
to dwell with the blessed in light,
as you promised to Abraham and his children for ever.
Accept N. into your safekeeping
and on the great day of judgement
raise him/her up with all the saints
to inherit your eternal kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 Almighty God and Father,
by the mystery of the cross you have made us strong;
by the sacrament of the resurrection
you have sealed us as your own.
Look kindly upon your servant N.,
now freed from the bonds of mortality,
and count him/her among your saints in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 Lord God,
in whom all find refuge,
we appeal to your boundless mercy:
grant to the soul of your servant N.
a kindly welcome,
cleansing of sin,
release from the chains of death,
and entry into everlasting life.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 God of all consolation,
open our hearts to your word,
so that, listening to it, we may comfort one another,
finding light in time of darkness
and faith in time of doubt.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

FUNERAL MASS FOR A CHILD

FOR A CHILD WHO DIED BEFORE BAPTISM: With the permission of the local Ordinary (after taking into consideration pastoral circumstances), funeral rites may be celebrated for children whose parents intended them to be baptised but who died before baptism. The funeral rites may be celebrated either in the home of the child or some other suitable place according to local custom.

In such funerals, there should ordinarily be a liturgy of the word, as described in the ritual. If at times the celebration of Mass is considered opportune, the following texts designated for a child who died before baptism are used.

In the general catechesis of the faithful, it should be explained that the celebration of such a funeral is intended for the consolation and support of the family and does not weaken the Church's teaching on the necessity of baptism.

OPENING PRAYER

1 For a baptised child
Merciful Lord,
whose wisdom is beyond human understanding,
you adopted N. as your own in baptism
and have taken him/her to yourself
even as he/she stood on the threshold of life.
Listen to our prayers and extend to us your grace,
that one day we may share eternal life with N.,
for we firmly believe that he/she now rests with you.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

2 For a baptised child
Lord God,
from whom human sadness is never hidden,
you know the burden of grief
that we feel at the loss of this child.
As we mourn his/her passing from this life,
comfort us with the knowledge
that N. is already at peace in your loving arms.

We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever.

3 For a child who died before baptism
O Lord,
whose ways are beyond understanding,
listen to the prayers of your faithful people:
that those weighed down by grief
at the loss of this [little] child
may find reassurance in your infinite goodness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

**PRAYER
OVER THE
GIFTS**

4 For a child who died before baptism
God of all consolation,
searcher of mind and heart,
the faith of these parents [N. and N.] is known to you.
Comfort them with the knowledge
that the child for whom they grieve
is entrusted now to your loving care.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

1 For a baptised child
Lord,
sanctify the gifts we offer you,
that the parents who now entrust to you
the child you gave to them
may joyfully embrace him/her in the kingdom of heaven.

We ask this through Jesus Christ our Lord.

2 For a baptised child and a child who died before baptism
God of loving-kindness,
accept our offering as a sign of our reverence,
that we who are bowed down
yet trust in your providence
may be lifted up by your gentle love.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Christian Death I-V, pages 690-698.

**PRAYER
AFTER
COMMUNION**

1 For a baptised child
Lord,
you feed us with the gift of your eucharist.
May we rejoice with this child
at the feast of eternal life in your kingdom.

We ask this through Jesus Christ our Lord.

2 For a baptised child and a child who died before baptism
Lord,
hear the prayers of those who share in the body and blood of your Son.
Comfort those who mourn for this child
and sustain them with the hope of eternal life.

We ask this through Jesus Christ our Lord.

OTHER OPENING PRAYERS FOR A BAPTISED CHILD

OPENING PRAYER

1 Lord of all gentleness,
surround us with your care
and comfort us in our sorrow,
for we grieve at the loss of this [little] child.

As you washed N. in the waters of baptism
and welcomed him/her into the life of heaven,
so call us one day
to be united with him/her
and share for ever the joy of your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Eternal Father,
through the intercession of Mary,
who bore your Son and stood by the cross as he died,
grant to these parents in their grief
the assistance of her presence,
the comfort of her faith,
and the reward of her prayers.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 Lord God,
source and destiny of our lives,
in your loving providence
you gave us N.
to grow in wisdom, age, and grace.
Now you have called him/her to yourself.

We grieve over the loss of one so young
and struggle to understand your purpose.

Draw him/her to yourself
and give him/her full stature in Christ.
May he/she stand with all the angels and saints,
who know your love and praise your saving will.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 Lord,
in our grief we call upon your mercy:
open your ears to our prayers,
and one day unite us again with N.,
who, we firmly trust,
already enjoys eternal life in your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 To you, O Lord,
we humbly entrust this child,
so precious in your sight.
Take him/her into your arms
and welcome him/her into paradise,
where there will be no sorrow, no weeping nor pain,
but the fullness of peace and joy
with your Son and the Holy Spirit
for ever and ever.

ANNIVERSARY MASS

OPENING PRAYER

1 O God,
glory of believers and life of the just,
by the death and resurrection of your Son, we are redeemed:
have mercy on your servant N.
and make him/her worthy to share the joys of paradise,
for he/she believed in the resurrection of the dead.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Lord,
as we keep the anniversary of your servant N.,
refresh him/her with the dew of your mercy
and graciously admit him/her to the company of your saints.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 Lord God,
through the blessed passion of your Son,
grant to your servant N.
the pardon for which he/she always longed,
that he/she may behold you face to face
and enjoy for ever the vision of your glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 God of forgiveness and mercy,
grant to your servant N.,
whose anniversary we keep today,
a haven of radiant light and blessed peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 During the season of Easter

Almighty and merciful God,
whose Son willingly suffered death for our sake,
grant in your goodness that your servant N.
may share the glory and triumph of his resurrection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 1 Look with favour, Lord,
on the sacrifice we offer for our brother/sister N.,
that, cleansed and restored by heavenly healing,
he/she may live and rejoice in your glory for ever.

We ask this through Jesus Christ our Lord.

- 2 Listen, O Lord, to our prayers for our brother/sister N.,
whose anniversary we observe today,
that this sacrifice of atonement and of praise
may unite him/her for ever to the company of your saints.

We ask this through Jesus Christ our Lord.

- 3 Lord God,
we offer you this sacrifice for our brother/sister
and we pray that N.,
who knew you on earth by the light of faith,
may dwell with you in paradise for ever.

Grant this through Jesus Christ our Lord.

- 4 Lord,
let the prayers and sacrifice we offer
for the salvation of our brother/sister N.
be pleasing in your sight
and obtain for him/her the fullness of redemption.

Grant this in the name of Jesus, the Lord.

5 During the season of Easter

By this sacrifice, merciful God,
wash away in the blood of Christ
the sins of your servant N.
You cleansed him/her once in the water of baptism;
in your mercy grant him/her pardon and eternal rest.

We ask this in the name of Jesus, the Lord.

PRAYER
AFTER
COMMUNION

1 Renewed by these sacred mysteries, O Lord,
we humbly pray that your servant N., cleansed of all sin,
may be blessed with resurrection to eternal life.

Grant this through Jesus Christ our Lord.

2 Lord God,
you have graciously received our prayers and sacrifice
offered for your servant N.;
if any trace of sin remains in him/her
by your mercy forgive it and wash it away.

We ask this through Jesus Christ our Lord.

3 Healed and strengthened by this life-giving food,
we pray, Lord God,
that through this sacrament
our brother/sister N. may be cleansed from all sin
and pass over into the company of heaven.

Grant this in the name of Jesus, the Lord.

4 Almighty and merciful God,
grant that our brother/sister N.,
for whom we have offered this sacrifice,
may by its power be purified of all sin
and enter the joy of your perpetual light.

We ask this through Jesus Christ our Lord.

5 During the season of Easter
Lord,
we have received the sacrament of your only Son,
who was sacrificed for us and rose in glory.
We humbly pray for your servant N.,
that, purified by these paschal mysteries,
he/she may share in the glory of the final resurrection.

Grant this through Jesus Christ our Lord.

OTHER MASSES AND PRAYERS FOR THE DEAD

ONE PERSON

OPENING PRAYER

- 1 To you, O God, the dead are alive,
and in you the saints find fullness of joy.
Hear our prayers that your servant N.,
whose eyes are now closed to the light of this world,
may awake to the brightness of eternal light.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Lord,
let our prayers ascend before you
and let the joys of eternity greet your servant N.
As you created him/her in your own image
and adopted him/her as your son/daughter,
grant him/her a share in your everlasting inheritance.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 Merciful Lord,
incline your ear to our prayers
and forgive your servant N. all his/her sins,
that he/she may have life on the day of resurrection
and find rest in the realm of light.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 4 Into your hands, O Lord,
we humbly entrust our brother/sister N.
In this life you embraced him/her with your tender love;
deliver him/her now from every evil
and bid him/her enter eternal rest.

The old order has passed away:
welcome him/her then into paradise,
where there will be no sorrow, no weeping nor pain,
but the fullness of peace and joy
with your Son and the Holy Spirit
for ever and ever.

5 Lord God,
here on earth your servant N.
was found worthy to be conformed to Christ;
free him/her from every bond of sin,
that in the glory of the resurrection
he/she may breathe life anew
and dwell among your saints for ever.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

1 Lord,
in your mercy be pleased with the sacrifice we offer;
let it bring your servant N.
the pardon he/she always desired,
that he/she may rejoice with all the saints
and join in praising your glory without end.

Grant this through Jesus Christ our Lord.

2 Lord,
in your love accept the gifts
that we trustingly offer for your servant N.,
and grant him/her salvation through this sacrifice,
which you chose as the one remedy
to bring healing to all the world.

We ask this through Jesus Christ our Lord.

3 Almighty and eternal God,
your Son offered himself as the bread of life
and poured out his blood as the cup of salvation;
have mercy on our brother/sister N.,
that our offering may win him/her pardon and peace.

We ask this in the name of Jesus, the Lord.

4 Look with mercy, Lord, on our servant N.,
for whom we offer you this sacrifice of praise,
that through its power to atone and reconcile
he/she may rise again to everlasting life.

We ask this through Jesus Christ our Lord.

5 Lord,
by this sacrifice you have taken away the sins of the world.
As we offer it for your servant N.,
may it bring us closer to our salvation.

We make our prayer through Jesus Christ our Lord.

PRAYER
AFTER
COMMUNION

1 We give you thanks, Lord God,
for the heavenly food we have shared,
and we humbly pray that your servant N.,
freed by your Son's death from the bonds of sin,
may enter into your presence with joy.

Grant this through Jesus Christ our Lord.

2 Refreshed with life-giving food, Lord God,
we ask that our brother/sister N.
be delivered from the chains of death
and be given a share
in the glorious resurrection of your Son,
who lives and reigns for ever and ever.

3 Lord God,
we who have received this pledge of eternal life
humbly ask that our brother/sister N.
be delivered from the snares of death
and welcomed into the company of all the redeemed.

Grant this in the name of Jesus, the Lord.

4 Lord God,
strengthened by this life-giving sacrament,
we pray that our brother/sister N.,
with whom you have shared your covenant of love,
may be purified by this holy mystery
and find everlasting joy in the peace of Christ,
who lives and reigns for ever and ever.

5 Lord God,
may the sacrifice of your Church profit your servant N.,
that he/she, who shared the sacrament of Christ's mercy,
may now share in the company of Christ
together with all the saints.

We ask this in the name of Jesus, the Lord.

A POPE

OPENING
PRAYER

- 1 O God,
from whom the just receive an unfailing reward,
grant that your servant N., our Pope,
whom you made Vicar of Peter and Shepherd of your Church,
may rejoice for ever in the vision of your glory,
for he was a faithful steward here on earth
of the mysteries of your forgiveness and grace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 O God,
in your wonderful providence
you chose your servant N., our Pope, to govern the Church;
grant that your Son, whom he represented on earth,
may welcome him now into eternal glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 O God, eternal shepherd of souls,
look with favour on our prayers
for your servant N., our Pope,
who presided in love over your Church.
Grant that, together with the flock entrusted to his care,
he may receive the reward promised to the faithful steward.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 Grant, O Lord, that the holy sacrifice
which makes our peace with you
may bring your servant Pope N. a blessed reward
and obtain for us your merciful grace.

We ask this through Jesus Christ our Lord.

2 Lord,
look with kindness on the gifts of your Church at prayer,
and by the power of this sacrifice
grant that your servant Pope N.,
whom you appointed high priest to your flock,
may be numbered in heaven among your chosen priests.

We ask this through Jesus Christ our Lord.

3 Lord,
accept this sacrifice of peace your people offer,
as we entrust your servant Pope N. to your mercy.
On earth he was an instrument of love and peace
for the entire human family;
grant him now the reward of his labours
in the company of all your saints.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Christian Death I-V, pages 690-698.

PRAYER
AFTER
COMMUNION

1 Lord God,
renewed by this sacrament of divine life,
we pray for your servant Pope N.
You willed that he should be
the visible foundation of your Church's unity on earth;
count him now among your blessed flock in heaven.

We ask this through Jesus Christ our Lord.

2 Sustained by the sacrament of divine love,
we pray, Lord God,
that your servant Pope N.,
who was the faithful steward of your mysteries on earth,
may sing for ever the praises of your mercy
in the glorious company of the saints.

Grant this in the name of Jesus, the Lord.

3 Gathered at this table of the heavenly feast,
we implore your mercy, Lord God,
for your servant Pope N.,
that he may rejoice at last in the fullness of truth
in which he boldly strengthened your people on earth.

We ask this in the name of Jesus, the Lord.

A BISHOP

OPENING
PRAYER

- 1 A diocesan bishop
- Almighty and merciful God,
eternal shepherd of your people,
listen to our prayers
and grant that your servant N., our bishop,
to whom you entrusted the care of this Church,
may enter the joy of his eternal Master,
there to receive the rich reward of his labours.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Another bishop
- O God,
from the ranks of your priests
you chose your servant N.
to fulfil the office of bishop.
Grant that he may share
in the eternal fellowship of those priests
who, faithful to the teachings of the apostles,
dwell in your heavenly kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 A diocesan bishop
- Lord,
we call upon your great mercy,
that this sacrifice which your servant N., our bishop,
offered to you during his earthly life
for the well-being of your people
may win for him now your pardon and peace.

Grant this through Jesus Christ our Lord.

- 2 Another bishop
- Lord,
accept the sacrifice we offer
for Bishop [Cardinal] N., your servant.
Here on earth you entrusted him with the office of bishop;
admit him now to the company of your saints in heaven.

We ask this through Jesus Christ our Lord.

PRAYER 1 A diocesan bishop

AFTER COMMUNION Lord God,
open the arms of your mercy
to your servant N., our bishop,
so that by the power of this sacrifice
he may be welcomed for ever into the presence of Christ,
in whom he trusted and whose gospel he preached.

We ask this through Jesus Christ our Lord.

2 Another bishop

Almighty and merciful God,
we pray for Bishop [Cardinal] N., your servant,
chosen as ambassador for Christ on earth;
grant that through this sacrifice
he may be cleansed of his sins
and be given a place in heaven with Christ,
who lives and reigns for ever and ever.

A PRIEST

OPENING
PRAYER

- 1 God of mercy and love,
grant to N., your servant and priest,
a glorious place at your heavenly table,
for you made him here on earth
a faithful minister of your word and sacrament.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 O God,
listen favourably to our prayers
offered on behalf of your servant and priest,
and grant that N.,
who committed himself zealously to the service of your name,
may rejoice for ever in the company of your saints.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 Lord God,
you chose our brother N. to serve your people as a priest
and to share the joys and burdens of their lives.

Look with mercy on him
and give him the reward of his labours,
the fullness of life promised to those who preach your holy gospel.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

- 1 Almighty God,
grant that through this sacrifice
N., your servant and priest, may now behold unveiled
the mysteries of which he was the faithful steward on earth.

We ask this through Jesus Christ our Lord.

2 Lord,
in your mercy accept the sacrifice of worship
which we offer for N., your servant and priest.
Grant that this sacrifice,
which he devoutly offered to you in your Church,
may obtain for him now pardon and peace.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Christian Death I-V, pages 690-698.

PRAYER

AFTER

COMMUNION

1 Having received the sacrament of salvation,
we implore your mercy, O God,
for N., your servant and priest.
You made him a faithful steward of your mysteries on earth;
let him now enjoy their fullness in heaven.

Grant this through Jesus Christ our Lord.

2 Nourished at this heavenly table, Lord God,
we humbly pray that through this sacrifice
N., your servant and priest,
who faithfully ministered in your Church on earth,
may rejoice in your presence for ever.

Grant this in the name of Jesus, the Lord.

A DEACON

OPENING
PRAYER

1 God of mercy,
as once you chose seven men of honest repute
to serve your Church,
so also you chose N. as your servant and deacon.
Grant that he may rejoice in your eternal fellowship
with all the heralds of your gospel,
for he was untiring in his ministry here on earth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Lord God,
you sent your Son into the world
to preach the good news of salvation
and to pour out his Spirit of grace upon your Church.

Look with kindness on your servant N.
As a deacon in the Church
he was strengthened by the gift of the Spirit
to preach the good news,
to minister in your assembly,
and to do the works of charity.

Give him the reward promised
to those who show their love of you
by service to their neighbour.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER
OVER THE
GIFTS

Lord,
show mercy to N., your servant and deacon,
for whose salvation we offer this sacrifice.
In this life he was a minister of Christ your Son;
raise him up to everlasting glory
with all your faithful servants.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Christian Death I-V, pages 690-698.

PRAYER
AFTER
COMMUNION

Filled with your holy gifts, Lord God,
we humbly pray for your servant N.,
whom you called to serve your Church as deacon;
through this sacrifice
free him from the chains of death,
count him among your faithful servants,
and bid him enter the joy of your kingdom.

We ask this in the name of Jesus, the Lord.

A RELIGIOUS

OPENING
PRAYER

1 All-powerful God,
we pray for our brother/sister N.,
who responded to the call of Christ
and pursued wholeheartedly the ways of perfect love.
Grant that he/she may rejoice
on that day when your glory will be revealed
and in company with all his/her brothers and sisters
share for ever the happiness of your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 God of blessings,
source of all holiness,
the voice of your Spirit has drawn countless men and women
to follow Jesus Christ
and to bind themselves to you
with ready will and loving heart.

Look with mercy on N.,
who sought to fulfil his/her vows to you,
and grant him/her the reward promised to all good
and faithful servants.

May he/she rejoice in the company of the saints
and with them praise you for ever.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ONE WHO WORKED IN THE SERVICE OF THE GOSPEL

OPENING
PRAYER

Faithful God,
we humbly ask your mercy for your servant N.,
who worked so generously to spread the Good News:
grant him/her the reward of his/her labours
and bring him/her safely to your promised land.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

A YOUNG PERSON

OPENING
PRAYER

1 Lord,
your wisdom governs the length of our days.
We mourn the loss of N.,
whose life has passed so quickly,
and we entrust him/her to your mercy.
Welcome him/her into your heavenly dwelling
and grant him/her the happiness of everlasting youth.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Lord God,
source and destiny of our lives,
in your loving providence
you gave us N.
to grow in wisdom, age, and grace.
Now you have called him/her to yourself.

As we grieve the loss of one so young,
we seek to understand your purpose.

Draw him/her to yourself
and give him/her full stature in Christ.
May he/she stand with all the angels and saints
who know your love and praise your saving will.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PARENTS

OPENING PRAYER

Lord God,
who commanded us to honour father and mother,
look kindly upon your servants N. and N.,
have mercy upon them,
and let us see them again in eternal light.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Receive, Lord, the sacrifice we offer for my/our parents;
grant them unending joy in the land of the living
and reunite me/us with them
in the blessed company of the saints.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Christian Death I-V, pages 690-698.

PRAYER AFTER COMMUNION

Lord God,
grant that our partaking in this heavenly sacrament
may obtain for my/our parents perpetual light and peace
and bring me/us together with them
to the banquet of your eternal glory.

We ask this in the name of Jesus, the Lord.

A PARENT

OPENING PRAYER

God of our ancestors in faith,
by the covenant made on Mount Sinai
you taught your people to strengthen the bonds of family
through faith, honour, and love.
Look kindly upon N.,
a father/mother who sought to bind his/her children to you.
Bring him/her one day to our heavenly home
where the saints dwell in blessedness and peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

Receive, Lord, the sacrifice we offer for my/our father/mother;
grant him/her unending joy in the land of the living
and reunite me/us with him/her
in the blessed company of the saints.

We ask this through Jesus Christ our Lord.

EUCCHARISTIC PRAYER: Preface of Christian Death I-V, pages 690-698.

PRAYER AFTER COMMUNION

Lord God,
grant that our partaking in this heavenly sacrament
may obtain for my/our father/mother perpetual light and peace
and bring me/us together with him/her
to the banquet of your eternal glory.

We ask this in the name of Jesus, the Lord.

MARRIED PERSONS

OPENING
PRAYER

1 A married couple
Lord God,
whose covenant is everlasting,
have mercy upon the sins of your servants N. and N.;
as their love for each other united them on earth,
so let your love join them together in heaven.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 A married couple
Eternal Father,
in the beginning you established the love of man and woman
as a sign of creation.
Your own Son loves the Church as a spouse.
Grant mercy and peace to N. and N.
who by their love for each other
were signs of the creative love
which binds the Church to Christ.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 A married couple
Lord God,
giver of all that is true and lovely and gracious,
you created in marriage a sign of your covenant.
Look with mercy upon N. and N.
You blessed them in their companionship,
and in their joys and sorrows you bound them together.
Lead them into eternal peace,
and bring them to the table
where the saints feast together in your heavenly home.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

4 A husband or wife

In your mercy, Lord, pardon your servant N.
and watch over [his wife N. / her husband N.] with loving care;
as married love joined them together in this life,
may the fullness of your love reunite them in the life to come.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

5 A wife

Eternal God,
you made the union of man and woman
a sign of the bond between Christ and the Church.

Grant mercy and peace to N.,
who was united in love with her husband.
May the care and devotion of her life on earth
find a lasting reward in heaven.
Look kindly on her husband and family/children
as now they turn to your compassion and love.
Strengthen their faith and lighten their loss.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

6 A husband

Eternal God,
you made the union of man and woman
a sign of the bond between Christ and the Church.

Grant mercy and peace to N.,
who was united in love with his wife.
May the care and devotion of his life on earth
find a lasting reward in heaven.
Look kindly on his wife and family/children
as now they turn to your compassion and love.
Strengthen their faith and lighten their loss.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Almighty and faithful Creator,
 all things are of your making,
 all people are shaped in your image.
 We now entrust the soul of N. to your goodness.
 In your infinite wisdom and power,
 work in him/her your merciful purpose,
 known to you alone from the beginning of time.
 Console the hearts of those who love him/her
 in the hope that all who trust in you
 will find peace and rest in your kingdom.

We ask this through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 God for ever and ever.

AN ELDERLY PERSON

OPENING PRAYER

- 1 God of endless ages,
 from one generation to the next
 you have been our refuge and strength.
 Before the mountains were born
 or the earth came to be,
 you are God.
 Have mercy now on your servant N.,
 whose long life was spent in your service.
 Give him/her a place in your kingdom,
 where hope is firm for all who love
 and rest is sure for all who serve.

We ask this through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 God for ever and ever.

- 2 God of mercy,
 look kindly on your servant N.,
 who has set down the burden of his/her years.
 As he/she served you faithfully throughout his/her life,
 may you give him/her the fullness of your peace and joy.
 We give thanks for the long life of N.,
 now caught up in your eternal love.

We make our prayer through our Lord Jesus Christ, your Son,
 who lives and reigns with you in the unity of the Holy Spirit,
 God for ever and ever.

ONE WHO DIED AFTER A LONG ILLNESS

OPENING PRAYER

1 God of deliverance,
you called our brother/sister N.
to serve you in weakness and pain,
and gave him/her the grace of sharing the cross of your Son.
Reward his/her patience and forbearance
and grant him/her the fullness of Christ's victory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

2 Most faithful God,
lively is the courage of those who hope in you.
Your servant N. suffered greatly
but placed his/her trust in your mercy.
Confident that the petition of those who mourn
pierces the clouds and finds an answer,
we beg you, give rest to N.
Do not remember his/her sins
but look upon his/her sufferings
and grant him/her refreshment, light, and peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

3 O God,
you are water for our thirst
and manna in our desert.
We praise you for the life of N.
and bless your mercy
that has brought his/her suffering to an end.
Now we beg that same endless mercy
to raise him/her to new life.
Nourished by the food and drink of heaven,
may he/she rest for ever
in the joy of Christ our Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ONE WHO DIED SUDDENLY

OPENING PRAYER

Lord,
as we mourn the sudden death of our brother/sister,
show us the immense power of your goodness
and strengthen our belief
that N. has entered into your presence.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ONE WHO DIED ACCIDENTALLY OR VIOLENTLY

OPENING PRAYER

Lord our God
you are always faithful and quick to show mercy.
Our brother/sister N.
was suddenly [and violently] taken from us.
Come swiftly to his/her aid,
have mercy on him/her,
and comfort his/her family and friends
by the power and protection of the cross.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

ONE WHO DIED BY SUICIDE

OPENING PRAYER

- 1 God, lover of souls,
you hold dear what you have made
and spare all things, for they are yours.
Look gently on your servant N.,
and by the blood of the cross
forgive his/her sins and failings.

Remember the faith of those who mourn
and satisfy their longing for that day
when all will be made new again
in Christ, our risen Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 Almighty God and Father of all,
you strengthen us by the mystery of the cross
and with the sacrament of your Son's resurrection.
Have mercy on our brother/sister N.
Forgive all his/her sins and grant him/her peace.
May we who mourn this sudden death
be comforted and consoled by your power and protection.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

RELATIVES AND BENEFACTORS

OPENING PRAYER

Lord God,
wellspring of forgiveness
and loving author of our salvation,
in your mercy hear our prayers
and through the intercession of the blessed Virgin Mary and all the saints,
bestow on the members of our community,
our friends, relatives, and benefactors
who have passed from this world
a share in your everlasting happiness.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

PRAYER OVER THE GIFTS

God,
whose mercy is beyond telling,
receive our humble prayers
and, through this sacrament that brings salvation,
grant to the members of our community,
our friends, relatives, and benefactors,
remission of all their sins.

We ask this through Jesus Christ our Lord.

EUCARISTIC PRAYER: Preface of Christian Death I-V, pages 690-698.

PRAYER AFTER COMMUNION

Almighty and merciful God,
grant that the members of our community,
our friends, relatives, and benefactors,
for whom we have offered this sacrifice,
may by its power be purified of all sin
and enter the joy of your perpetual light.

We ask this through Jesus Christ our Lord.

SEVERAL PERSONS

OPENING
PRAYER

- 1 O Lord,
you gave new life to N. and N.
in the waters of baptism;
show mercy to them now
and bring them to the happiness of life in your kingdom.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 2 To you, O Lord, we commend the souls of N. and N., your servants;
in the sight of this world they are now dead;
in your sight may they live for ever.
Forgive whatever sins they committed through human weakness
and in your goodness grant them everlasting peace.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 3 All-powerful God,
whose mercy is never withheld
from those who call upon you in hope,
look kindly on your servants N. and N.,
who departed this life confessing your name,
and number them among your saints for evermore.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 4 God, our Creator and Redeemer,
by your power your only Son has conquered death
and has passed from this world into your kingdom.
Grant that your servants [N. and N.]
may share his triumph over death
and enjoy for ever the vision of your glory.

We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

- 5 O God,
Creator and Redeemer of all the faithful,
grant your servants forgiveness of all their sins
and let our prayers obtain for them
the pardon for which they always longed.
- We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.
- 6 Almighty and eternal God,
life of those destined to die
and joy of all the saints,
hear our prayers for your servants [N. and N.];
grant that, freed now from the bonds of death,
they may possess the eternal glory of your kingdom.
- We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.
- 7 Almighty and eternal God,
Lord of the living and the dead,
your mercy extends to every creature;
hear our prayers for our brothers and sisters,
that, pardoned for all their sins,
they may enter your heavenly courts
and join the endless chorus of your praise.
- We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.
- 8 O God,
in whose mercy the faithful find repose,
forgive the sins of your servants N. and N.
and grant pardon to all who rest in Christ,
that, freed from every trace of guilt,
they may be united with the risen Lord,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.
- 9 Lord God,
bestow unending mercy on our departed brothers and sisters
and grant them an eternal reward,
for they have placed their faith and hope in you.
- We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

1 Lord,
as we offer you this sacrifice for your servants N. and N.,
we ask that you fulfil our humble prayer
and embrace them with your everlasting mercy.

Grant this in the name of Jesus, the Lord.

2 Show mercy, Lord, to your servants N. and N.,
for whom we offer this sacrifice of reconciliation.
Since they remained faithful to you in this life,
reward them with your eternal presence.

We ask this through Jesus Christ our Lord.

3 Lord our God,
whose Son offered himself to you as a living sacrifice,
accept the offering of your Church,
that your servants N. and N. may be freed from all sin
and obtain the prize of everlasting life.

We ask this through Jesus Christ our Lord.

4 Look with favour, Lord,
on the sacrifice we offer for your servants.
On earth you gave them the privilege of Christian faith;
grant them now its eternal reward.

We ask this through Jesus Christ our Lord.

5 In your kindness, Lord,
accept our offering for your servants N. and N.
and for all who sleep in Christ,
that by the power of his unique sacrifice
they may be freed from the shackles of death
and enter the kingdom of life eternal,
where he lives and reigns for ever and ever.

6 Lord,
look kindly upon the gifts we offer
to win eternal rest for your servants,
that through these saving mysteries
they may be numbered for ever among those you have redeemed.

We ask this in the name of Jesus, the Lord.

EUCARISTIC PRAYER: Preface of Christian Death I-V, pages 690-698.

PRAYER
AFTER
COMMUNION

1 Fed by this heavenly sacrament, Lord God,
we humbly implore your mercy,
that through this sacrifice
the faithful departed may receive pardon for their sins
and so enter your kingdom,
there to sing the unending hymn of your praise.

Grant this through Jesus Christ our Lord.

2 Through the redemptive power of this sacrament,
Lord God,
grant that your servants may share eternal happiness
in the fellowship of the just.

We ask this through Jesus Christ our Lord.

3 Almighty and merciful God,
purify us by the sacrament we have received,
that this sacrifice may be for us
a plea for pardon,
strength in our frailty,
and a constant support.
Let it bring forgiveness of all our sins
and be the pledge of eternal life
for the living and the dead.

We ask this through Jesus Christ our Lord.

4 Lord,
you have accepted this sacrifice,
offered for our departed brothers and sisters.
Bless them with your mercy
and crown the grace they received in baptism
with the full measure of eternal joy.

We ask this through Jesus Christ our Lord.

5 Lord God,
let our prayers come to the aid of your servants;
through this sacrifice rid them of all sin
and bestow on them the gift of eternal salvation.

We ask this through Jesus Christ our Lord.

6 Having partaken of these holy mysteries, almighty God,
we pray that they may advance our salvation
and win for our departed brothers and sisters
the forgiveness we beg of your mercy.

Grant this in the name of Jesus, the Lord.

7 Merciful God,
it is our fervent prayer
that the sacrament of redemption we have received
may obtain protection for us, the living,
and everlasting pardon for our departed brothers and sisters.

Grant this through Jesus Christ our Lord.

8 Lord God,
we pray for our departed brothers and sisters
and for all who sleep in Christ.
When they walked on earth by the light of faith,
they shared this holy sacrament;
may they share now the light of everlasting glory.

We ask this in the name of Jesus, the Lord.



THE ANTIPHONAL

*Rejoice in the Lord.
Be glad and sing,
you faithful and just*
SEE PSALM 32:10B

THE PROPER OF SEASONS

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THE ANTIAPHONAL

1 This collection provides antiphons for the opening song and the communion song and various other hymns and songs designated for use in the *Missale Romanum*. Antiphons are sung as refrains, repeated after one or more verses of a psalm and after the *Glory to the Father*. The alternation of antiphon and psalm verses may go on as long as is necessary to accompany the entrance and communion processions.¹

- If the *Glory to the Father* and the repetition of the antiphon would cause the chant to last too long, the *Glory to the Father* is omitted. When the procession is short, only one psalm verse is sung, or even the antiphon alone without a verse.²
- Where the antiphon is not taken from a psalm or canticle, a psalm is indicated from which suitable verses may be chosen. Another psalm may be substituted at will, for example, Psalm 34, which by an ancient tradition is used at communion.³
- Where two antiphons are provided for communion (for example, in Ordinary Time), the second is usually from one of the gospels. Preference should be given to an antiphon which comes from the gospel text of the Mass.⁴

2 The opening and communion songs may be sung alternately either by the choir and the people, or by the cantor and the people, or they may be sung entirely by the people or by the choir alone.⁵

3 Other approved songs may always be sung if the antiphons and psalms provided here are not used. These songs should be suitable for the entrance or communion procession and should be in harmony with the day or season.⁶

- In the case where there is no singing for the entrance or communion procession, several possibilities are suggested: the antiphon may be recited by the people, or by some of them, or by a reader, or even by the priest. If by the priest, he may use the opening antiphon after the greeting, integrated into his introductory remarks. Similarly, he may incorporate the communion antiphon into the invitation to communion.⁷

¹ See Congregation for Divine Worship, *Ordo Cantus Missæ*, Introduction, 24 June 1974 (hereafter, OCM), nos. 1 and 17.

² See OCM, no. 1.

³ See OCM, no. 23.

⁴ See *Missale Romanum, editio typica altera* (Vatican Polyglot Press, 1975), Introduction *Tempus «Per Annum»*, page 339.

⁵ See Volume One, *The Sacramentary* (Revised Edition), the General Instruction of the Roman Missal (hereafter GIRM), nos. 26 and 56:9.

⁶ See GIRM, nos. 26 and 56:9.

⁷ See GIRM, nos. 26 and 56:9; see Congregation for Divine Worship, Instruction *Calendaria particularia*, 24 June 1970, no. 40a.

THE PROPER OF SEASONS

SEASON OF ADVENT

WEEKDAYS OF ADVENT THROUGH 16 DECEMBER

MONDAY

OPENING See Jeremiah 31:10; Isaiah 35:4

Nations, hear the word of the Lord,
make it known to the ends of the earth:
Fear no longer, behold our Saviour will come.

— *Jeremiah 31:10-14 or Psalm 96*

COMMUNION See Psalm 106:4-5; Isaiah 38:3

Come, O Lord, king of peace,
fill our hearts with joy in your presence.

— *Psalm 106:1-5; 47-48*

OPENING See Psalm 119:151-152

Lord, you are near, a faithful guide,
long familiar, God for ever.

— *Psalm 119:145-152; 169-176*

COMMUNION Titus 2:12-13

Live in this passing world
in holiness and justice;
look forward, blessed in hope,
till the great God comes in glory.

— *Psalm 130*

TUESDAY

OPENING See Zechariah 14:5, 7

See, the Lord will come with all his saints,
and a great light will shine that day.

— *Psalm 97*

COMMUNION 2 Timothy 4:8

To all who long for his appearing
the righteous judge will award a rightful crown.

— *Psalm 72:1-8*

FRIDAY

OPENING Unidentified

The Lord will come in glory
to bestow upon his people
eternal life and peace.

— *Psalm 72:1-8, 18-19*

COMMUNION Philippians 3:20-21

We await the coming
of Christ, our Lord and Saviour,
to make our humble bodies
glorious like his own.

— *Psalm 96 or Hosea 6:1-3*

WEDNESDAY

OPENING See Habakkuk 2:3; 1 Corinthians 4:5

The Lord will come without delay,
revealing what is hidden in darkness,
showing himself to all the world.

— *Psalm 97*

COMMUNION Isaiah 40:10; see 34:5

Look, our Lord will come with power,
a light to the eyes of all his servants.

— *Psalm 34:1-11*

SATURDAY

OPENING Psalm 80:4, 2

Enthroned above the cherubim,
come, Lord, reveal yourself and save us.

— *Psalm 80:2-4, 18-20*

COMMUNION Revelation 22:12

I, the Lord, am coming soon
to give each a due reward.

— *Psalm 34*

THURSDAY

WEEKDAYS OF ADVENT 17-24 DECEMBER

17 DECEMBER

OPENING See Isaiah 49:13
Heavens, rejoice, and earth, exult!
Our Lord comes to comfort the poor.
— *Isaiah 49:7-13*

COMMUNION See Haggai 2:8
The Desire of all the nations will come
and the house of the Lord be filled with glory.
— *Psalm 63:2-9*

18 DECEMBER

OPENING Unidentified
The Lamb foretold by John,
Christ our King, will come.
— *Psalm 96:1-3, 10-13*

COMMUNION Matthew 1:23
His name shall be Emmanuel,
for he is God-with-us.
— *Psalm 46*

19 DECEMBER

OPENING See Hebrews 10:37
He-who-shall-come will come, without delay:
our Saviour, who will take away our fear.
— *Psalm 27*

COMMUNION Luke 1:78-79
The Dawning from on high
will guide us into peace.
— *Luke 1:68-79 or Psalm 85:9-14*

20 DECEMBER

OPENING See Isaiah 11:1; 40:5; Luke 3:6
A shoot will spring from the stock of Jesse,
the glory of the Lord will fill the world,
and all flesh will see its Saviour.
— *Psalm 72:1-8, 18-19*

COMMUNION Luke 1:31
You shall conceive and bear a Son,
and you shall name him Jesus.
— *Luke 1:46-55*

21 DECEMBER

OPENING See Isaiah 7:14; 8:10
Soon he will come, the Ruler, the Lord;
his name shall be Emmanuel,
for he is God-with-us.
— *Psalm 46*

COMMUNION Luke 1:45
Blessed are you for believing:
what the Lord said will be done.
— *Psalm 119:1-2, 13-16, 103-104, 171-172*

22 DECEMBER

OPENING Psalm 24:7
Lift up your heads, you gates,
reach higher, eternal doors;
let the King of glory enter.
— *Psalm 24*

COMMUNION Luke 1:46, 49
My soul acclaims the Lord;
the Almighty has done great things for me.
— *Luke 1:46-55*

23 DECEMBER

OPENING See Isaiah 9:6, Psalm 72:17

The child to be born for us
shall be known as Mighty God,
a blessing for all the nations.

— *Psalm 72:1-11, 17-18*

COMMUNION Revelation 3:20

I stand at the door and knock.
Listen and open for me to come in,
and we shall feast together.

— *Psalm 34 or Sirach 14:20; 15:3-5a, 6b
or Psalm 23*

24 DECEMBER

OPENING See Galatians 4:4

Now the appointed time has come,
God has sent his Son into the world.

— *Psalm 22:4-6, 10-11, 23-24*

COMMUNION Luke 1:68

Blessed be the Lord, the God of Israel,
who has come to his people and set them free.

— *Luke 1:68-79*

SEASON OF CHRISTMAS

OCTAVE OF CHRISTMAS

26 DECEMBER

STEPHEN, FIRST MARTYR

OPENING Unidentified

The gates of heaven opened for Stephen,
the first of all the army of martyrs
to win a triumph and a glorious crown.

— *Psalm 126 or Psalm 119:1-2, 21-24, 81-82, 85-88*

COMMUNION Acts 7:58

As they stoned him, Stephen cried:
Lord Jesus, receive my spirit.

— *Psalm 31:10, 15-18, 20, 22-25*

or *Psalm 119:1, 78, 86, 95, 150, 153, 157, 161, 173*

27 DECEMBER

JOHN, apostle, evangelist

OPENING Unidentified

Blessed are you, John the apostle,
who reclined close to the Lord at supper;
to you were revealed the secrets of heaven,
the words of life that you gave the world.

— *Psalm 147:12-20 or Sirach 14:20; 15:3-5a, 6b*

Or: Sirach 15:5

When he spoke in the midst of the Church,
the Lord filled him with the spirit
of wisdom and understanding
and clothed him in a robe of glory.

— *Psalm 92*

COMMUNION John 1:14, 16

The Word was made flesh
and dwelt among us;
and from his fullness
we have all received.

— *Psalm 147:12-20 or Isaiah 9:1-2, 5-6*

28 DECEMBER

HOLY INNOCENTS, martyrs

OPENING Unidentified

Innocent children slaughtered for Christ,
they follow the spotless Lamb and sing for ever:
Glory to you, O Lord.

— *Psalm 8*

COMMUNION See Revelation 14:4

Redeemed from among all peoples,
firstfruits for God and the Lamb,
they follow the Lamb wherever he goes.

— *Psalm 23 or Revelation 11:17-18; 12:10b-12a*

29 DECEMBER

FIFTH DAY IN THE OCTAVE OF CHRISTMAS

OPENING John 3:16

God so loved the world
as to give his only Son,
that all who believe in him
might have eternal life.

— *Psalm 98*

COMMUNION Luke 1:78

Our compassionate God has come
like a dawning from on high.

— *Luke 1:68-79 or Psalm 34*

30 DECEMBER
SIXTH DAY IN THE OCTAVE OF CHRISTMAS

OPENING Wisdom 18:14-15

When the world was hushed to silence
at the turning-point of night,
Lord, your almighty Word
leapt down from the royal throne.

— *Psalm 93*

COMMUNION John 1:16

We have all received
from his fullness,
and grace for grace.

— *Psalm 8 or Psalm 34 or Psalm 65:2-3, 5, 10-14*

30 DECEMBER
THE HOLY FAMILY

OPENING Luke 2:16

The shepherds went in haste
and found Mary and Joseph,
and the infant placed in a manger.

— *Psalm 127 or Psalm 68:2, 5-7, 33-36*

COMMUNION Baruch 3:38

Our God has appeared on earth
and lives among us.

— *Psalm 46*

31 DECEMBER
SEVENTH DAY IN THE OCTAVE
OF CHRISTMAS

OPENING Isaiah 9:6

For us a child is born,
to us a Son is given,
whose shoulder bears dominion,
Great Counsellor his name.

— *Isaiah 9:1-2, 5-6 or Psalm 96*

COMMUNION 1 John 4:9

God sent into the world
his only-begotten Son,
that through him we might live.

— *Psalm 98*

WEEKDAYS OF THE SEASON OF CHRISTMAS
2 JANUARY TO THE BAPTISM OF THE LORD

MONDAY

OPENING Unidentified

A hallowed day has dawned for us.
Nations, come and adore the Lord,
for a great light shines on the earth.

— *Psalm 63:2-9 or Psalm 99*

COMMUNION John 1:14

We have seen the glory
of the only Son of the Father,
full of grace and truth.

— *Psalm 97*

TUESDAY

OPENING Psalm 118:26-27

Blessed is he who comes
in the name of the Lord;
the Lord God is our light.

— *Psalm 96*

COMMUNION Ephesians 2:4; Romans 8:3

God loved us so much
that he sent his only Son
in the likeness of sinful flesh.

— *Psalm 36:6-10 or Psalm 72:1-8*

WEDNESDAY

OPENING Isaiah 9:2

The people who walked in darkness
have seen a great light;
on a land overshadowed by death
a light has dawned.

— *Isaiah 9:1-2, 5-6*

COMMUNION 1 John 1:2

The Life who was with the Father
is now revealed to us.

— *Psalm 36:6-10*

THURSDAY

OPENING See John 1:1

In the beginning, before the ages,
the Word was God.
He chose to be born for us,
the Saviour of the world.

— *Isaiah 9:1-2, 5-6 or Psalm 147:12-20 or Psalm 96*

COMMUNION John 3:16

God so loved the world
as to give his only Son,
that all who believe in him
might have eternal life.

— *Psalm 98*

FRIDAY

OPENING Psalm 112:4

Dawn after darkness for faithful hearts,
the Lord is merciful, tender, and just.

— *Psalm 112 or Isaiah 9:1-2, 5-6*

COMMUNION 1 John 4:9

We have seen the love of God,
who sent into the world
his only-begotten Son,
that through him we might live.

— *Psalm 98*

SATURDAY

OPENING Galatians 4:4-5

God sent his Son,
born of a woman,
to make us his adopted children.

— *Psalm 22:4-6, 10-11, 23-24*

COMMUNION John 1:16

We have all received
from his fullness,
and grace for grace.

— *Psalm 8 or Psalm 34*

SEASON OF LENT

ASH WEDNESDAY

OPENING See Wisdom 11:23-24, 26

O Lord our God, have mercy on us.
All creation to you is precious;
you disregard our sins and so convert us.

— *Psalm 56*

Giving of Ashes

ANTIPHON

One of the following antiphons may be sung before and after each verse or stanza of Psalm 51.

A See Joel 2:13

Fast in sackcloth and ashes
and cry to the God of mercy:
Forgive our sins, O Lord.

B Joel 2:17; Esther 13:17

Priests who serve the Lord
mourn within the temple:
Spare, O Lord, your people,
do not stifle our praise.

C Psalm 51:4

Lord, wash away our sin
and cleanse us from our guilt.

RESPONSORY

The following version of the responsory has been translated and arranged in such a way that it can be sung to the chant melody of the *Attende, Domine* (page 1152).

Response: Psalm 79:9

Lord, turn to us, we pray,
show us your mercy,
sinners in need of forgiveness.

See Baruch 3:2

1. Death may come upon us when we least expect it;
time may not allow leisure for repentance.
Now God invites us to amend our folly.

Response

2. In your mercy, Saviour, turn to us and free us;
glorify your name; Lord our God, redeem us,
or will your anger smoulder on for ever?

Response

SONG

The following song is an Alternative, metrical rhymed version of the Ash Wednesday antiphons and responsory. It is provided to accompany a prolonged giving of ashes. It is especially suitable in situations where there is no cantor or choir, since the melody would be repeated from one verse to the next and the whole assembly would be able to sing this hymn.

One of the following refrains is sung after each verse:

- A Spare your people, gracious Lord!
B Parce nobis, Domine.
C Libera nos, Domine.
1. Put on sackcloth, fast and mourn!
Marked with ashes, fit for scorn!
Cry until your hearts are torn!
 2. Young and old and newly-wed,
Turn to God again and shed
Pomp and fashion, every shred!
 3. Priests who serve the Lord, lament!
Cry aloud: O Lord, relent;
Pardon us when we repent!
 4. On this day the Lord intends
All of us to make amends,
Now, before the daylight ends.
 5. Death may take us unawares,
Busy with our own affairs,
Too preoccupied for prayers.
 6. God our Saviour, do not spurn
Sinners longing to return:
Must your wrath for ever burn?
 7. Knowing our excuse is lame,
Still we ask you, end our shame
For the glory of your name.

COMMUNION Psalm 1:2-3

Ponder day and night on the law of God
and yield a harvest when the time is ripe.

— *Psalm 1*

THURSDAY AFTER ASH WEDNESDAY

OPENING See Psalm 55:17-20, 23

Cry to the Lord, who heard me
when traitors were all around;
cast your care on the Lord,
and you will be sustained.

— *Psalm 55:1-15, 17-23*

COMMUNION Psalm 51:12

Create a clean heart within me,
and a new spirit, O God.

— *Psalm 51*

FRIDAY AFTER ASH WEDNESDAY

OPENING Psalm 30:11

The Lord heard me and pitied me;
the Lord came to my rescue.

— *Psalm 30*

COMMUNION Psalm 25:4

Teach us how to live,
Lord, show us your ways.

— *Psalm 25*

SATURDAY AFTER ASH WEDNESDAY

OPENING Psalm 69:17

Hear us, Lord,
forgiving and gracious;
boundless in mercy,
look on us, Lord.

— *Psalm 69:2-17*

COMMUNION Matthew 9:13

I delight in mercy,
not sacrifice;
I came to call sinners,
not the just.

— *Hosea 6:1-6 or Psalm 51:10-17*

FIRST WEEK OF LENT

MONDAY

OPENING Psalm 123:2-3

Like the eyes of slaves
watching their master's hand,
so our eyes are watching
for mercy from our God.
Have mercy, Lord, have mercy.

— *Psalm 123*

COMMUNION Matthew 25:40, 34

Whatever you did to the least of mine,
you did to me, says the Lord.
Come, my Father has blessed you;
inherit your eternal kingdom.

— *Psalm 145*

TUESDAY

OPENING Psalm 90:1-2

Lord, you have been our refuge
in every generation;
from everlasting to everlasting
you are God.

— *Psalm 90*

COMMUNION Psalm 4:2

Lord, you are just and heard my prayer,
when I was troubled and oppressed.
Hear me now, have mercy, Lord.

— *Psalm 4*

WEDNESDAY

OPENING Psalm 25:6, 3, 22

Remember, Lord, your mercies
to Israel in ages past,
and free us from all oppression.

— *Psalm 25*

COMMUNION Psalm 5:12

Joy to all who trust in you, O Lord,
eternal joy, for you dwell among them.

— *Psalm 5*

THURSDAY

OPENING Psalm 5:2-3

Listen, Lord, and hear my prayer,
turn to me, my King and God.

— *Psalm 5*

COMMUNION Matthew 7:8

Ask and receive, search and find,
knock and the door will be opened.

— *Psalm 31:2-9*

FRIDAY

OPENING Psalm 25:17-18

Deliver me, Lord, from anguish,
look on my pain and my sorrow,
and pardon all my sins.

— *Psalm 25*

COMMUNION Ezekiel 33:11

As I live, I desire
that a sinner shall not die
but turn back and live.

— *Psalm 103 or Psalm 51*

SATURDAY

OPENING Psalm 19:8

A faithful revelation,
perfect and reviving,
wisdom even for children:
such is the law of God.

— *Psalm 19:8-15*

COMMUNION Matthew 5:48

Be perfect, says the Lord,
like your heavenly Father.

— *Psalm 119:9-16, 33-40 or Psalm 1*

SECOND WEEK OF LENT

MONDAY

OPENING Psalm 26:11-12

Lord, redeem me, have mercy on me;
I stand firmly on your path
and I bless you, Lord, among the faithful.

— *Psalm 26*

COMMUNION Luke 6:36

Be merciful, says the Lord,
like your heavenly Father.

— *Psalm 103*

TUESDAY

OPENING Psalm 13:4-5

Give light to my eyes
or I shall sleep in death;
do not let the enemy
boast of defeating me.

— *Psalm 13*

COMMUNION Psalm 9:2-3

With all my heart I praise you,
telling of all your wonders,
singing a joyful song to you,
the Lord Most High.

— *Psalm 9:2-3, 8-13*

WEDNESDAY

OPENING Psalm 38:22-23

Do not abandon me, O Lord my God.
Come swiftly, do not leave me, Lord my Saviour.

— *Psalm 38 or Psalm 27:7-14*

COMMUNION Matthew 20:28

The Son of Man has come
to serve, not to be served,
and to give his life
in ransom for the world.

— *Psalm 119:105-112, 129-136*

THURSDAY

OPENING Psalm 139:23-24

Probe me and my way of life:
do I stray after evil?
Keep me, Lord my God,
on the road to eternal glory.

— *Psalm 139:1-20, 23-24*

COMMUNION Psalm 119:1

Blest are those who walk
as the Law of God directs.

— *Psalm 119:1-8, 97-104*

FRIDAY

OPENING Psalm 31:2, 5

Lord, I trust in you,
I shall never be confounded;
keep me from hidden snares,
for you are my protector.

— *Psalm 31*

COMMUNION 1 John 4:10

God loved us and sent his only Son,
the sacrifice that takes away our sins.

— *Psalm 22:2-11, 15-16, 23-27*
or 1 Peter 2:21-24

SATURDAY

OPENING Psalm 145:8-9

The Lord is tender and merciful,
loving and slow to anger,
kind to all the world,
gentle to all creation.

— *Psalm 145*

COMMUNION Luke 15:32

My son, be glad;
your dead brother has come to life,
the one who was lost is found.

— *Psalm 32*

THIRD WEEK OF LENT

MONDAY

OPENING Psalm 84:3

My soul longs and pines
for the courts of the Lord,
my heart and flesh exult
in the living God.

— *Psalm 84*

COMMUNION Psalm 117:1-2

All you nations, praise the Lord,
whose love for us will last for ever.

— *Psalm 57*

TUESDAY

OPENING Psalm 17:6, 8

Lord, you always answer my prayer;
turn and hear me now.
Keep me, the apple of your eye;
overshadow me with your wings.

— *Psalm 17 or Psalm 61:2-6*

COMMUNION Psalm 15:1-2

Who shall dwell in your tent
or rest on your holy mountain?
Those who walk without blame,
those who obey you, Lord.

— *Psalm 15*

WEDNESDAY

OPENING Psalm 119:133

Make me walk where you direct,
keep me safe from the power of evil.

— *Psalm 119:129-136*

COMMUNION Psalm 16:11

Show me the way to life;
let me rejoice before you
and see you face to face.

— *Psalm 16*

THURSDAY

OPENING Unidentified

I am your Saviour, my people;
whatever sorrow you May suffer,
I will answer when you call upon me,
and I will be your Lord for ever.

— *Psalm 37:39-40*

COMMUNION Psalm 119:4-5

Lord, you charge us to cherish your law;
keep me faithful to your commands.

— *Psalm 119:1-8*

FRIDAY

OPENING Psalm 86:8, 10

There is no god like you, O Lord:
great and wondrous, the only God.

— *Psalm 86*

COMMUNION See Mark 12:33

To love God with all your heart
and your neighbour as yourself
outweighs any sacrifice.

— *Psalm 40*

SATURDAY

OPENING Psalm 103:2-3

Bless the Lord, my soul,
remember, your sins are forgiven.

— *Psalm 103:1-10*

COMMUNION Luke 18:13

Far off, the tax-collector
struck his breast and said:
Forgive a sinner, Lord.

— *Psalm 32*

FOURTH WEEK OF LENT

MONDAY

OPENING Psalm 31:7-8

Lord, I will hope in you
and glorify your mercy,
for you understand my distress.

— *Psalm 31:2-9, 20-23*

COMMUNION Ezekiel 36:27

My Spirit shall be among you,
so that you keep my laws
and honour my commands.

— *Psalm 119:1-8, 97-104*

TUESDAY

OPENING See Isaiah 55:1

Water for the thirsty;
come, says the Lord,
freely drink your fill,
drink it and rejoice.

— *Psalm 42 or Isaiah 12:2-6*

COMMUNION Psalm 23:1-2

The Lord is my shepherd;
I have all I long for:
green pastures to rest in
and peaceful waters.

— *Psalm 23*

WEDNESDAY

OPENING Psalm 69:14

Lord, I pray,
favour me now;
most merciful God,
be faithful and save me.

— *Psalm 69:14-17; 31-37*

COMMUNION John 3:17

God sent his Son
not to judge the world,
but to be the world's salvation.

— *Psalm 20 or Psalm 22:4-6, 10-11, 23-27, 31-32*

THURSDAY

OPENING Psalm 105:3-4

Rejoice, and long for the Lord.
Long for the Lord, your strength,
long for the sight of God.

— *Psalm 105:1-11, 43-45*

COMMUNION Jeremiah 31:33

I will write my law on their hearts,
I shall be their God,
and they shall be my people.

— *Psalm 119:33-40*

FRIDAY

OPENING Psalm 54:3-4

Judge in my favour, Lord,
and use your power to save me;
hear my prayer, O God,
and listen to my plea.

— *Psalm 54:3-6, 8*

COMMUNION Ephesians 1:7

In Christ and by his blood,
through the rich grace of God,
we now have redemption
and pardon for our sins.

— *Psalm 130 or Ephesians 1:3-10*

SATURDAY

OPENING Psalm 18:5-7

Groans of death were around me,
grief of the grave about me;
I cried to the Lord, who heard me
from within the holy temple.

— *Psalm 18:2-7*

COMMUNION 1 Peter 1:19

We have been redeemed
by the precious blood of Christ,
the pure and spotless Lamb.

— *Psalm 130 or 1 Peter 2:21-24*

FIFTH WEEK OF LENT

MONDAY

OPENING Psalm 56:2

In the battle, Lord, have mercy on me,
attacked and trampled on all day long.

— *Psalm 56*

COMMUNION John 8:10-11

Has no one condemned you?
No one, Lord.
Neither will I;
now sin no more.

— *Psalm 32*

Or: John 8:12

I am the light of the world;
follow me, says the Lord.
You will not walk in darkness
but have the light of life.

— *Psalm 27 or Psalm 36:6-10*

TUESDAY

OPENING Psalm 27:14

Wait for the Lord, and do not fear,
show your courage and wait for the Lord.

— *Psalm 27*

COMMUNION John 12:32

When I am raised up from the earth,
I shall draw to myself the whole world.

— *Psalm 36:6-10 or Philippians 2:6-11*

WEDNESDAY

OPENING Psalm 18:48-49

You rescue me from raging nations,
setting me high above their reach;
you deliver me from violence, Lord.

— *Psalm 18:2-7, 47-51*

COMMUNION Colossians 1:13-14

God has brought us into the kingdom
of his beloved Son.
In Christ and by his blood
we now have redemption
and pardon for our sins.

— *Psalm 130 or Colossians 1:12-20*

THURSDAY

OPENING Hebrews 9:15

Christ is the mediator
of the new testament;
through his death we inherit
the eternal promise.

— *Psalm 89:1-5, 16-19*

COMMUNION Romans 8:32

O Lord our God,
you did not spare your own Son,
but gave him up for all of us.
With him, all other gifts are ours.

— *Psalm 51 or Isaiah 53:10-12*

FRIDAY

OPENING Psalm 31:10, 16, 18

Pity me, Lord, in my anguish,
deliver me from oppression
and from my persecutors;
I know I do not call in vain.

— *Psalm 31:2-3, 10-18*

COMMUNION 1 Peter 2:24

In his own body, Jesus
bore our sins on the cross,
that we might die to sin
and live for holiness.
By his wounds we were healed.

— *Psalm 31:2, 6, 10-18, 25 or Isaiah 53:4-6*

SATURDAY

OPENING Psalm 22:20, 7

Do not remain aloof,
turn and defend me, O Lord;
I am a laughingstock,
less than human, a worm.

— *Psalm 22:1-9, 17-22, 31-32*

COMMUNION John 11:52

Christ was handed over
to gather into one
the scattered children of God.

— *Isaiah 49:1-7*

MONDAY

OPENING Psalm 35:1-2; 140:8

O Lord, my mighty Saviour,
judge and repel my accusers;
take up your shield and weapons,
arise, Lord, and help me.

— *Psalm 140:1-8, 13-14*

COMMUNION Psalm 102:3

Whenever I am in trouble,
do not turn away;
whenever I call upon you,
listen and come quickly.

— *Psalm 102:2-12, 21-23*

TUESDAY

OPENING Psalm 27:12

Do not surrender me, Lord,
to those who hunt me down;
liars rise against me
and contradict themselves.

— *Psalm 27:7-14*

COMMUNION Romans 8:32

O Lord our God,
you did not spare your own Son,
but gave him up for all of us.

— *Psalm 51 or Isaiah 53:10-12*

WEDNESDAY

OPENING Philippians 2:10, 8, 11

At the name of Jesus
every knee must bend
in heaven and on earth
and in the world below.
Obedient even to dying,
dying on a cross,
Jesus Christ is Lord
to the glory of God the Father.

— *Psalm 102:2-12, 21-23*
or Philippians 2:6-11

COMMUNION Matthew 20:28

The Son of Man has come
to serve, not to be served,
and to give his life
in ransom for the world.

— *Psalm 119:105-112, 129-136*
or Psalm 31:2, 6, 10-18, 25

SEASON OF EASTER

OCTAVE OF EASTER

EASTER MONDAY

OPENING Exodus 13:5, 9

The Lord has settled you
in a land of milk and honey;
keep the law of God
always on your lips, alleluia.

— *Psalm 105:1-6, 36-45*

Or: Unidentified

The Lord has risen from the dead,
as he had promised.

Let all the world shout for joy,
for he rules for ever, alleluia.

— *Psalm 99*

COMMUNION Romans 6:9

Risen from the dead,
Christ cannot die again;
no longer can death
have power over him, alleluia.

— *Psalm 118*

EASTER TUESDAY

OPENING See Sirach 15:3-4

The water of wisdom is theirs to drink;
wisdom shall be their strength and stay
and raise them up for ever, alleluia.

— *Psalm 105:1-2, 36-45*

or *Sirach 14:20; 15:3-5a, 6b*

COMMUNION Colossians 3:1-2

Since you have risen together with Christ,
seek and savour what is above,
where Christ sits at the right hand of God, alleluia.

— *Psalm 63:2-9 or Psalm 105:1-11, 43-45*

EASTER WEDNESDAY

OPENING See Matthew 25:34

Come, my Father has blessed you;
come and possess the kingdom
prepared for you since the world began, alleluia.

— *Psalm 96*

COMMUNION Luke 24:35

The disciples knew the Lord Jesus
in the breaking of the bread, alleluia.

— *Psalm 16 or Psalm 23*
or *Psalm 104:10-15, 27-29, 33-39*

EASTER THURSDAY

OPENING Wisdom 10:20-21

Israel praised your mighty arm;
your wisdom opened mouths that were mute
and gave fluent tongues to children, alleluia.

— *Psalm 98*

COMMUNION 1 Peter 2:9

You are a people set apart;
sing the praises of God who called you
from darkness to wonderful light, alleluia.

— *Psalm 105:1-6, 42-45*
or *Revelation 4:11; 5:9, 10, 12*

EASTER FRIDAY

OPENING Psalm 78:53

Pharaoh's army sank in the sea,
but led by the Lord, we crossed to safety, alleluia.

— *Psalm 78:1-4, 12-16 or Wisdom 10:17-21
or Psalm 136:10-22*

COMMUNION See John 21:12-13

Come and break your fast,
Jesus said to his disciples.
Then taking the bread,
he gave it to them, alleluia.

— *Psalm 78:1-4, 23-27
or Wisdom 16:20-21, 26; 17:1a*

EASTER SATURDAY

OPENING Psalm 105:43

The Lord led Israel out in joy,
the chosen people in exultation, alleluia.

— *Psalm 136:1-3, 10-22
or Psalm 105:1-2, 36-45*

COMMUNION Galatians 3:27

You have put on Christ,
in him you have been baptised, alleluia.

— *Psalm 96 or Ezekiel 36:24-28
or Psalm 105:1-11, 43-45*

SECOND WEEK OF EASTER

MONDAY

OPENING Romans 6:9

Risen from the dead,
Christ cannot die again;
no longer can death
have power over him, alleluia.

— *Psalm 118*

COMMUNION John 20:19

Standing among the disciples, Jesus said:
Peace be with you, alleluia.

— *Psalm 118*

TUESDAY

OPENING Revelation 19:7, 6

Be glad, rejoice, give glory to God,
for the Lord our God, the Almighty, is king,
alleluia.

— *Psalm 97 or see Revelation 19:1-7*

COMMUNION See Luke 24:46, 26

Christ had to suffer and rise again,
and so enter into his glory, alleluia.

— *Psalm 96*

WEDNESDAY

OPENING Psalm 18:50; 22:23

Lord, I will praise you among the nations
and tell of your name among your people, alleluia.

— *Psalm 22:4-6, 23-32*

COMMUNION See John 15:16, 19

I have chosen you from the world
to go out and bear fruit,
fruit that will endure, alleluia.

— *Psalm 92 or Psalm 96*

THURSDAY

OPENING Psalm 68:8-9, 20

O God, you marched before your people,
and stayed among them across the desert;
the earth quaked and the heavens opened, alleluia.

— *Psalm 68:2-4, 8-11, 33-36*

COMMUNION Matthew 28:20

I, the Lord, am with you always
until the world shall end, alleluia.

— *Psalm 46*

FRIDAY

OPENING See Revelation 5:9-10

Lord, you redeemed us by your blood
from every people, tribe, and tongue:
making us a royal house,
a priestly people to serve our God, alleluia.

— *Revelation 4:11; 5:9, 10, 12*
or *Psalm 99 or Psalm 89:1-14*

COMMUNION Romans 4:25

Handed over for our sins,
raised to life for our justification:
Christ our Lord, alleluia.

— *Psalm 116 or Psalm 118*

SATURDAY

OPENING 1 Peter 2:9

You are a people set apart;
sing the praises of God who called you
from darkness to wonderful light, alleluia.

— *Psalm 105:1-6, 42-45*
or *Revelation 4:11; 5:9, 10, 12*

COMMUNION John 17:24

Father, I pray that those you gave me
may be with me where I am,
and see the glory which you gave me, alleluia.

— *Psalm 63:2-9 or Psalm 97*

THIRD WEEK OF EASTER

MONDAY

OPENING Unidentified

The Good Shepherd died for the flock
and gave his life for the sheep,
but now he has risen again, alleluia.

— *Psalm 23 or Psalm 78:52-55, 70-72*

COMMUNION John 14:27

Peace I leave you,
my peace I give you,
not as the world gives, alleluia.

— *Psalm 118*

TUESDAY

OPENING Revelation 19:5; 12:10

Praise our God, you faithful servants,
small and great who fear the Lord;
now we are saved, and power belongs to Christ,
alleluia.

— *Psalm 99 or see Revelation 19:1-7*

COMMUNION Romans 6:8

Since we have died with Christ,
we believe that we shall live with Christ, alleluia.

— *Psalm 16*

WEDNESDAY

OPENING Psalm 71:8, 23

Fill my mouth with your praise
and let me sing;
now shall my lips rejoice
in a song to you, alleluia.

— *Psalm 71:1-8; 21-23*

COMMUNION Unidentified

Christ is risen and shines upon us,
he has redeemed us by his blood, alleluia.

— *Psalm 34 or Revelation 4:11; 5:9, 10, 12*

THURSDAY

OPENING Exodus 15:1-2

Sing to the Lord, great and triumphant;
praise the Lord, my strength and salvation,
alleluia.

— *Exodus 15:1-18 or Psalm 78:1-4, 12-16*

COMMUNION 2 Corinthians 5:15

Christ has died for all,
that we mayay live no longer for ourselves
but for him who died for us and rose again,
alleluia.

— *Psalm 63:2-9*

FRIDAY

OPENING Revelation 5:12

Worthy is the Lamb that was slain,
worthy of power and godhead,
wisdom and honour, glory and might for ever,
alleluia.

— *Psalm 96 or Revelation 4:11; 5:9, 10, 12*

COMMUNION Unidentified

The crucified has risen from the dead
and has redeemed us, alleluia.

— *Psalm 98 or Psalm 116*

SATURDAY

OPENING Colossians 2:12

Baptised and buried with Christ,
we are risen with him through faith
in the mighty act of God,
who raised him from the dead, alleluia.

— *Psalm 98*

COMMUNION John 17:20-21

Father, for them I pray,
for them to be one in us,
and so for the world to believe
that I was sent by you, alleluia.

— *Psalm 122, Psalm 133, or Jeremiah 31:10-14*

FOURTH WEEK OF EASTER

MONDAY

OPENING Romans 6:9

Risen from the dead,
Christ cannot die again;
no longer can death
have power over him, alleluia.

— *Psalm 118*

COMMUNION John 20:19

Standing among the disciples, Jesus said:
Peace be with you, alleluia.

— *Psalm 118*

TUESDAY

OPENING Revelation 19:7, 6

Be glad, rejoice, give glory to God,
for the Lord our God, the Almighty, is king,
alleluia.

— *Psalm 97 or see Revelation 19:1-7*

COMMUNION See Luke 24:46, 26

Christ had to suffer and rise again,
and so enter into his glory, alleluia.

— *Psalm 96*

WEDNESDAY

OPENING Psalm 18:50; 22:23

Lord, I will praise you among the nations
and tell of your name among your people, alleluia.

— *Psalm 22:4-6, 23-32*

COMMUNION See John 15:16, 19

I have chosen you from the world
to go out and bear fruit,
fruit that will endure, alleluia.

— *Psalm 92 or Psalm 96*

THURSDAY

OPENING Psalm 68:8-9, 20

O God, you marched before your people,
and stayed among them across the desert;
the earth quaked and the heavens opened, alleluia.

— *Psalm 68:2-4, 8-11, 33-36*

COMMUNION Matthew 28:20

I, the Lord, am with you always
until the world shall end, alleluia.

— *Psalm 46*

FRIDAY

OPENING See Revelation 5:9-10

Lord, you redeemed us by your blood
from every people, tribe, and tongue:
making us a royal house,
a priestly people to serve our God, alleluia.

— *Revelation 4:11; 5:9, 10, 12*
or *Psalm 99 or Psalm 89:1-14*

COMMUNION Romans 4:25

Handed over for our sins,
raised to life for our justification:
Christ our Lord, alleluia.

— *Psalm 116 or Psalm 118*

SATURDAY

OPENING 1 Peter 2:9

You are a people set apart;
sing the praises of God who called you
from darkness to wonderful light, alleluia.

— *Psalm 105:1-6, 42-45*
or *Revelation 4:11; 5:9, 10, 12*

COMMUNION John 17:24

Father, I pray that those you gave me
may be with me where I am,
and see the glory which you gave me, alleluia.

— *Psalm 63:2-9 or Psalm 97*

FIFTH WEEK OF EASTER

MONDAY

OPENING Unidentified

The Good Shepherd died for the flock
and gave his life for the sheep,
but now he has risen again, alleluia.

— *Psalm 23 or Psalm 78:52-55, 70-72*

COMMUNION John 14:27

Peace I leave you,
my peace I give you,
not as the world gives, alleluia.

— *Psalm 118*

TUESDAY

OPENING Revelation 19:5; 12:10

Praise our God, you faithful servants,
small and great who fear the Lord;
now we are saved, and power belongs to Christ,
alleluia.

— *Psalm 99 or see Revelation 19:1-7*

COMMUNION Romans 6:8

Since we have died with Christ,
we believe that we shall live with Christ, alleluia.

— *Psalm 16*

WEDNESDAY

OPENING Psalm 71:8, 23

Fill my mouth with your praise
and let me sing;
now shall my lips rejoice
in a song to you, alleluia.

— *Psalm 71:1-8; 21-23*

COMMUNION Unidentified

Christ is risen and shines upon us,
he has redeemed us by his blood, alleluia.

— *Psalm 34 or Revelation 4:11; 5:9, 10, 12*

THURSDAY

OPENING Exodus 15:1-2

Sing to the Lord, great and triumphant;
praise the Lord, my strength and salvation,
alleluia.

— *Exodus 15:1-18 or Psalm 78:1-4, 12-16*

COMMUNION 2 Corinthians 5:15

Christ has died for all,
that we may live no longer for ourselves
but for him who died for us and rose again,
alleluia.

— *Psalm 63:2-9*

FRIDAY

OPENING Revelation 5:12

Worthy is the Lamb that was slain,
worthy of power and godhead,
wisdom and honour, glory and might for ever,
alleluia.

— *Psalm 96 or Revelation 4:11; 5:9, 10, 12*

COMMUNION Unidentified

The crucified has risen from the dead
and has redeemed us, alleluia.

— *Psalm 98 or Psalm 116*

SATURDAY

OPENING Colossians 2:12

Baptised and buried with Christ,
we are risen with him through faith
in the mighty act of God,
who raised him from the dead, alleluia.

— *Psalm 98*

COMMUNION John 17:20-21

Father, for them I pray,
for them to be one in us,
and so for the world to believe
that I was sent by you, alleluia.

— *Psalm 122, Psalm 133, or Jeremiah 31:10-14*

SIXTH WEEK OF EASTER

MONDAY

OPENING Romans 6:9

Risen from the dead,
Christ cannot die again;
no longer can death
have power over him, alleluia.

— *Psalm 118*

COMMUNION John 20:19

Standing among the disciples, Jesus said:
Peace be with you, alleluia.

— *Psalm 118*

TUESDAY

OPENING Revelation 19:7, 6

Be glad, rejoice, give glory to God,
for the Lord our God, the Almighty, is king,
alleluia.

— *Psalm 97 or see Revelation 19:1-7*

COMMUNION See Luke 24:46, 26

Christ had to suffer and rise again,
and so enter into his glory, alleluia.

— *Psalm 96*

WEDNESDAY

OPENING Psalm 18:50; 22:23

Lord, I will praise you among the nations
and tell of your name among your people, alleluia.

— *Psalm 22:4-6, 23-32*

COMMUNION See John 15:16, 19

I have chosen you from the world
to go out and bear fruit,
fruit that will endure, alleluia.

— *Psalm 92 or Psalm 96*

THE ASCENSION OF THE LORD

OPENING Acts 1:11

You Galileans,
why gaze up at the skies?
As Christ ascended,
so he will come again, alleluia.

— *Psalm 68:2-5, 19-21; 33-36 or Psalm 96*

COMMUNION Matthew 28:20

I, the Lord, am with you always
until the world shall end, alleluia.

— *Psalm 34 or Psalm 46*

THURSDAY

OPENING Psalm 68:8-9, 20

O God, you marched before your people,
and stayed among them across the desert;
the earth quaked and the heavens opened, alleluia.

— *Psalm 68:2-4, 8-11, 33-36*

COMMUNION Matthew 28:20

I, the Lord, am with you always
until the world shall end, alleluia.

— *Psalm 46*

FRIDAY

OPENING See Revelation 5:9-10

Lord, you redeemed us by your blood
from every people, tribe, and tongue:
making us a royal house,
a priestly people to serve our God, alleluia.

— *Revelation 4:11; 5:9, 10, 12
or Psalm 99 or Psalm 89:1-14*

COMMUNION Romans 4:25

Handed over for our sins,
raised to life for our justification:
Christ our Lord, alleluia.

— *Psalm 116 or Psalm 118*

SATURDAY

OPENING 1 Peter 2:9

You are a people set apart;
sing the praises of God who called you
from darkness to wonderful light, alleluia.

— *Psalm 105:1-6, 42-45
or Revelation 4:11; 5:9, 10, 12*

COMMUNION John 17:24

Father, I pray that those you gave me
may be with me where I am,
and see the glory which you gave me, alleluia.

— *Psalm 63:2-9 or Psalm 97*

SEVENTH WEEK OF EASTER

MONDAY

OPENING Acts 1:8

The Holy Spirit will come upon you,
and you shall receive power
and bear witness to me
to the farthest ends of the earth, alleluia.

— *Psalm 96 or Psalm 67*

COMMUNION John 14:18; 16:22

Thus says the Lord:
I will not leave you orphans,
I will come to you again
and make your hearts rejoice, alleluia.

— *Psalm 122 or Psalm 98*

TUESDAY

OPENING Revelation 1:17-18

I am the first and last,
I died and am alive,
I live for evermore, alleluia.

— *Psalm 93 or Colossians 1:12-20*

COMMUNION John 14:26

The Holy Spirit,
whom the Father will send in my name,
will teach you and remind you
of all that I have told you, alleluia.

— *Psalm 51:3, 8-20*

WEDNESDAY

OPENING Psalm 47:2

All you nations, clap your hands;
shout to God with a cry of joy, alleluia!

— *Psalm 47*

COMMUNION John 15:26-27

The Paraclete whom I shall send you,
the Spirit of truth who proceeds from the Father,
will come to bear witness to what I am,
and you also shall bear witness, alleluia.

— *Psalm 78:1-7, 23-25*

THURSDAY

OPENING Hebrews 4:16

Boldly approach the throne of grace
to find mercy in time of need, alleluia.

— *Psalm 103 or Psalm 42:2-3; 43:3-4*

COMMUNION John 16:7

Better for you that I should go;
indeed, I tell you, unless I do,
the Paraclete will not come to you, alleluia.

— *Psalm 46*

FRIDAY

OPENING Revelation 1:5-6

Christ has shown his love
and washed away our sins
in his own blood;
he has made us a royal house
and a priestly people
to serve God his Father, alleluia.

— *Psalm 99 or Revelation 4:11; 5:9-10, 12*

COMMUNION John 16:13

Thus says the Lord:
The Spirit of truth will come
and lead you to all truth, alleluia.

— *Psalm 25*

SATURDAY

OPENING See Acts 1:14

With one mind the disciples
persevered in prayer
with Mary, the Mother of Jesus,
the women, and his brothers, alleluia.

— *Psalm 63:2-9 and Psalm 34*

COMMUNION John 16:14

Thus says the Lord:
The Holy Spirit will glorify me
by receiving from what is mine
and passing it on to you, alleluia.

— *Psalm 78:1-7, 23, 25*

ORDINARY TIME

FEASTS OF THE LORD

THE BODY AND BLOOD OF CHRIST

(Thursday or Sunday after the Holy Trinity)

OPENING Psalm 81:17

God fed them with the finest wheat
and filled them with honey from the rock.

— *Psalm 81 or Psalm 147*

COMMUNION John 6:57

If you eat my flesh and drink my blood,
you abide in me and I in you.

— *Psalm 23 or Wisdom 16:20-21, 26; 17:1a
or Psalm 119:1-2, 11, 41, 50, 72, 103, 105, 162*

THE SACRED HEART OF JESUS

(Friday following Second Sunday after Pentecost)

OPENING Psalm 33:11, 19

The heart of the Lord remembers
from age to age;
we shall be snatched from death
and fed in time of famine.

— *Psalm 33:1, 13-15, 18-21*

COMMUNION John 7:37-38

If you are thirsty, says the Lord,
come to me and drink.
Put your faith in me,
and streams of living water
shall flow out from your heart.

— *Psalm 63:2-9 or Psalm 27:1, 7-14
or Psalm 34*

Or: John 19:34

With a lance a soldier pierced his side,
and there came forth blood and water.

— *Psalm 89:2, 3, 6, 15, 18, 25, 29, 34-35
or YEAR A: Isaiah 12:2-6
or YEARS B AND C: Psalm 103*

WEEKDAYS IN ORDINARY TIME

FIRST WEEK IN ORDINARY TIME

OPENING Unidentified

On a high throne I saw sitting
a man adored by hosts of angels,
who cried out with one voice:
Praise to the king who reigns for ever.

— *Psalm 100 or Psalm 103:19-22*

COMMUNION Psalm 36:10

The fountain of life is in you, O Lord,
and in your light we shall see light.

— *Psalm 36:6-10*

Or: John 10:10

I came that they May have life,
life in all its fullness.

— *Psalm 16:1-2, 5-11*

SECOND WEEK IN ORDINARY TIME

OPENING Psalm 66:4

Let all the earth adore and praise you
and sing to your name, O God Most High.

— *Psalm 66*

COMMUNION See Psalm 23:5

You spread a feast before me,
with a brimming cup to gladden my heart.

— *Psalm 23*

Or: 1 John 4:16

We know and we believe
in the love of God for us.

— *Psalm 146 or Psalm 103*

THIRD WEEK IN ORDINARY TIME

OPENING Psalm 96:1, 6

Sing to the Lord a new song;
all the earth, sing to the Lord,
the Lord whose palace is power and splendour,
the Lord whose Temple is glory and praise.

— *Psalm 96*

COMMUNION Psalm 34:6

Turn to the Lord, shine with light,
and you will never blush for shame.

— *Psalm 34*

Or: John 8:12

I am the light of the world;
follow me, says the Lord.
You will not walk in darkness
but have the light of life.

— *YEAR A: Psalm 36:6-10 or Psalm 112*

YEARS B AND C: Psalm 27

FOURTH WEEK IN ORDINARY TIME

OPENING Psalm 106:47

Save us, O Lord our God,
and gather us from the nations
to sound your name abroad
and glory in your praise.

— *Sirach 36:1-7, 13, 16-22 or Psalm 122*

COMMUNION Psalm 31:16-17

Shine out, O Lord, and let me see you;
save me, the servant you love.
I call upon you, preserve me from shame.

— *Psalm 31:2-9, 15-16a*

Or: Matthew 5:3-4

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
Blessed are the gentle,
for they shall inherit the earth.

— *Psalm 37:1-11 or Psalm 146*

FIFTH WEEK IN ORDINARY TIME

OPENING Psalm 95:6-7

Come, bow down and worship,
kneel to the Lord, our maker,
for the Lord alone is our God.

— *Psalm 95*

COMMUNION Psalm 107:8-9

Praise the love of God,
the wonders of the Lord,
who satisfies the hungry
and feeds the starving soul.

— *Psalm 107:1-9 or Psalm 146*

Or: Matthew 5:5-6

Blessed are those who mourn,
for they shall be consoled.
Blessed are those who hunger and thirst for justice,
for they shall have their fill.

— *Psalm 126 or Isaiah 49:7-13*

SIXTH WEEK IN ORDINARY TIME

OPENING Psalm 31:3-4

My rock of refuge, Lord, my stronghold,
O lead and guide me, be true to your name.

— *Psalm 31:1-9 or Psalm 18:2-7, 17-20
or Psalm 28*

COMMUNION Psalm 78:29-30

They ate and they were filled;
the Lord gave what they longed for,
God satisfied their hunger.

— *Psalm 78:1-4, 23-28*

Or: John 3:16

God so loved the world
as to give his only Son,
that all who believe in him
might have eternal life.

— *Psalm 103*

SEVENTH WEEK IN ORDINARY TIME

OPENING Psalm 13:6

I trust in your mercy, Lord,
and rejoice that you have saved me.
Let me sing a song
of your goodness, Lord Most High.

— *Psalm 13 or Psalm 40:2-12*

COMMUNION Psalm 9:2-3

With all my heart I praise you,
telling of all your wonders,
singing a joyful song to you,
the Lord Most High.

— *Psalm 9:2-3, 8-13*

Or: John 11:27

Lord, I have learned to believe
that you are the Christ,
Son of the living God,
who have come into the world.

— *Psalm 23 or Psalm 119:33-40*

EIGHTH WEEK IN ORDINARY TIME

OPENING Psalm 18:19-20

The Lord, my strength and Saviour,
has led me out to freedom,
for the Lord delights in me.

— *Psalm 18:2-7, 17-20*

COMMUNION Psalm 13:6

I will sing, O Lord, of your goodness to me,
sing to the name of the Lord Most High.

— *Psalm 13 or Psalm 33*

Or: Matthew 28:20

I, the Lord, am with you always
until the world shall end.

— *Psalm 34*

NINTH WEEK IN ORDINARY TIME

OPENING Psalm 25:16, 18

Lord, I am poor and alone;
turn to me and have mercy.
Look on my toil and shame
and pardon all my sins.

— *Psalm 25*

COMMUNION Psalm 17:6

Lord, you always answer my prayer;
turn and hear me now.

— *Psalm 17*

Or: Mark 11:23-24

Amen, says the Lord:
Whatever you pray for,
believe it is yours,
and so it will be.

— *Psalm 61 or Psalm 86*

TENTH WEEK IN ORDINARY TIME

OPENING Psalm 27:1-2

My light and strength are the Lord;
whom shall I fear?
The Lord defends my life;
what shall I dread?
Those who plot against me
only defeat themselves.

— *Psalm 27*

COMMUNION Psalm 18:3

My fortress and my refuge,
my saviour and my shield,
the Lord my God.

— *Psalm 18:2-7, 17-20 or Psalm 63:2-9*

Or: 1 John 4:16

God is love;
if we abide in love,
we abide in God
and God in us.

— *Psalm 103*

ELEVENTH WEEK IN ORDINARY TIME

OPENING Psalm 27:7, 9

Listen, Lord, when I cry to you;
do not abandon, do not desert me,
but stay beside me, O God my Saviour.

— *Psalm 27 or Psalm 28*

COMMUNION Psalm 27:4

One thing I ask the Lord,
one thing I desire:
to dwell in the house of the Lord
all the days of my life.

— *Psalm 84 or Psalm 27*

Or: John 17:11

Holy Father, keep in your name
those you have given me, says the Lord,
so they shall be one as we are one.

— *Psalm 122 or Psalm 133 or Jeremiah 31:10-14*

TWELFTH WEEK IN ORDINARY TIME

OPENING Psalm 28:8-9

Lord, the strength of your people,
refuge of your Anointed,
save and bless your children
and be our Shepherd for ever.

— *Psalm 28*

COMMUNION Psalm 145:15

The eyes of all look to you, O Lord;
you give them their food in due time.

— *Psalm 145*

Or: John 10:11, 15

I am the Good Shepherd,
and for my sheep I give my life.

— *Psalm 23 or Psalm 78:52-55, 70-72*

THIRTEENTH WEEK IN ORDINARY TIME

OPENING Psalm 47:2

All you nations, clap your hands;
shout to God with a cry of joy!

— *Psalm 47*

COMMUNION Psalm 103:1

Bless the Lord, my soul;
and all that is within me,
bless his holy name!

— *Psalm 103*

Or: John 17:20-21

Father, for them I pray,
for them to be one in us,
and so for the world to believe
that I was sent by you.

— *Psalm 122 or Psalm 133 or Jeremiah 31:10-14*

FOURTEENTH WEEK IN ORDINARY TIME

OPENING Psalm 48:10-11

Within your Temple we ponder your mercy;
throughout the world your name resounds.
Throughout the world let your praise be heard:
your right hand is full of justice.

— *Psalm 48*

COMMUNION Psalm 34:9

O taste and see how gracious the Lord is;
blessed are all whose trust is in God.

— *Psalm 34*

Or: Matthew 11:28

Come to me, all who toil under burdens;
I will refresh you, says the Lord.

— *Psalm 40:1-12 or Psalm 25 or Psalm 131*

FIFTEENTH WEEK IN ORDINARY TIME

OPENING Psalm 17:15

The just will see you face to face;
to gaze on your glory will be my delight.

— *Psalm 24*

COMMUNION Psalm 84:4-5

Sparrow and brooding dove
nest by your altars, Lord.
Blessed are those who dwell here
and praise your power for ever.

— *Psalm 84*

Or: John 6:57

If you eat my flesh and drink my blood,
you abide in me and I in you.

— *Psalm 23 or Wisdom 16:20-21, 26; 17:1a
or Psalm 19:8-14*

SIXTEENTH WEEK IN ORDINARY TIME

OPENING Psalm 54:6, 8

Lord, you uphold and protect me;
gladly I offer you sacrifice
and praise your name for its goodness.

— *Psalm 54 or Psalm 18:2-7, 17-20*

COMMUNION Psalm 111:4-5

You are gracious, Lord, and loving;
you recall your ancient wonders
with a feast for all who revere you.

— *Psalm 111*

Or: Revelation 3:20

I stand at the door and knock.
Listen and open for me to come in,
and we shall feast together.

— *Psalm 34 or Sirach 14:20; 15:3-5a, 6b or Psalm 23*

SEVENTEENTH WEEK IN ORDINARY TIME

OPENING Psalm 68:6-7, 36

God in his holy place
gives us power and strength
and a dwelling where the lonely
can live as one in spirit.

— *Psalm 68:5-7, 33-36 or Psalm 29*

COMMUNION Psalm 103:2

Bless the Lord, my soul;
do not forget God's many gifts.

— *Psalm 103*

Or: Matthew 5:7-8

Blessed are the merciful,
for they shall have mercy.
Blessed are the clean of heart,
for they shall see God.

— *Psalm 103 or Psalm 73:1, 24-28*

EIGHTEENTH WEEK IN ORDINARY TIME

OPENING Psalm 70:2, 6

O God, come to my aid;
O Lord, make haste to help me.
Deliver me and sustain me;
Lord, do not delay.

— *Psalm 70*

COMMUNION Wisdom 16:20

You have given us bread from heaven,
whose taste is sheer delight.

— *Wisdom 16:20-21, 26; 17:1a
or Psalm 78:1-4, 23-29*

Or: John 6:35

I am the bread of life, says the Lord.
Come to me and never hunger,
believe in me and never thirst.

— *Psalm 36:6-10 or Psalm 42 or Psalm 63:2-9*

NINETEENTH WEEK IN ORDINARY TIME

OPENING Psalm 74:20, 19, 22, 23

Remember, Lord, your covenant;
do not for ever desert your poor.
Arise, O Lord, and defend your cause;
do not forget us when we cry to you.

— *Psalm 74:12-23 or Psalm 80*

COMMUNION Psalm 147:12, 14

Jerusalem, praise the Lord,
who feeds you with the finest wheat.

— *Psalm 147:12-20*

Or: John 6:52

The bread that I shall give, says the Lord,
is my flesh for the life of the world.

— *Psalm 111*

TWENTIETH WEEK IN ORDINARY TIME

OPENING Psalm 84:10-11

Look down, O God, and shield us,
remember your Anointed.
One day within your courts
is worth a thousand elsewhere.

— *Psalm 84*

COMMUNION Psalm 130:7

With the Lord there is mercy
and redemption running over.

— *Psalm 130*

Or: John 6:51-52

I am the living bread from heaven.
If you eat this bread, says the Lord,
you will live for ever.

— *Sirach 14:20; 15:3-5a, 6b or Psalm 23
or Psalm 36:6-10*

TWENTY-FIRST WEEK
IN ORDINARY TIME

OPENING Psalm 86:1-3

Turn toward me and listen, Lord;
save your servant who trusts in you.
Have mercy on me, O Lord my God;
all day long I cry to you.

— *Psalm 86:1-10*

COMMUNION Psalm 104:13-15

Earth is full of your gift from heaven:
bread to strengthen, wine to cheer us.

— *Psalm 104:1-2a, 13-15, 27-34*

Or: John 6:54

If you eat my flesh and drink my blood,
you have eternal life, says the Lord,
and I will raise you up on the last day.

— *Psalm 104:1-2a, 13-15, 27-34*

TWENTY-SECOND WEEK
IN ORDINARY TIME

OPENING Psalm 86:3, 5

Have mercy on me, O Lord my God;
all day long I cry to you.
You are kind and forgiving, Lord,
and rich in mercy to all who ask.

— *Psalm 86:1-10 or Psalm 51*

COMMUNION Psalm 31:19

What great delight you give us, O Lord,
what hidden treasures to those who fear you!

— *Psalm 31:20-25 or Psalm 145*

Or: Matthew 5:9-10

Blessed are those who strive for peace,
for they shall be called the children of God.
Blessed are those who are persecuted for justice,
for they possess the kingdom of heaven.

— *Psalm 146 or Isaiah 66:10-14a
or Psalm 34:2-5, 8-9, 12-15*

TWENTY-THIRD WEEK
IN ORDINARY TIME

OPENING Psalm 119:137, 124

Lord, you are just and your judgements true.
I am your servant; judge me with mercy.

— *Psalm 119:145-152*

COMMUNION Psalm 42:2-3

My soul longs for you, my God,
as a deer longs for flowing streams;
my soul thirsts for the living God.

— *Psalm 42 or Psalm 63:2-9*

Or: John 8:12

I am the light of the world;
follow me, says the Lord.
You will not walk in darkness
but have the light of life.

— *Psalm 27 or Psalm 36:6-10*

TWENTY-FOURTH WEEK
IN ORDINARY TIME

OPENING See Sirach 36:18

Give peace, O Lord, to your faithful
and vindicate your prophets.
Hear the prayer of your servant,
of Israel, your people.

— *Sirach 36:1-7, 13, 16-22 or Psalm 122*

COMMUNION Psalm 36:8

O God, how precious your mercy!
Beneath your wings we are safe.

— *Psalm 36:6-10 or Psalm 91*

Or: See 1 Corinthians 10:16

The cup we bless
is a sharing in the blood of Christ;
the bread we break
is a sharing in the body of Christ.

— *Psalm 116 or Psalm 104:1-2a, 13-15, 27-34*

TWENTY-FIFTH WEEK IN ORDINARY TIME

OPENING Unidentified

I am your Saviour, my people;
whatever sorrow you may suffer,
I will answer when you call upon me,
and I will be your Lord for ever.

— *Psalm 37:27-40 or Sirach 36:1-7, 13, 16-22
or Psalm 56*

COMMUNION Psalm 119:4-5

Lord, you charge us to cherish your law;
keep me faithful to your commands.

— *Psalm 119:1-8, 103-106 or Psalm 19:8-15*

Or: John 10:14

I am the Good Shepherd;
I know my sheep and mine know me.

— *Psalm 23*

TWENTY-SIXTH WEEK IN ORDINARY TIME

OPENING Daniel 3:31, 29, 30, 43, 42

All you have done was justified,
for we had sinned and disobeyed you.
But, Lord, give glory to your name;
show us your infinite mercy.

— *Psalm 130 or Psalm 90*

COMMUNION Psalm 119:49-50

Remember, Lord,
the word you gave your servant:
my hope and consolation
in all my sorrow.

— *Psalm 119:1-2, 49-52, 73-80 or Psalm 42*

Or: 1 John 3:16

We know God's love in this:
that Christ laid down his life for us.
So we too should give our lives
for one another.

— *Psalm 119:1-8, 103-106 or 1 Peter 2:21-24
or Philippians 2:6-11*

TWENTY-SEVENTH WEEK IN ORDINARY TIME

OPENING Esther 13:9, 10-11

All creation obeys your power,
and nothing can resist your will;
heaven and earth and the starry vault,
you created and govern them all.

— *Psalm 8 or Judith 16:2-3a, 13-15
or Psalm 119:1-16*

COMMUNION Lamentations 3:25

How gracious is the Lord,
for whom we long and hope!

— *Psalm 103 or Psalm 86*

Or: See 1 Corinthians 10:17

Though we are many,
we are one bread, one body;
there is one loaf, one cup
for all to share.

— *Jeremiah 31:10-14 or Psalm 122*

TWENTY-EIGHTH WEEK IN ORDINARY TIME

OPENING Psalm 130:3-4

If you lay bare our guilt,
who could endure it?
But you are full of mercy,
Lord God of Israel.

— *Psalm 130 or Psalm 90*

COMMUNION Psalm 34:11

The rich May pine and starve,
not those who seek the Lord.

— *Psalm 34 or Psalm 25*

Or: 1 John 3:2

When the Lord appears,
we shall be like him;
we shall see him as he is.

— *Psalm 27:1, 7-14 or Psalm 84 or Psalm 63:2-9*

TWENTY-NINTH WEEK
IN ORDINARY TIME

OPENING Psalm 17:6, 8

Lord, you always answer my prayer;
turn and hear me now.

Keep me, the apple of your eye;
overshadow me with your wings.

— *Psalm 17 or Psalm 61:2-6*

COMMUNION Psalm 33:18-19

The eyes of the Lord
watch over the faithful;
we shall be snatched from death
and fed in time of famine.

— *Psalm 33:1-5, 13-15, 18-22*

Or: Mark 10:45

The Son of Man has come
to give his life in ransom for many.

— *Revelation 4:11; 5:9, 10, 12 or Psalm 40:7-12*

THIRTIETH WEEK
IN ORDINARY TIME

OPENING Psalm 105:3-4

Rejoice, and long for the Lord.
Long for the Lord, your strength,
long for the sight of God.

— *Psalm 105:1-11, 43-45 or Psalm 63:2-9*

COMMUNION Psalm 20:6

We rejoice in you, our Saviour,
and boast in the name of the Lord our God.

— *Psalm 20 or Psalm 98 or Psalm 22:23-32*

Or: Ephesians 5:2

Christ loves us;
for us he gave himself,
a fragrant sacrifice to God.

— *Revelation 4:11; 5:9, 10, 12 or Philippians 2:6-11
or Psalm 40:7-12*

THIRTY-FIRST WEEK
IN ORDINARY TIME

OPENING Psalm 38:22-23

Do not abandon me, O Lord my God.
Come swiftly, do not leave me, Lord my Saviour.

— *Psalm 38 or Psalm 27:7-14*

COMMUNION Psalm 16:11

Show me the way to life;
let me rejoice before you
and see you face to face.

— *Psalm 16 or Psalm 119*

Or: John 6:58

The living Father sent me;
I live because of the Father.
Whoever feeds on me
will live because of me.

— *Sirach 14:20; 15:3-5, 6b or Psalm 34*

THIRTY-SECOND WEEK
IN ORDINARY TIME

OPENING Psalm 88:3

Let my prayer come into your presence;
turn to me and listen.

— *Psalm 88 or Psalm 27:7-14*

COMMUNION Psalm 23:1-2

The Lord is my shepherd;
I have all I long for:
green pastures to rest in
and peaceful waters.

— *Psalm 23*

Or: Luke 24:35

The disciples knew the Lord Jesus
in the breaking of the bread.

— *Psalm 23 or Psalm 104:10-15, 27-29, 33-34*

THIRTY-THIRD WEEK
IN ORDINARY TIME

OPENING Jeremiah 29:11, 12, 14

Peace is my purpose, not affliction.
Only cry to me, says the Lord;
I will hear you
and lead you home from exile.

— *Psalm 85 or Psalm 126*

COMMUNION Psalm 73:28

It is good for me to cling to God,
to put my hope in the Lord.

— *Psalm 73:1-2, 21-28 or Psalm 63:2-9*

Or: Mark 11:23-24

Amen, says the Lord:
Whatever you pray for,
believe it is yours,
and so it will be.

— *Psalm 61 or Psalm 86*

THIRTY-FOURTH WEEK
IN ORDINARY TIME

OPENING Psalm 85:9

Peace to his holy people
and to those who turn to him:
so the Lord has promised.

— *Psalm 85*

COMMUNION Psalm 117:1-2

All you nations, praise the Lord,
whose love for us will last for ever.

— *Psalm 57:8-12*

Or: Matthew 28:20

I, the Lord, am with you always
until the world shall end.

— *Psalm 34 or Psalm 46*

THE PROPER OF SAINTS

17 JANUARY
ANTHONY, ABBOT

OPENING Psalm 92:13-14

Like a palm or a Lebanon cedar,
the just shall flourish,
planted in the Temple,
in the courtyards of our God.

— *Psalm 92*

COMMUNION Matthew 19:21

If you would be perfect,
sell all that you have,
give your wealth to the poor,
then come and follow me.

— *Psalm 25*

25 JANUARY
THE CONVERSION OF PAUL, APOSTLE

OPENING 2 Timothy 1:12; 4:8

The judge in whom I trust
is no stranger to me;
I am sure he can guard my pledge
until the day of his coming.

— *Psalm 139*

COMMUNION Galatians 2:20

I live by faith in the Son of God,
who loved me and gave himself for me.

— *Psalm 34*

2 FEBRUARY
THE PRESENTATION OF THE LORD

LIGHTING OF CANDLES Isaiah 40:10; see Isaiah 34:5

Look, our Lord shall come with power,
a light to the eyes of all his servants.

— *Psalm 95:1-7 or Revelation 15:3-4*

PROCESSION

Antiphon:

A light to shine upon the nations
and glorify your holy people Israel.

Luke 2:29-32: Canticle of Simeon

1. Lord, let your servant
now die in peace,
for you kept your promise.

Antiphon

2. With my own eyes
I see the salvation
you prepared for all peoples:

Antiphon

3. a light of revelation to the Gentiles
and glory to your people Israel.

Antiphon

OPENING Psalm 48:10-11

Within your Temple we ponder your mercy;
throughout the world your name resounds.
Throughout the world let your praise be heard:
your right hand is full of justice.

— *Psalm 48*

COMMUNION Luke 2:30-31

With my own eyes I see
the salvation you prepared for all peoples.

— *Luke 2:29-32 or Psalm 145 or Psalm 122*

22 FEBRUARY
THE CHAIR OF PETER, apostle

OPENING Luke 22:32

Thus said the Lord:
I have prayed, Simon Peter,
that your faith may not fail;
when you return to me,
strengthen your fellow disciples.

— *Psalm 30*

COMMUNION Matthew 16:16, 18

You are the Christ, the Son of the living God.
And you are Peter,
the Rock on which I shall build my Church.

— *Psalm 80:2-12, 15-20*

19 MARCH
JOSEPH, HUSBAND OF THE VIRGIN MARY

OPENING Luke 12:42

Behold a wise and faithful servant,
in charge of the Lord's own household.

— *Psalm 92 or Psalm 149*

COMMUNION Matthew 25:21

Well done, my good and faithful servant!
Come and share the joy of your Lord.

— *Psalm 112 or Psalm 146 or Psalm 119:1, 2, 14, 24,
30, 48, 99-100, 129-130*

25 MARCH
THE ANNUNCIATION OF THE LORD

OPENING Hebrews 10:5, 7

Christ said on entering the world:
I have come, O God, to do your will.

— *Psalm 119:1-16 or Psalm 98*

COMMUNION Isaiah 7:14

A virgin shall conceive and bear a Son,
whose name shall be Emmanuel.

— *Psalm 19:2-7 or Isaiah 9:1-6 or Psalm 46*

25 APRIL
MARK, evangelist

OPENING Mark 16:15

Go out to all the world,
preach the gospel to every creature, alleluia.

— *Psalm 96 or Psalm 19:2-5*

COMMUNION Matthew 28:20

I, the Lord, am with you always
until the world shall end, alleluia.

— *Psalm 46*

29 APRIL
CATHERINE OF SIENA,
VIRGIN, DOCTOR OF THE CHURCH

OPENING Unidentified

Blest is the wise and faithful virgin,
who met Christ Jesus along the way,
greeting her Lord with lighted lamp, alleluia.

— *Psalm 119:105-112*

COMMUNION 1 John 1:7

Walk in the light as God is in light,
and you will have fellowship among you,
and the blood of his Son, Jesus Christ,
will cleanse you from all your sins, alleluia.

— *Psalm 119:129-136*

1 MAY
JOSEPH THE WORKER

OPENING Psalm 128:1-2

Follow and fear the Lord,
and all shall be well with you:
blessings from the Lord
and a living from your labour, alleluia.

— *Psalm 128*

COMMUNION Colossians 3:17

Whatever you say or do
should be in the name of the Lord,
and express your thanks to God, alleluia.

— *Psalm 34*

3 MAY
PHILIP AND JAMES, APOSTLES

OPENING Unidentified

Blest are the saints whom the Lord has chosen
for eternal glory out of sheer love, alleluia.

— *Psalm 33:1-5, 10-15, 18-22*

COMMUNION John 14:8-9

Lord, show us the Father:

that is all we ask.

If you see me, Philip,

you see my Father also, alleluia.

— *Psalm 63:2-9 or Psalm 25:7-14*

14 MAY

MATTHIAS, APOSTLE

OPENING John 15:16

You did not choose me;
I have chosen you,
to go and bear fruit,
fruit that will endure (alleluia).

— *Psalm 89:2-7, 20-22, 25-30*

COMMUNION John 15:12

This is my commandment,
that you should love each other
as I have loved you (alleluia).

— *Psalm 119:1-8; 103-106*

31 MAY

THE VISIT OF THE VIRGIN MARY
TO ELIZABETH

OPENING Psalm 66:16

All who fear the Lord,
come, and I will tell you
what God has done for me (alleluia).

— *Psalm 66*

COMMUNION Luke 1:48-49

All generations shall call me blest;
the Almighty has done great things for me:
holy is his name (alleluia).

— *Luke 1:46-55*

(Saturday following Second Sunday after Pentecost)
THE IMMACULATE HEART OF MARY

OPENING Psalm 13:6

My heart rejoices in God my Saviour,
I will sing to the Lord who is gracious to me.

— *Luke 1:46-55*

COMMUNION Luke 2:19

Mary treasured these sayings
and pondered them in her heart.

— *Psalm 119:33-48*

1 JUNE

JUSTIN, MARTYR

OPENING Psalm 119:85, 46

How can pagan fables
compare with your law?
Boldly I bore witness
in the presence of kings (alleluia).

— *Psalm 119:41-48*

COMMUNION 1 Corinthians 2:2

My only claim to knowledge
is of Christ crucified (alleluia).

— *Psalm 91 or Psalm 36:6-10*

11 JUNE

BARNABAS, APOSTLE

OPENING See Acts 11:24

Blessed are you, Barnabas,
Son of Consolation,
full of the Holy Spirit,
ranked among the apostles,
and now a saint of God (alleluia).

— *Psalm 33:1-5, 10-15, 18-22*

COMMUNION John 15:15

Now I call you friends,
for I have told you all
that my Father has told me.
No more do I call you servants:
servants do not know
what their master is doing (alleluia).

— *Psalm 16:1-2, 5-11*

21 JUNE
ALOYSIUS GONZAGA, RELIGIOUS

OPENING See Psalm 24:4, 3

Whoever is clean of heart
shall climb the holy mountain
and stand before the Lord.

— *Psalm 24*

COMMUNION Psalm 78:24-25

God gave them bread from heaven,
mere mortals ate the bread of angels.

— *Psalm 78:1-4, 23-28*

24 JUNE
THE BIRTH OF JOHN THE BAPTIST

VIGIL MASS

OPENING Luke 1:15, 14

Filled with the Holy Spirit,
even from his mother's womb,
he shall be great before the Lord;
his birth shall gladden many.

— *Psalm 92:2-6, 13-16 or Psalm 113*

COMMUNION Luke 1:68

Blessed be the Lord, the God of Israel,
who has come to his people and set them free.

— *Luke 1:68-79 or Psalm 98*

MASS DURING THE DAY

OPENING John 1:6-7, Luke 1:17

John was sent from God
as a witness to the light,
preparing for the Lord a perfect people.

— *Psalm 89:2-3, 6-19 or Psalm 119:105-112*

COMMUNION Luke 1:78

Our compassionate God has come
like a dawning from on high.

— *Luke 1:68-79 or Psalm 34*

29 JUNE
PETER AND PAUL, APOSTLES

VIGIL MASS

OPENING Unidentified

Through Peter the apostle
and Paul, who taught the nations,
we are disciples of Christ the Lord.

— *Psalm 119:1-8, 169-176*

COMMUNION John 21:15, 17

Simon, son of John,
do you love me more than these?
Lord, you know all things;
you know that I love you.

— *Psalm 19:1-7 or Psalm 139:1-6, 16-18, 23-24
or Psalm 18*

MASS DURING THE DAY

OPENING Unidentified

They toiled on earth to plant the Church;
with their own blood they watered it.
They drank the cup that Christ had drunk,
and now they are friends of God.

— *Psalm 116*

COMMUNION Matthew 16:16, 18

You are the Christ, the Son of the living God.
And you are Peter,
the Rock on which I shall build my Church.

— *Psalm 80:2-12, 15-20*

3 JULY
THOMAS, APOSTLE

OPENING Psalm 118:28

You are my Lord, I praise you;
you are my God, I extol you;
I praise you as my Saviour.

— *Psalm 118:1-3, 13-17; 19-21; 28-29*

COMMUNION See John 20:27

The nails were here; reach out and feel.
Thomas, believe and no longer doubt.

— *Psalm 30 or Psalm 34:1-11, 18-21*

22 JULY
MARY MAGDALENE, DISCIPLE OF THE LORD

OPENING John 20:17

The Lord said to Mary:
Go and tell my disciples
that now I am ascending
to my Father and yours,
to my God and yours.

— *Psalm 19:1-5 or Psalm 96*

COMMUNION 2 Corinthians 5:14-15

The love of Christ impels us
to live not for ourselves
but for him who died and rose for us.

— *Psalm 34*

25 JULY
JAMES, APOSTLE

OPENING See Matthew 4:18, 21

Beside the Lake of Galilee
the Lord saw the brothers James and John
and called them from their nets.

— *Psalm 33:1-5; 10-15, 18-22*

COMMUNION See Matthew 20:22-23

They drank the cup which the Lord had drunk
and now they are friends of God.

— *Psalm 116*

26 JULY
JOACHIM AND ANNE,
PARENTS OF THE VIRGIN MARY

OPENING Unidentified

Among their generation
praise Joachim and Anne,
for the child whom the Lord gave them
was a blessing to all the world.

— *Psalm 113*

COMMUNION See Psalm 24:5

A blessing was theirs from the Lord
and mercy from God their Saviour.

— *Psalm 24*

29 JULY
MARTHA, DISCIPLE OF THE LORD

OPENING Luke 10:38

Jesus entered a village
where a woman called Martha
welcomed him into her home.

— *Psalm 119:169-175*

COMMUNION John 11:27

Lord, I believe, said Martha,
that you are the Christ,
the Son of the living God,
who have come into the world.

— *Psalm 23 or Psalm 119:33-40*

31 JULY
IGNATIUS OF LOYOLA,
PRESBYTER, RELIGIOUS FOUNDER

OPENING Philippians 2:10-11

At the name of Jesus
every knee must bend
in heaven and on earth
and in the world below;
and every tongue exclaim
to the glory of God the Father:
Jesus Christ is Lord!

— *Psalm 8 or Philippians 2:6-11*

COMMUNION Luke 12:49

I have come to cast fire on the earth;
to kindle it is my sole desire.

— *Psalm 97*

6 AUGUST

THE TRANSFIGURATION OF THE LORD

OPENING See Matthew 17:5

In a shining cloud
the Holy Spirit appeared,
and the Father's voice was heard:
This is my Son,
the beloved, my delight;
listen to him.

— *Psalm 2:6-12 or Psalm 99*
or Ephesians 1:3-10

COMMUNION 1 John 3:2

When the Lord appears,
we shall be like him;
we shall see him as he is.

— *Psalm 27:1, 4, 7-14*
or Psalm 63:2-9 or Psalm 97

10 AUGUST

LAWRENCE, DEACON, MARTYR

OPENING Unidentified

For the sake of the Church
Lawrence surrendered himself.
He was worthy to be a martyr
and ascend in joy to the Lord.

— *Psalm 113*

COMMUNION John 12:26

My servant must follow me,
my servant will be where I am.

— *Psalm 17:1-9 or Psalm 119:1-8*

14 AUGUST

MAXIMILIAN MARY KOLBE, PRESBYTER,
RELIGIOUS, MARTYR

OPENING Matthew 25:34, 40

Come, my Father has blessed you.
Amen, says the Lord, I tell you,
whatever you did to the least of mine,
you did to me.

— *Psalm 145 or Psalm 112*

COMMUNION John 15:13

There is no greater love, says the Lord,
than laying down your life for your friends.

— *Psalm 103 or Psalm 119:1-16*

15 AUGUST

THE ASSUMPTION OF THE VIRGIN MARY
INTO HEAVEN

VIGIL MASS

OPENING Unidentified

Glorious things of you are spoken:
Mary, you are raised today
above the choirs of angels.
Now you triumph with your Son.

— *Psalm 98*

COMMUNION See Luke 11:27

Blest is the womb of the Virgin Mary,
who bore the Son of the eternal Father.

— *Luke 1:46-55 or Psalm 45:2, 10-16*

MASS DURING THE DAY

OPENING Revelation 12:1

A great sign appeared in heaven:
a woman clothed with the sun,
the moon beneath her feet,
twelve stars for her crown.

— *Psalm 98 or Revelation 15:3-4*

Or: Unidentified

Rejoice in the Lord
on this feast of the Virgin Mary,
for today the angels rejoice
and praise the Son of God.

— *Psalm 103:1-5, 19-22 or Judith 16:2-3a, 13-15*

COMMUNION Luke 1:48-49

All generations shall call me blessed:
the Almighty has done great things for me.

— *Luke 1:46-55*

22 AUGUST
THE QUEENSHIP OF THE VIRGIN MARY

OPENING Psalm 45:10

The queen stands beside your throne,
richly arrayed in cloth of gold.

— *Psalm 45:2, 11-16*

COMMUNION Luke 1:45

Blessed are you for believing:
what the Lord said will be done.

— *Luke 1:46-55*

24 AUGUST
BARTHOLOMEW, APOSTLE

OPENING Psalm 96:2-3

Day after day proclaim
that God has saved us;
proclaim to all the nations
the glory of the Lord.

— *Psalm 96*

COMMUNION Luke 22:29-30

My Father gave me a kingdom,
and I give one to you;
at my table in my kingdom
you shall eat and drink.

— *Psalm 36:6-10*

28 AUGUST

AUGUSTINE, BISHOP, DOCTOR OF THE CHURCH

OPENING Sirach 15:5

When he spoke in the midst of the Church,
the Lord filled him with the spirit
of wisdom and understanding
and clothed him in a robe of glory.

— *Psalm 92*

COMMUNION Matthew 23:10, 8

Your one teacher is Christ,
and you are all fellow disciples.

— *Psalm 16:1-2, 5-11*

29 AUGUST

THE MARTYRDOM OF JOHN THE BAPTIST

OPENING Psalm 119:46-47

Boldly I bore witness
in the presence of kings;
I pondered your commandments,
in them was my delight.

— *Psalm 119:41-48*

COMMUNION John 3:27, 30

John said of Christ:
He must become greater,
I must become less.

— *Psalm 21:2-8 or Psalm 131*

8 SEPTEMBER
THE BIRTH OF THE VIRGIN MARY

OPENING Unidentified

Joyfully keep the birthday
of the blessed Virgin Mary,
from whom arose the sun of justice,
Christ our Lord and God.

— *Isaiah 9:1-2, 4-6*

COMMUNION Isaiah 7:14, Matthew 1:21

A Virgin shall conceive and bear a Son,
who will save his people from their sins.

— *Luke 1:46-55*

14 SEPTEMBER
THE HOLY CROSS

OPENING See Galatians 6:14

We should glory in the cross
of our Lord Jesus Christ,
in whom is our resurrection,
our salvation and our life.

— *Psalm 67*

COMMUNION John 12:32

When I am raised up from the earth,
I shall draw to myself the whole world.

— *Psalm 36:6-10 or Philippians 2:6-11*

15 SEPTEMBER
OUR LADY OF SORROWS

OPENING Luke 2:34-35

Simeon said to Mary:
This child shall be the fall
and the rise of many in Israel,
a sign to be contradicted,
and a sword will pierce your heart.

— *Psalm 18:2-7, 19-20*

COMMUNION 1 Peter 4:13

Rejoice in sharing the passion of Christ,
to rejoice even more when his glory is revealed.

— *Psalm 96*

20 SEPTEMBER
ANDREW KIM TAEGLON, PRESBYTER, MARTYR,
PAUL CHONG HASANG, CATECHIST, MARTYR,
AND THEIR COMPANIONS, MARTYRS

OPENING Unidentified

Rejoice in the Lord today,
the feast of blessed martyrs,
for today the angels rejoice
and praise the Son of God.

— *Psalm 103:1-4, 19-22*

COMMUNION Matthew 10:32

All who acknowledge me before the world,
I will acknowledge before my Father in heaven.

— *Psalm 119:1-2, 43-46, 105-112*

21 SEPTEMBER
MATTHEW, APOSTLE, EVANGELIST

OPENING Matthew 28:19-20

Go and preach to all nations;
baptise them, teach them to keep
all my commands, says the Lord.

— *Psalm 96*

COMMUNION Matthew 9:13

I came to call sinners,
not the just, says the Lord.

— *Psalm 65:2-5, 10-14*

27 SEPTEMBER
VINCENT DE PAUL, PRESBYTER,
RELIGIOUS FOUNDER

OPENING Luke 4:18

The Spirit of the Lord is upon me,
for the Lord has anointed me
and sent me to preach to the poor,
to heal the brokenhearted.

— *Psalm 61:1-4 or Psalm 72*

COMMUNION Psalm 107:8-9

Praise the love of God,
the wonders of the Lord,
who satisfies the hungry
and feeds the starving soul.

— *Psalm 107:1-9 or Psalm 146*

29 SEPTEMBER
MICHAEL, GABRIEL, AND RAPHAEL,
ARCHANGELS

OPENING Psalm 103:20

Bless the Lord, you angels,
strong and quick to obey
every word that the Lord has uttered.

— *Psalm 103:1, 19-22*

COMMUNION Psalm 138:1

Lord, I will praise you with all my heart
and sing to you in the sight of the angels.

— *Psalm 138:1-5 or Daniel 3:56-63, 82-87
or Psalm 148*

30 SEPTEMBER
JEROME, PRESBYTER, DOCTOR OF THE CHURCH

OPENING Joshua 1:8

Ponder the scroll of the Law,
murmur it day and night.
Do whatever is written there,
to understand and direct your way.

— *Psalm 1*

COMMUNION Jeremiah 15:16

I discovered your words and devoured them,
they were my joy and delight,
for I was called by your name.

— *Psalm 119:69-72, 97-104*

1 OCTOBER
THÉRÈSE OF THE CHILD JESUS,
VIRGIN, RELIGIOUS, DOCTOR OF THE CHURCH

OPENING See Deuteronomy 32:10-12

The Lord alone shielded and taught her;
she was the apple of his eye.
God bore her upwards on his shoulders,
as a soaring eagle carries its young.

— *Psalm 17:1-8 or Deuteronomy 32:1-3, 7-12*

COMMUNION Matthew 18:3

Thus says the Lord:
Unless you are converted
and become like little children,
you cannot enter the kingdom.

— *Psalm 34:2-3, 8-15*

2 OCTOBER
THE GUARDIAN ANGELS

OPENING Daniel 3:58

All you angels of the Lord,
bless the Lord in hymns of praise;
extol the name of the Lord for ever.

— *Psalm 103:1, 19-22*

COMMUNION Psalm 138:1

Lord, I will praise you with all my heart
and sing to you in the sight of the angels.

— *Psalm 138:1-5*

4 OCTOBER
FRANCIS OF ASSISI, RELIGIOUS FOUNDER

OPENING Unidentified

Blessed are you, Francis,
for you left your home and fortune
to become needy and poor,
and the Lord cared for you.

— *Psalm 16:1-2, 5-11*

COMMUNION Matthew 5:3

Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

— *Psalm 113*

7 OCTOBER
OUR LADY OF THE ROSARY

OPENING Luke 1:28, 42

Hail, Mary, full of grace,
the Lord is with you;
blest are you among women,
blest is the fruit of your womb.

— *Psalm 84:2-3, 11-13*

COMMUNION Luke 1:31

You shall conceive and bear a son,
and you shall name him Jesus.

— *Psalm 45:2, 11-16 or Luke 1:46-55*

15 OCTOBER
TERESA OF JESUS, VIRGIN, RELIGIOUS,
DOCTOR OF THE CHURCH

OPENING Psalm 42:2-3

My soul longs for you, my God,
as a deer longs for flowing streams;
my soul thirsts for the living God.

— *Psalm 42 or Psalm 63:2-9*

COMMUNION Psalm 89:2

Lord, I will sing your love for ever,
your faithfulness from age to age.

— *Psalm 89:1-19*

17 OCTOBER
IGNATIUS OF ANTIOCH, BISHOP, MARTYR

OPENING Galatians 2:19-20

Fixed to the cross with Christ,
I live—No, Christ lives in me.
I live by faith in the Son of God,
who loved me and gave himself for me.

— *Psalm 63:2-9*

COMMUNION Letter of Ignatius to the Romans, 4

Blessed Ignatius said:
I am the grain of Christ,
to be ground by the teeth of beasts
and shown to be pure bread.

— *Psalm 34:2-3, 6-9, 16-23*

18 OCTOBER
LUKE, EVANGELIST

OPENING Isaiah 52:7

How beautiful is the coming
of a herald on the mountains
with the good news of peace and salvation.

— *Psalm 85:9-14*

COMMUNION See Luke 10:1, 9

The Lord sent out disciples
to proclaim throughout the cities:
The kingdom of God is near.

— *Psalm 96*

19 OCTOBER
PAUL OF THE CROSS, PRESBYTER,
RELIGIOUSFOUNDER

OPENING 1 Corinthians 2:2

My only claim to knowledge
is of Christ crucified.

— *Psalm 91*

COMMUNION 1 Corinthians 1:23-24

We preach Christ crucified,
Christ, the wisdom and power of God.

— *Psalm 57*

28 OCTOBER
SIMON AND JUDE, APOSTLES

OPENING Unidentified

Blest are the saints whom the Lord has chosen
for eternal glory out of sheer love.

— *Psalm 33:1-5, 10-15, 18-22*

COMMUNION John 14:23

Love me and keep my word,
and my Father will love you,
and we shall come to you
and make our home with you.

— *Psalm 25:1-14 or Psalm 119:1-16*

1 NOVEMBER
ALL SAINTS

OPENING Unidentified

Rejoice in the Lord
on this feast of all the saints,
for today the angels rejoice
and praise the Son of God.

— *Psalm 33*

COMMUNION Matthew 5:8-10

Blessed are the clean of heart,
for they shall see God.

Blessed are those who strive for peace,
for they shall be called the children of God.
Blessed are those who are persecuted for justice,
for they possess the kingdom of heaven.

— *Psalm 126 or Isaiah 66:10-14a*

2 NOVEMBER
THE COMMEMORATION
OF ALL THE FAITHFUL DEPARTED
(All Souls)

OPENING 1 Thessalonians 4:14; 1 Corinthians 15:22

Just as Jesus died and rose,
so those who sleep in him
will be restored by God.
As in Adam all have died,
so all will live in Christ.

— *Psalm 65 or Psalm 118:1-9, 13-17, 20-21*

Or: See 4 Ezra 2:34-35

Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them.

Alternative (used only when the text is sung):

Eternal rest to them, O Lord,
and your perpetual light.

— *Psalm 65*

Or: See Romans 8:11

God, who raised Jesus from the dead,
will give our mortal bodies life,
because the Spirit dwells in us.

— *Psalm 116 or Psalm 16*

COMMUNION See John 11:25-26

I am the resurrection and the life.
Believe in me and you shall live,
even though you die.
Live and believe in me,
and you will never die.

— *Psalm 121 or Luke 1:68-79*

Or: 4 Ezra 2:35, 34

Let eternal light, O Lord,
for ever shine upon them.
Set them with your saints,
most gracious Lord.
Eternal rest, O Lord,
and your perpetual light.

Alternative (used only when the text is sung):

V. Eternal light, O Lord,
for ever shine upon them.

R. Set them with your saints,
most gracious Lord.

V. Eternal rest, O Lord,
and your perpetual light. R.

— *Psalm 27:1-4, 7-14 or Psalm 36:6-10*

Or: Philippians 3:20-21

We await the coming
of Christ, our Lord and Saviour,
to make our humble bodies
glorious like his own.

— *Psalm 96 or Hosea 6:1-3*

9 NOVEMBER
THE DEDICATION OF
THE LATERAN BASILICA IN ROME

OPENING Revelation 21:2

I saw the holy city, the new Jerusalem,
coming down from God in heaven,
as lovely as a bride
adorned to meet her husband.

— *Psalm 68:5-6, 33-36 or Isaiah 62:1-7*

COMMUNION 1 Peter 2:5

Like stones that live and breathe,
you must be built on Christ
into a holy priesthood,
a dwelling for the Spirit.

— *Psalm 132 or Revelation 4:11; 5:9, 10, 12*

11 NOVEMBER
MARTIN OF TOURS, BISHOP

OPENING 1 Samuel 2:35

I will raise up a faithful priest,
an instrument of my loving purpose.

— *Psalm 132 or Psalm 99*

COMMUNION Matthew 25:40

Amen, I tell you,
whatever you did to the least of mine,
you did to me, says the Lord.

— *Psalm 145 or Psalm 112*

18 NOVEMBER
THE DEDICATION OF THE BASILICAS
OF THE APOSTLES PETER AND PAUL
IN ROME

OPENING Psalm 45:17-18

You will make them princes
to rule the world.
Through them your name
is remembered for ever;
and nations shall honour you
age after age.

— *Psalm 45:2, 5, 17-18*

COMMUNION John 6:69-70

You have the words of eternal life;
Lord, we believe, Lord, we know
that you are the Christ, the Son of God.

— *Psalm 23 or Psalm 119:33-40*

24 NOVEMBER
ANDREW DUNG-LAC, PRESBYTER, MARTYR,
AND HIS COMPANIONS, MARTYRS

OPENING Galatians 6:14a; 1 Corinthians 1:18

God forbid that we should boast
except in the cross of Christ our Lord.
For to us who are being saved
the message of the cross is the power of God.

— *Psalm 67*

COMMUNION Matthew 5:10

Blessed are those who are persecuted for justice,
for they possess the kingdom of heaven.

— *Psalm 34:2-5, 8-9, 18-23 or Psalm 119:105-112*

30 NOVEMBER
ANDREW, APOSTLE

OPENING See Matthew 4:18-19

Seeing the brothers Simon and Andrew
beside the Lake of Galilee,
the Lord called out to them:
Follow me, and fish for people.

— *Psalm 96*

COMMUNION John 1:41-42

Andrew told his brother Simon:
We have found the Messiah, the Christ,
and so he brought him to Jesus.

— *Psalm 89:2-5, 21-22, 25-27*

8 DECEMBER
THE IMMACULATE CONCEPTION
OF THE VIRGIN MARY

OPENING Isaiah 61:10

I shall rejoice and be glad in the Lord,
my soul shall exult in God my Saviour.
The Lord has robed me with mercy and justice,
like a bride adorned with her wedding jewels.

— *Psalm 30:1-6, 12-13 or Isaiah 61:10-62:5*

COMMUNION Unidentified

Glorious things of you are spoken:
Mary, out of you arose
Christ the Lord, the sun of justice,
Christ our God and your own child.

— *Luke 1:46-55*

14 DECEMBER
JOHN OF THE CROSS, PRESBYTER, RELIGIOUS,
DOCTOR OF THE CHURCH

OPENING Galatians 6:14

God forbid that I should boast
except in the cross of Christ our Lord
through which the world is crucified to me,
and I to the world.

— *Psalm 67*

COMMUNION Matthew 16:24

To be my disciple, deny yourself,
take up your cross, and follow me.

— *Psalm 34, 2-3, 6-7, 15-21*

THE COMMON OF SAINTS

THE BLESSED VIRGIN MARY

SEASON OF ADVENT

OPENING Isaiah 45:8

You heavens, send dew from above,
let clouds rain down the Just One;
open up, you earth below,
let the Saviour spring forth.

— *Psalm 19:2-7 or Psalm 72*

Or: Luke 1:30-32

The angel said to Mary:
You have found favour with God:
you are to conceive and bear a son,
who shall be called the Son of the Most High.

— *Psalm 19:2-7*

COMMUNION Isaiah 7:14

A virgin shall conceive and bear a Son,
whose name shall be Emmanuel.

— *Luke 1:46-55 or Psalm 46*

SEASON OF CHRISTMAS

OPENING Unidentified

Mary bore the eternal King;
there was none like her and never shall be:
a joyful mother and honoured virgin.

— *Psalm 96 or Isaiah 9:1-2, 5-6*

Or: Unidentified

The God for whom the world is too small a room,
made flesh, was cloistered in your virgin womb.

— *Psalm 84:2-3, 5-6, 12-13
or Psalm 22:1-6, 10-11, 23-24*

COMMUNION John 1:14

The Word was made flesh
and dwelt among us,
full of grace and truth.

— *Psalm 147:12-20 or Isaiah 9:1-2, 5-6*

SEASON OF EASTER

OPENING See Acts 1:14

With one accord, the disciples
persevered in prayer
with Mary, the Mother of Jesus, alleluia.

— *Psalm 87:1-7 or Psalm 63:2-9*

COMMUNION Unidentified

Virgin Mother, rejoice!
For Christ has risen from the tomb, alleluia.

— *Isaiah 61:10 a-d, f; 62:2-3*

ORDINARY TIME

OPENING

1 Sedulius

Hail, holy Mother of our King,
the eternal King of heaven and earth!

— *Psalm 93 or Isaiah 9:1-2, 5-6*

2 Unidentified

Blessed are you, O Virgin Mary,
who bore the Creator of the world:
you became the Mother of your maker,
and you remain for ever a virgin.

— *Psalm 45:2, 13-16*

3 See Judith 13:23, 25

You have been blessed, O Virgin Mary,
above all other women on earth
by the Lord, who so exalts your name
that we will never cease to praise you.

— *Psalm 45:2, 13-16 or 1 Samuel 2:1ab, 4-8*

COMMUNION

1 See Luke 11:27

Blest is the womb of the Virgin Mary,
who bore the Son of the eternal Father.

— *Luke 1:46-55 or Psalm 45:2, 10-16*

2 Luke 1:49

The Almighty has done great things for me:
holy is his name.

— *Luke 1:46-55 or Psalm 113*

3 See Luke 1:48

All generations shall call me blessed,
the lowly servant whom God has chosen.

— *Luke 1:46-55 or Psalm 113*

MARTYRS

SEVERAL MARTYRS

OUTSIDE THE SEASON OF EASTER

OPENING

1 Unidentified

The saints who followed Christ rejoice:
for love of him they shed their blood
and with him now they exult in heaven.

— *Psalm 119:1-2, 105-112*

2 Psalm 34:20-21

From all their tribulations
the Lord rescues the just:
the Lord protects their bones,
not one of them shall be broken.

— *Psalm 34:2-3, 18-23*

3 Psalm 37:39

Salvation for the just comes from the Lord,
our strength in time of trouble.

— *Psalm 37:2-6, 37-40 or Psalm 91*

4 Psalm 34:18

The Lord will hear the cry of the just
and deliver them from all afflictions.

— *Psalm 34:2-3, 18-23*

5 Unidentified

The blood of holy martyrs
was poured out for Christ;
their reward lasts for ever.

— *Psalm 119:105-112 or Psalm 126*

COMMUNION

1 Luke 22:28-30

You have stood by me in my trials,
and now I confer a kingdom on you:
at my table in my kingdom
you shall eat and drink, says the Lord.

— *Psalm 23 or 36:6-10*

2 John 15:13

There is no greater love, says the Lord,
than laying down your life for your friends.

— *Psalm 103 or Psalm 119:1-16*

3 Mark 8:35

If you lose your life for me and the gospel,
then you will save it, says the Lord.

— *Psalm 34:1-4, 18-23*
or *Psalm 31:3-4, 6-8, 15-16a*

4 2 Corinthians 4:11

We are handed over to death for Jesus,
that in our mortal flesh
his life may be revealed.

— *Psalm 126 or Psalm 31:3-4, 6-8, 15-16a*

5 See Romans 8:38-39

Neither death nor life nor any creature
can separate us from the love of Christ.

— *Psalm 121*

SEVERAL MARTYRS

DURING THE SEASON OF EASTER

OPENING See Matthew 25:34

Come, my Father has blessed you;
come and possess the kingdom
prepared for you since the world began, alleluia.

— *Psalm 96*

Or: See Revelation 12:11

Blest are the saints who conquered
through the blood of the Lamb;
they readily gave their lives
and reign with Christ for ever, alleluia.

— *Psalm 98 or Revelation 11:17-18; 12:10b-12a*

COMMUNION Revelation 2:7

Those who win the victory
I will feed from the tree of life
in the paradise of my God, alleluia.

— *Psalm 63:2-9 or Psalm 36:6-11*

Or: 2 Timothy 2:11-12

If we have died with Christ,
then we shall live with him;
if we remain faithful,
we shall reign with him, alleluia.

— *Psalm 25:1-14*

ONE MARTYR

OUTSIDE THE SEASON OF EASTER

OPENING Unidentified

Holy martyr, undaunted by threats,
you fought to the death for the law of God;
your house was built on solid rock.

— *Psalm 119:105-112*

Or: Unidentified

Truly blest is the martyr
whose blood was shed for Christ:
unmoved by judges' threats
and worthy of the kingdom.

— *Psalm 119:105-112*

COMMUNION Matthew 16:24

To be my disciple, deny yourself,
take up your cross, and follow me.

— *Psalm 34:2-3, 18-23*

Or: John 15:5

I am the vine and you are the branches;
if you live in me and I in you,
then you will bear much fruit.

— *Psalm 80:2, 9-16, 20*

ONE MARTYR DURING THE SEASON OF EASTER

OPENING See 4 Ezra 2:35

Perpetual light will shine upon your saints;
and they shall live for ever, Lord, alleluia.

— *Psalm 27 or Psalm 97*

COMMUNION John 12:24-25

Amen, I say to you:
Unless a grain of wheat
falls to the ground and dies
it remains a single grain;
but if it dies
it yields abundant fruit, alleluia.

Or:

Amen, I say to you:
A grain of wheat must fall
and die to yield its fruit, alleluia.

— *Psalm 25:1-14 or Psalm 126*

PASTORS

POPES AND OTHER BISHOPS

OPENING

1 Unidentified

The Lord chose him as high priest
and richly endowed him with treasures of grace.

— *Psalm 132 or Psalm 99*

2 See Sirach 45:30

The Lord sealed a pact with him,
to make him a prince and priest for ever.

— *Psalm 132*

3 Ezekiel 34:11, 23-24

I will come in search of my sheep
and raise up a shepherd to feed them,
and I, the Lord, will be their God.

— *Psalm 78:52-55; 70-72*

4 1 Samuel 2:35

I will raise up a faithful priest,
an instrument of my loving purpose.

— *Psalm 132 or Psalm 99*

COMMUNION

1 See John 10:11

The Good Shepherd
laid down his life for his sheep.

— *Psalm 23 or Psalm 78:52-55; 70-72*

2 John 21:17

Lord, you know all things:
you know I love you.

— *Psalm 139:1-18*

3 John 15:16

You did not choose me;
I have chosen you,
to go and bear fruit,
fruit that will endure.

— *Psalm 80:9-20 or Psalm 89:20-22, 25-30*

4 John 10:10

I came that they may have life,
life in all its fullness.

— *Psalm 16:1-2, 5-11*

OTHER PASTORS

OPENING

1 Luke 4:18

The Spirit of the Lord is upon me,
for the Lord has anointed me
and sent me to preach to the poor,
to heal the brokenhearted.

— *Isaiah 61:1-4 or Psalm 72*

2 Jeremiah 3:15

I will give you shepherds after my own heart,
to feed you with knowledge and solid teaching.

— *Psalm 78:52-55; 70-72*

3 Daniel 3:84, 87

Priests of God, bless the Lord;
with awe and reverence, praise our God!

— *Daniel 3:56-57, 82-87 or Psalm 103:1, 19-22*

4 Psalm 132:9

Clothe your priests in justice, Lord,
and let your faithful dance for joy.

— *Psalm 132*

COMMUNION

1 Matthew 28:20

I, the Lord, am with you always
until the world shall end.

— *Psalm 34*

2 Matthew 20:28

The Son of Man has come
to serve, not to be served,
and to give his life
in ransom for the world.

— *Psalm 119:105-112, 129-136*

3 Matthew 24:46-47

Blessed is the servant
whom the Lord, when he comes, finds watching.
Amen, I tell you,
he will put that servant in charge of all he owns.

— *Psalm 33:1-5, 12-14, 18-22*

or *Psalm 72:1-2, 4, 10-13 or Psalm 121*

4 Luke 12:42

Behold a wise and faithful servant
in charge of the Lord's own household,
to give them their food in due time.

— *Psalm 112:1-9 or Psalm 119:1-2, 14, 24, 30, 48,
99-100, 129-130, or Psalm 132, 1, 9-13, 15-16*

FOUNDERS OF CHURCHES

OPENING Isaiah 59:21; 56:7

The words I put into your mouth
will remain for ever upon your lips,
and the gifts you offer, says the Lord,
will be accepted upon my altar.

— *Psalm 96*

Or: Unidentified

Blest are the saints whom the Lord has chosen
for eternal glory out of sheer love,
saints whose teaching is a light for the Church.

— *Psalm 33:1-5, 10-15, 18-22*

COMMUNION Mark 10:45

The Son of Man has come
to give his life in ransom for many.

— *Revelation 4:11; 5:9, 10, 12 or Psalm 40:7-12*

Or: John 15:15

Now I call you friends,
for I have told you all
that my Father has told me.

No more do I call you servants:
servants do not know
what their master is doing.

— *Psalm 16:1-2, 5-11*

MISSIONARIES

OPENING

1 Unidentified

Bless these holy friends of God,
glorious heralds of divine truth.

— *Psalm 96 or Psalm 19:2-5*

2 Isaiah 52:7

How beautiful is the coming
of a herald on the mountains
with the good news of peace and salvation.

— *Psalm 85:9-14*

3 Psalm 96:3-4

Proclaim the glory of God to the nations,
the marvellous deeds of the Lord to the peoples:
great is the Lord, most worthy of praise.

— *Psalm 96*

COMMUNION

1 Ezekiel 34:15

I will feed my sheep, says the Lord,
and give my flock repose.

— *Psalm 23*

2 Mark 16:15; Matthew 28:20

Go out to all the world and preach the gospel:
I am with you always, says the Lord.

— *Psalm 96 or Psalm 19:2-5*

3 John 15:4-5

I am the vine and you are the branches;
if you live in me and I in you,
then you will bear much fruit.

— *Psalm 1*

4 See Luke 10:1, 9

The Lord sent out disciples
to proclaim throughout the cities:
The kingdom of God is near.

— *Psalm 19:2-5 or Psalm 96*

DOCTORS OF THE CHURCH

OPENING

1 Sirach 15:5

When he spoke in the midst of the Church,
the Lord filled him with the spirit
of wisdom and understanding
and clothed him in a robe of glory.

— *Psalm 92*

2 Psalm 37:30-31

The mouths of the just utter wisdom,
their tongues, whatever is right:
the law of God is in their hearts.

— *Psalm 37:3-6, 30-31*

3 Daniel 12:3

The wise will shine like the vault of heaven
and sparkle for ever like the stars
for training many in the way of justice.

— *Psalm 19 or Psalm 147:1, 4-5, 12-14, 19-20*

4 See Sirach 44:15, 14

Let peoples declare the wisdom of the saints
and let the Church proclaim their praises:
their names shall never be forgotten.

— *Psalm 33:1-5, 10-15, 18-22*

COMMUNION Luke 12:42

Behold a wise and faithful servant
in charge of the Lord's own household,
to give them their food in due time.

— *Psalm 112:1-9; Psalm 119:1-2, 14, 24, 30-48,
99-100, 129-130 or Psalm 132:1, 9-13, 15-16*

Or: 1 Corinthians 1:23-24

We preach Christ crucified,
Christ, the wisdom and power of God.

— *Psalm 57*

OTHER SAINTS

VIRGINS

OPENING

1 Unidentified

Blest is the wise and faithful virgin,
who met Christ Jesus along the way,
greeting her Lord with lighted lamp.

—*Psalm 119:105-112*

2 Unidentified

Rejoice and exult for joy:
the Lord of all has chosen
this holy virgin for glory.

—*Isaiah 61:10a-d, f, 11;62:5*

3 Unidentified

Come, bride of Christ, receive the crown
which the Lord has always meant for you.

—*Psalm 45:2, 5, 8, 11-16*

4 Psalm 148:12-14

Virgins, praise the name of the Lord,
the only name that is sublime,
exalted over heaven and earth.

—*Psalm 148*

COMMUNION

1 Matthew 25:6

Christ, the bridegroom, is coming:
let us go out to meet him.

—*Psalm 45:2, 11-16*

2 Matthew 25:4, 6

The five prudent virgins
took oil to fill their lamps,
and the cry was heard at midnight:
Go out to meet the Bridegroom, Christ the Lord.

—*Psalm 45:2, 11-16*

3 See Luke 10:42

The prudent virgin has chosen the better part;
it will never be taken away.

—*Psalm 34*

4 Matthew 25:10

The bridegroom has come,
and the virgins who were ready
have gone with him into the wedding feast.

—*Psalm 45:2, 5, 8, 11-16*

5 John 14:21, 23

If you love me, my Father will love you,
and we shall come and dwell within you.

—*Psalm 25:1-14 or Psalm 119:1-16*

THOSE WHO CARRIED OUT WORKS OF MERCY

OPENING Matthew 25:34, 36, 40

Come, my Father has blessed you,
for I was ill and you cared for me.
Amen, says the Lord, I tell you,
whatever you did to the least of mine,
you did to me.

—*Psalm 145 or Psalm 112*

COMMUNION John 15:13

There is no greater love, says the Lord,
than laying down your life for your friends.

—*Psalm 103 or Psalm 119:1-8*

Or: John 13:35

Thus says the Lord:
By the love that you have for one another
the world will know you are my disciples.

—*Psalm 103 or Psalm 119:1-8*

EDUCATORS

OPENING Mark 10:14

Let the children come to me,
do not forbid them, says the Lord;
to such belongs the kingdom of God.

—*Psalm 34:2-3, 12-23*

Or: Matthew 5:19

In the kingdom of heaven your claim to greatness
is keeping and teaching my commandments.

—*Psalm 119:1-10, 13-14, 149-152*

COMMUNION Matthew 18:3

Unless you are converted
and become like little children,
you cannot enter the kingdom.

— *Psalm 34:2-3, 8-15*

Or: John 8:12

I am the light of the world;
follow me, says the Lord.
You will not walk in darkness
but have the light of life.

— *Psalm 36:6-10, Psalm 112, or Psalm 27*

RELIGIOUS

OPENING

1 Psalm 16:5-6

O Lord, my heritage and my cup,
you alone determine my lot:
like land divided in my favour,
a garden brimming with delights.

Or:

O Lord, my vineyard and my field,
my portion and my paradise.

— *Psalm 16:1-2, 5-11*

2 See Psalm 24:5-6

These are saints whom the Lord has blessed,
whom God their Saviour has rewarded;
now they have the vision they longed for.

— *Psalm 24*

COMMUNION See Matthew 19:27-29

Amen, I say to you,
for leaving all to follow me
you will receive a hundredfold
and gain eternal life.

— *Psalm 21:2-8, 14*

Or: Psalm 34:9

O taste and see how gracious the Lord is;
blessed are all whose trust is in God.

— *Psalm 34*

OTHER HOLY MEN AND WOMEN

OPENING

1 Psalm 145:10-11

Let all your works praise you, O Lord,
and your saints bless you:
they shall proclaim the glory of your kingdom
and tell of your might.

— *Psalm 145*

2 Psalm 64:11

The just will rejoice and hope in the Lord,
and God will praise the honest of heart.

— *Psalm 92 or Psalm 119:1-2, 13-16, 169-172*

3 Psalm 21:2-3

Lord, the just rejoice in your strength;
your saving power is their great delight;
you have granted what they longed for most.

— *Psalm 21:1-8, 14 or Psalm 92*

4 Malachi 2:6

True teaching in their mouths,
no falsehood on their lips,
they walked with me in peace and justice
and turned many away from sin.

— *Psalm 119:1-2, 13-14, 67-68, 163-166*

5 Psalm 92:13-14

Like a palm or a Lebanon cedar,
the just shall flourish,
planted in the Temple,
in the courtyards of our God.

— *Psalm 92*

6 Jeremiah 17:7-8

Blessed are those who trust in the Lord:
they are like trees beside a stream,
stretching their roots toward the moisture,
with nothing to fear in the dry season.

— *Psalm 1*

7 See Proverbs 31:30, 28

Honour the woman who fears the Lord:
blessed by her children, praised by her husband.

— *Psalm 128*

8 See Proverbs 14:1-2

Here is a woman who was wise,
who built up her house,
who feared the Lord
and made her way to God.

— *Proverbs 9:1-6, 10-12*

COMMUNION

1 Psalm 68:4

Let the just rejoice at the feast of the Lord,
let them dance and sing before their God.

— *Psalm 68:4-11 or Psalm 36:6-10*

2 Luke 12:37

Blessed are the servants whom the Lord
finds watching;
he will seat them at his own table,
put on an apron and wait upon them.

— *Psalm 23 or Psalm 36:6-10*

3 John 12:26

My servant must follow me,
my servant will be where I am.

— *Psalm 17:1-9 or Psalm 119:1-8*

4 Matthew 16:24

To be my disciple, deny yourself,
take up your cross, and follow me.

— *Psalm 34:2-3, 6-7, 15-21*

5 Matthew 5:8-10

Blessed are the clean of heart,
for they shall see God.
Blessed are those who strive for peace,
for they shall be called the children of God.
Blessed are those who are persecuted for justice,
for they possess the kingdom of heaven.

— *Psalm 126 or Isaiah 66:10-14a*

6 Matthew 11:28

Come to me, all who toil under burdens;
I will refresh you, says the Lord.

— *Psalm 40:1-12 or Psalm 25 or Psalm 131*

7 John 15:9

I have loved you as the Father has loved me;
remain in my love, says the Lord.

— *Psalm 103 or Psalm 63:2-9*

8 Matthew 13:45-46

The kingdom of heaven is like a merchant
who travels in search of fine pearls
and who, on finding one that is perfect,
sells everything else in order to buy it.

Or: John 13:35

For the one perfect pearl
a merchant would sell all else.

— *Psalm 25:1-2a, 4-5, 8-14*

9 Matthew 12:50

Whoever does the will of my Father in heaven
is my brother and sister and mother, says the Lord.

— *Psalm 34*

OPTIONAL ANTIPHONS FOR SOLEMNITIES AND FEASTS

OPENING OR COMMUNION

1 Unidentified

Rejoice in the Lord today,
the feast of blessed N.,
for today the angels rejoice
and praise the Son of God.

— *Psalm 103:1-4, 19-22*

2 Unidentified

Rejoice in the Lord today,
when N. passed from this world,
with a faith stronger than death,
to reign with Christ in heaven.

— *Psalm 34:2-3, 6-9, 18-21*

3 Unidentified

Rejoice in the Lord today:
a confessor of Christ on earth
is honoured by Christ in heaven
in the presence of the Father.

— *Psalm 92 or Psalm 96*

4 Unidentified

Rejoice on the feast of N.,
who fought for the law of God,
endured a martyr's death,
and is crowned by Christ in heaven.

— *Psalm 119:1-2, 105-112*

5 See Psalm 115:13

Praise the Lord, you saints
and the faithful, great and small:
rejoice and glorify God,
the Almighty Lord, our King.

— *Psalm 148*

6 See Revelation 19:7

Today the blessed N.
received the prize of glory:
to sit with all the saints
at the wedding feast of the Lamb.

— *Psalm 23 or Psalm 36:6-10*

RITUAL MASSES

CHRISTIAN INITIATION

RITES BELONGING TO
THE PERIOD OF PURIFICATION
AND ENLIGHTENMENT

ELECTION OR ENROLLMENT OF NAMES

OPENING Psalm 105:3-4

Rejoice, and long for the Lord.
Long for the Lord, your strength,
long for the sight of God.

— *Psalm 105:1-11, 43-45 or Psalm 63:2-9*

COMMUNION Ephesians 1:7

In Christ and by his blood,
through the rich grace of God,
we now have redemption
and pardon for our sins.

— *Psalm 130 or Ephesians 1:3-10*

THE SCRUTINIES

OPENING Ezekiel 36:23-26

To show that I am holy,
I will bring you home from exile;
I will wash away your sins
and give you a new spirit.

— *Ezekiel 36:24-28 or Psalm 34*

Communion

1 When the gospel of the Samaritan woman is read:
John 4:13-14

Drink the water I shall give,
a spring of living water
welling up to eternal life.

— *Isaiah 12:1-6 or Isaiah 55:1-5 or Psalm 23*

2 When the gospel of the man born blind is read:
See John 9:11

The Lord anointed my eyes;
I went and washed, I saw and I believed.

— *Psalm 27*

3 When the gospel of Lazarus is read:
John 11:26

Live and believe in me,
and you will never die.

— *Psalm 116*

CELEBRATION OF
THE SACRAMENTS OF INITIATION

BAPTISM

OPENING

1 Ephesians 4:24

Put on the new nature
created in the image of God,
a nature justified
and made holy in the truth.

— *Psalm 8*

2 Titus 3:5, 7

Through the washing that brings new birth
and renewal in the Spirit,
the Lord our God has saved us
and justified us by grace.
Now we are heirs of God,
in the hope of eternal life.

— *Psalm 23 or Psalm 51:3-4, 8-9, 12-13, 14, 17
or Ezekiel 36:24-28*

COMMUNION

1 1 John 3:1

See how the Father has loved us!
We are called children of God,
and that is what we are.

— *Psalm 103 or Psalm 34 or Ephesians 1:3-10*

2 1 John 3:2

Already we are children of God;
what we shall be has not yet been revealed.

— *Psalm 34 or Ephesians 1:3-10*

CONFIRMATION

OPENING

1 Ezekiel 36:25-26

I will pour clean water upon you.
A new heart I will give you,
a new spirit within you,
says the Lord our God.

— *Ezekiel 36:24-28 or Psalm 23*

2 See Romans 5:5; 8:11

The love of God streams into our hearts
through the Spirit of God who dwells within us.

— *Psalm 103 or Psalm 63:2-9*

COMMUNION

1 See Hebrews 6:4

Rejoice in the Lord!
For you have been enlightened,
you have tasted the gift from heaven
and you share in the Holy Spirit.

— *Psalm 34:1-11*

2 Psalm 34:6, 9

Come to the Lord and be enlightened:
taste and see how sweet is the Lord.

— *Psalm 34*

MARRIAGE

OPENING

1 Psalm 20:3, 5

The Lord send you help from his holy Temple
and watch over you from Mount Zion;
may the Lord grant what your hearts have longed for
and crown your future with success.

— *Psalm 37:3-7a, 16, 18, 23-26 or Psalm 65:2-3, 5-13*

2 Psalm 90:14, 17

Fill us with your love at dawn
and gladden all our days.
Let your splendour be on us, Lord,
and bless the work of our hands.

— *Psalm 37:3-7a, 16, 18, 23-26 or Psalm 34:1-11*

3 Psalm 145:2, 9

Lord, I will bless you day after day
and praise your name for ever,
for you are kind to all you have made,
full of mercy to all your creatures.

— *Psalm 145*

COMMUNION

1 See Ephesians 5:25, 27

Christ loved the Church
and for her gave himself,
to make her his bride,
holy and spotless.

— *Psalm 103 or Psalm 128*

2 John 13:34

Thus says the Lord:
I give a new commandment:
love one another
as I have loved you.

— *Psalm 119:1-16 or Psalm 103*

3 Psalm 34:1, 9

At all times I will bless the Lord
and songs of praise shall be on my lips.
Taste and see how gracious the Lord is;
blessed are all whose trust is in God.

— *Psalm 34*

HOLY ORDERS

ORDINATION OF BISHOPS

OPENING Luke 4:18

The Spirit of the Lord is upon me,
for the Lord has anointed me
and sent me to preach to the poor,
to heal the brokenhearted.

— *Psalm 61:1-4 or Psalm 72*

COMMUNION John 17:17-18

Holy Father,
make them holy in the truth:
your word is truth.
As you sent me into the world,
I have sent them into the world.

— *Psalm 96*

ORDINATION OF PRESBYTERS

OPENING Jeremiah 3:15

I will give you shepherds after my own heart,
to feed you with knowledge and solid teaching.

— *Psalm 78:52-55; 70-72*

COMMUNION Mark 16:15; Matthew 28:20

Go out to all the world and preach the gospel:
I am with you always, says the Lord.

— *Psalm 96 or Psalm 19:2-5*

ORDINATION OF DEACONS

OPENING John 12:26

My servant must follow me,
my servant will be where I am.

— *Psalm 17:1-9 or Psalm 119:1-8*

COMMUNION Matthew 20:28

The Son of Man has come
to serve, not to be served,
and to give his life
in ransom for the world.

— *Psalm 112:1-9 or Psalm 34*

ORDINATION OF DEACONS AND PRESBYTERS IN THE SAME CELEBRATION

OPENING John 12:26

My servant must follow me,
my servant will be where I am.

— *Psalm 17:1-9 or Psalm 119:1-8*

COMMUNION John 17:17-18

Holy Father,
make them holy in the truth:
your word is truth.
As you sent me into the world,
I have sent them into the world.

— *Psalm 96*

RELIGIOUS PROFESSION

FIRST PROFESSION

OPENING Psalm 40:8-9

Here I am, Lord:
I come to do your will;
your law is in my heart,
O God, it is my delight.

— *Psalm 40:2-12*

COMMUNION Mark 3:35

Whoever does the will of God
is my brother and sister and mother.

— *Psalm 34*

PERPETUAL PROFESSION

OPENING

1 Psalm 122:1-2

I rejoiced when I was told:
We shall go to the house of the Lord.
And now, Jerusalem,
we are standing within your courts!

— *Psalm 122*

2 Psalm 66:13-14

I will offer sacrifice within your temple
and fulfil the vows that my lips have pronounced.

— *Psalm 66 or Psalm 116:1-2, 12-14, 17-19*

COMMUNION

1 Galatians 2:19-20

Fixed to the cross with Christ,
I live—No, Christ lives in me.

— *Psalm 63:2-9*

2 Psalm 34:9

O taste and see how gracious the Lord is;
blessed are all whose trust is in God.

— *Psalm 34*

CONSECRATION TO A LIFE OF VIRGINITY

OPENING Psalm 105:4-5

Seek the Lord and be strong,
seek the face of the Lord.
Remember the signs and wonders
the Lord our God has done.

— *Psalm 63:2-9 or Psalm 27:1, 7-14*

COMMUNION Psalm 42:2

My soul longs for you, my God,
as a deer longs for flowing streams.

— *Psalms 42 and 43*

BLESSING OF AN ABBOT OR ABBESS

OPENING

1 John 15:16

You did not choose me;
I have chosen you,
to go and bear fruit,
fruit that will endure.

— *Psalm 92 or Psalm 78:52-55, 70-72*

2 Colossians 3:14-15

The crowning grace is love,
the bond that makes us perfect.
So may the peace of Christ
reign within our hearts:
the purpose of our calling
within a single body.

— *Jeremiah 31:10-14 or Psalm 103 or Psalm 85*

COMMUNION

1 Matthew 20:28

The Son of Man has come
to serve, not to be served,
and to give his life
in ransom for the world.

— *Psalm 80:9-20 or Psalm 119:1-8, 105-112, 129-136*

2 *Ubi caritas*

Where true charity and love are present,
God is present there,
and the love of Jesus Christ
has brought us together here.

— *Psalm 103 or Psalm 133*

DEDICATION OF A CHURCH OR AN ALTAR

DEDICATION OF A CHURCH

OPENING

1 Psalm 68:6-7, 36

God in his holy place
gives us power and strength
and a dwelling where the lonely
can live as one in spirit.

— *Psalm 68:5-7, 33-36 or Psalm 29*

2 Psalm 122:1

Rejoicing we shall go
to the house of the Lord, alleluia.

— *Psalm 122*

COMMUNION

1 Matthew 21:13; Luke 11:10

My house is called a house of prayer:
ask and receive here, search and find,
knock and the door will open.

— *Psalm 63:2-9 or Psalm 132:3-9, 13-16*

2 See Psalm 128:3

May the children of the Church
become like olive branches
around the table of the Lord, alleluia.

— *Psalm 128 or Psalm 36:6-10*

DEDICATION OF AN ALTAR

OPENING

1 Psalm 84:10-11

Look down, O God, and shield us,
remember your Anointed.
One day within your courts
is worth a thousand elsewhere.

— *Psalm 84*

2 Psalm 43:4

I will go to the altar of God,
the God who restores my youth, alleluia.

— *Psalms 42 and 43 or Psalm 122*

COMMUNION

1 Psalm 84:4-5

Sparrow and brooding dove
nest by your altars, Lord.
Blessed are those who dwell here
and praise your power for ever.

— *Psalm 84*

2 See Psalm 128:3

May the children of the Church
become like olive branches
around the table of the Lord, alleluia.

— *Psalm 128 or Psalm 36:6-10*

ANNIVERSARY OF
THE DEDICATION OF A CHURCH

OPENING Psalm 68:36

How marvellous, Lord, you are
in your holy place.
Blessed are you, O God of Israel,
source of strength and power to your people!

— *Psalm 68:5-6, 33-36 or Daniel 3:52-57*

COMMUNION 1 Corinthians 3:16-17

You are the temple of God,
whose Spirit dwells within you.
The temple of God is holy,
and that temple is you.

— *Psalm 132 or Psalm 84*

MASSES AND PRAYERS FOR VARIOUS NEEDS AND OCCASIONS

NEEDS OF THE CHURCH

FOR THE LIFE AND WORK OF THE CHURCH

UNIVERSAL CHURCH, A

OPENING See Ephesians 1:9a, 10

God has displayed to us
the mystery of his will:
to unite in Christ
all things in the heavens,
all things on earth.

— *Ephesians 1:3-10*

COMMUNION Revelation 22:17a, 20

The Spirit and the bride say: Come.
Amen. Come, Lord Jesus.

— *Psalm 106:1-5, 48 or Psalm 96*

UNIVERSAL CHURCH, B

OPENING Revelation 7:9

I saw a great multitude,
which no one could count,
from every people and nation,
every tribe and tongue,
alleluia.

— *Psalm 122 or Revelation 4:11; 5:9-10, 12
or Psalm 99*

COMMUNION

1 John 19:34

With a lance a soldier pierced his side,
and there came forth blood and water.

— *Psalm 89:2, 3, 6, 15, 18, 25, 29, 34-35
or Isaiah 12:2-6 or Psalm 103*

2 Revelation 7:12

Praise and thanksgiving,
glory and wisdom,
honour and power and might
be to our God for ever. Amen.

— *Revelation 4:11; 5:9-10, 12 or Psalm 99*

UNIVERSAL CHURCH, C

OPENING

1 Matthew 18:19-20

Where two or three are gathered in my name,
there am I among them, says the Lord.

— *Psalm 46 or Psalm 122*

2 Romans 12:5

We, though many, are one body in Christ,
each of us, members joined to one another.

— *Psalm 122 or Psalm 133 or Jeremiah 31:10-14*

COMMUNION See 1 Corinthians 10:17

Though we are many,
we are one bread, one body;
there is one loaf, one cup
for all to share.

— *Jeremiah 31:10-14 or Psalm 122 or Psalm 133*

UNIVERSAL CHURCH, D

OPENING See John 17:20-21

Father, I pray, says the Lord,
for those who will believe in me:
may they all be one in us
and so may the world believe
that I was sent by you.

— *Psalm 122 or Psalm 133 or Jeremiah 31:10-14*

COMMUNION John 15:5

Thus says the Lord:
If you live in me and I in you,
then you will bear much fruit,
for apart from me you can do nothing.

— *Psalm 80:2, 9-16, 20 or Psalm 1:1-3*

LOCAL CHURCH OR CONGREGATION

OPENING Revelation 1:5-6

Christ has shown his love
and washed away our sins
in his own blood;
he has made us a royal house
and a priestly people
to serve God his Father:
to him be glory and power
for ever and ever. Amen.

— *Psalm 99 or Revelation 4:11; 5:9-10, 12*

COMMUNION Revelation 3:20

I stand at the door and knock.
Listen and open for me to come in,
and we shall feast together.

— *Psalm 34 or Sirach 14:20; 15:3-5a, 6b or Psalm 23*

UNITY OF CHRISTIANS

OPENING

1 John 10:14-15

I am the Good Shepherd.
I know my sheep and mine know me,
as the Father knows me and I the Father;
and for my sheep I give my life.

— *Psalm 23 or Psalm 78:52-55, 70-72*

2 Psalm 106:47

Save us, O Lord our God,
and gather us from the nations
to sound your name abroad
and glory in your praise.

— *Sirach 36:1-7, 13, 16-22 or Psalm 122*

3 Ephesians 4:4-6

One body, one Spirit,
one hope to which you are called;
one Lord, one faith, one baptism;
one God and Father of all,
above all, through all, in us all.

— *Psalm 103 or Psalm 122*

COMMUNION

1 See 1 Corinthians 10:17

Though we are many,
we are one bread, one body;
there is one loaf, one cup
for all to share.

— *Jeremiah 31:10-14 or Psalm 122 or Psalm 133*

2 Colossians 3:14-15

The crowning grace is love,
the bond that makes us perfect.
So may the peace of Christ
reign within our hearts:
the purpose of our calling
within a single body.

— *Jeremiah 31:10-14 or Psalm 103 or Psalm 85*

3 John 17:21, 23

Let them all be one
as you are in me
and I in you, Father.
Let them be one in us
and be completely one,
I in them and you in me.

— *Jeremiah 31:10-14 or Psalm 133*

SPREAD OF THE GOSPEL

OPENING

1 Psalm 67:2-3

Lord, in your mercy bless us
with the splendour of your face:
show us your ways on earth
your saving power to the nations.

— *Psalm 67*

2 Psalm 96:3-4

Proclaim the glory of God to the nations,
the marvellous deeds of the Lord to the peoples:
great is the Lord, most worthy of praise.

— *Psalm 96*

COMMUNION

1 Matthew 28:20

Teach all nations to keep
my commands, says the Lord;
I am with you always
until the world shall end, alleluia.

— *Psalm 96 or Psalm 119:1-4, 41-48*

2 Psalm 117:1-2

All you nations, praise the Lord;
all you peoples, praise the Lord:
the Lord whose mercy never ends,
whose promises endure for ever.

— *Psalm 57:8-12*

3 See Mark 16:15

Go out to all the world,
preach the gospel to every creature.

— *Psalm 19:2-5*

FOR THE MEMBERS OF THE CHURCH

POPE

OPENING Matthew 16:18-19

You are Peter,
the Rock on which I shall build my Church.
The gates of hell shall not prevail against it,
and to you I will give the keys of the kingdom.

— *Psalm 80:2-12, 15-20*

COMMUNION John 21:15, 17

Simon, son of John,
do you love me more than these?
Lord, you know all things;
you know that I love you.

— *Psalm 19:1-7, Psalm 139:1-6, 16-18, 23-24
or Psalm 18*

BISHOP

OPENING Ezekiel 34:11, 23-24

I will come in search of my sheep
and raise up a shepherd to feed them,
and I, the Lord, will be their God.

— *Psalm 78:52-55; 70-72*

COMMUNION Matthew 20:28

The Son of Man has come
to serve, not to be served,
and to give his life
in ransom for the world.

— *Psalm 119:105-112; 129-136*

PRIESTS

OPENING Luke 4:18, 19

The Spirit of the Lord is upon me,
for the Lord has anointed me
and sent me to preach to the poor,
to heal the brokenhearted,
to let the oppressed go free.

— *Isaiah 61:1-4 or Psalm 72*

COMMUNION John 17:17-18

Holy Father,
make them holy in the truth:
your word is truth.
As you sent me into the world,
I have sent them into the world.

— *Psalm 96*

DEACONS AND MINISTERS OF THE CHURCH

OPENING 1 Corinthians 12:4-6

There are different kinds of gifts
but the same Spirit,
different forms of service
but the same Lord,
different works
but the same God,
accomplishing all in everyone.

— *Psalm 104:1-2a, 24, 27-34*

COMMUNION Luke 12:37

Blessed are the servants whom the Lord
finds watching;
he will seat them at his own table,
put on an apron and wait upon them.

— *Psalm 23 or Psalm 36:6-10*

RELIGIOUS

OPENING Psalm 37:3-4

Trust in the Lord and do good,
and you shall dwell in the land
and pasture in safety.
Delight in the Lord, who will give you
whatever your heart desires.

— *Psalm 37:3-6, 27-28b, 29-31, 39-40*

COMMUNION

1 1 Kings 19:7

The angel of the Lord said to Elijah:
Arise and eat,
for a long journey awaits you.

— *Psalm 34:1-11 or Psalm 23*

2 Revelation 22:17a, 20

The Spirit and the bride say: Come.
Amen. Come, Lord Jesus.

— *Psalm 106:1-5, 48 or Psalm 96*

ALL CHRISTIANS IN THEIR VOCATION

OPENING Matthew 13:33

The kingdom of heaven is like yeast
that a woman took and mixed
with three measures of flour,
until it was all leavened.

— *Psalm 96*

COMMUNION

1 Psalm 100:2

Shout joy to the Lord, all earth,
serve the Lord with gladness,
enter God's presence with joy.

— *Psalm 100*

2 John 15:8

By this my Father is glorified,
that you may bear much fruit
and be my disciples, says the Lord.

— *Psalm 1:1-13 or Psalm 80:2, 9-16, 20*

VOCATIONS TO HOLY ORDERS

OPENING Matthew 9:38

Jesus said to the disciples:
Ask the Lord to send
labourers into his harvest.

— *Psalm 65:2-3, 5-14 or Psalm 40:2, 4, 7-10, 12*

COMMUNION 1 John 3:16

We know God's love in this:
that Christ laid down his life for us.
So we too should give our lives
for one another.

— *Psalm 119:1-8, 103-106 or 1 Peter 2:21-24
or Philippians 2:6-11*

VOCATIONS TO RELIGIOUS LIFE

OPENING Matthew 19:21

If you would be perfect,
sell all that you have,
give your wealth to the poor,
then come and follow me.

— *Psalm 25*

COMMUNION See Matthew 19:27-29

Amen, I say to you,
for leaving all to follow me
you will receive a hundredfold
and gain eternal life.

— *Psalm 21:2-8, 14*

PERSECUTED CHRISTIANS

OPENING

1 See Psalm 74:20, 19, 22, 23

Remember, Lord, your covenant;
do not for ever desert your poor.
Arise, O Lord, and defend your cause;
do not forget us when we cry to you.

— *Psalm 74:12-23 or Psalm 80*

2 Acts 12:5

While Peter was held in prison,
the Church offered to God
constant prayer on his behalf.

— *Psalm 34:1-11, 18-23*

COMMUNION

1 Matthew 5:11-12

Blessed are you when you are cursed
and persecuted on my account:
rejoice and dance for joy, says the Lord,
your reward is great in heaven.

— *Psalm 119:1-2, 105-112 or Psalm 34:1-11; 18-23*

2 Matthew 10:32

All who acknowledge me before others,
I will acknowledge before my Father in heaven,
says the Lord.

— *Psalm 119:1-2, 43-46, 105-112*

FOR PARTICULAR NEEDS OF THE CHURCH

ELECTIONS OF A POPE OR BISHOP

OPENING 1 Samuel 2:35

I will raise up a faithful priest,
an instrument of my loving purpose;
I will build him an enduring house,
and he shall go before me for ever.

— *Psalm 132 or Psalm 99*

COMMUNION John 15:16

I have chosen you, says the Lord,
to go out and bear fruit,
fruit that will endure.

— *Psalm 92 or Psalm 78:52-55, 70-72*

COUNCIL OR SYNOD

OPENING Colossians 3:14-15

The crowning grace is love,
the bond that makes us perfect.
So may the peace of Christ
reign within our hearts:
the purpose of our calling
within a single body.

— *Psalm 122 or Psalm 85 or Jeremiah 31:10-14*

COMMUNION *Ubi caritas*

Where true charity and love are present,
God is present there,
and the love of Jesus Christ
has brought us together here.

— *Psalm 103 or Psalm 133*

PASTORAL OR SPIRITUAL GATHERINGS

OPENING

1 Matthew 18:19-20

Where two or three are gathered in my name,
there am I among them, says the Lord.

— *Psalm 46 or Psalm 122*

2 Colossians 3:14-15

The crowning grace is love,
the bond that makes us perfect.
So May the peace of Christ
reign within our hearts:
the purpose of our calling
within a single body.

— *Psalm 122 or Psalm 85 or Psalm 103*

COMMUNION *Ubi caritas*

Where true charity and love are present,
God is present there,
and the love of Jesus Christ
has brought us together here.

— *Psalm 103 or Psalm 133*

NATIONAL AND INTERNATIONAL NEEDS

FOR INTERNATIONAL RELATIONS

PROGRESS OF PEOPLES

OPENING 1 John 3:17

How can the love of God abide
in anyone with worldly means
who sees a brother or sister in need,
yet refuses to show compassion?

— *Psalm 112*

COMMUNION

1 See Psalm 104:13-15

Earth is full of your gift from heaven:
bread to strengthen, wine to cheer us.

— *Psalm 104:1-2a, 13-15, 27-34*

2 Luke 11:9

Ask and receive, search and find,
knock and the door will be opened,
says the Lord.

— *Psalm 31:2-9, 20 or Psalm 67*

PEACE AND JUSTICE

OPENING See Sirach 36:18-19

Give peace to those who wait for you:
hear the prayers of your servants, Lord,
and guide us in the way of justice.

— *Psalm 122*

COMMUNION

1 Matthew 5:9

Blessed are those who strive for peace,
for they shall be called the children of God.

— *Psalm 34:1-2, 8-15*

2 John 14:27

Peace I leave you,
my peace I give you,
says the Lord.

— *Psalm 85 or Isaiah 66:10-14a*

IN TIMES OF WAR OR CONFLICT

OPENING

1 Jeremiah 29:11, 12, 14

Peace is my purpose, not affliction.
Only cry to me, says the Lord;
I will hear you
and lead you home from exile.

— *Psalm 85 or Psalm 126*

2 Psalm 18:5-7

Groans of death were around me,
grief of the grave about me;
I cried to the Lord, who heard me
from within the holy temple.

— *Psalm 18:2-7 or Psalm 46 or
Lamentations 5:1-7, 15-17*

COMMUNION John 14:27

Do not be troubled or afraid:
Peace I leave you, my peace I give you,
not as the world gives do I give peace.

— *Psalm 46 or Psalm 27 or Isaiah 2:2-5*

OUR OPPRESSORS AND ENEMIES

OPENING Luke 6:27, 28

Love your enemies, says the Lord:
do good to those who hate you,
bless those who curse you,
and pray for those who malign you.

— *Psalm 119:1-2, 105-112 or Psalm 103*

COMMUNION Matthew 5:9-10

Blessed are those who strive for peace,
for they shall be called the children of God.
Blessed are those who are persecuted for justice,
for they possess the kingdom of heaven.

— *Psalm 146 or Isaiah 66:10-14a
or Psalm 34:2-5, 8-9, 17-23*

RECONCILIATION

OPENING Unidentified

I am your Saviour, my people;
whatever sorrow you may suffer,
I will answer when you call upon me,
and I will be your Lord for ever.

— *Psalm 37:27-40 or Sirach 36:1-7, 13, 16-22
or Psalm 56*

COMMUNION

1 Matthew 11:28

Come to me, all who toil under burdens;
I will refresh you, says the Lord.

— *Psalm 40:1-12 or Psalm 25*

2 John 16:24

Ask, you will receive,
that your joy may be complete.

— *Psalm 34*

ECONOMIC AND SOCIAL NEEDS

FOR THE FRUITS OF THE EARTH

FRUITFUL SEASONS

OPENING Psalm 90:17

Let your favour be on us, Lord,
and bless the work of our hands.

— *Psalm 107:35-43*

COMMUNION Psalm 85:13

Gifts will come from the Lord,
a flowering from the land.

— *Psalm 85*

AFTER THE HARVEST

OPENING Psalm 67:7-8

God, our God, has blessed us
with the harvest of the land.

— *Psalm 67 or Psalm 65*

COMMUNION Psalm 104:13-15

Earth is full of your gift from heaven:
bread to strengthen, wine to cheer us.

— *Psalm 104:1-2, 10-18, 27-28*

FOR STEWARDSHIP OF CREATION

HUMAN WORK

OPENING

1 Genesis 1:1, 27, 31

In the beginning God created
the heavens and the earth.
Then in his own image
God created humankind.

On the sixth day of creation
God looked on all he had made
and, behold, it was very good.

— *Psalm 8*

2 Psalm 90:17

Let your favour be on us, Lord,
and bless the work of our hands.

— *Psalm 119:1-2, 105-106, 169-176*

COMMUNION Colossians 3:17

Whatever you say or do
should be in the name of the Lord
and should express your thanks
through him to God the Father.

— *Psalm 127*

FOR THE AFFLICTED

THE HUNGRY

OPENING Psalm 74:20, 19

Remember, Lord, your covenant,
and never forget your poor.

— *Psalm 74:1-2, 12, 15-23 or Psalm 107:2-9*

COMMUNION Matthew 11:28

Come to me, all who toil under burdens;
I will refresh you, says the Lord.

— *Psalm 34*

REFUGEES AND EXILES

OPENING

1 Psalm 91:11

The angels of God have charge of you,
they shall guard you wherever you go.

— *Psalm 91 or Psalm 34*

2 Jeremiah 29:11, 12, 14

Peace is my purpose, not affliction.
Only cry to me, says the Lord;
I will hear you
and lead you home from exile.

— *Psalm 85 or Psalm 126*

COMMUNION Psalm 91:2

My stronghold and my refuge,
my God, in you I hope.

— *Psalm 91 or Psalm 34 or Psalm 121*

PRISONERS AND DETAINEES

OPENING Psalm 88:2-3

Lord and God of my salvation,
by day, by night I cry out.
Let my prayer come into your presence,
turn to me and listen.

— *Lamentations 51:1, 3, 15-21 or Psalm 71:1-3, 5-8
or Psalm 91*

COMMUNION Psalm 69:31, 34

I will give thanks to God
and praise his name with song,
for the Lord hears the poor
and never scorns his captive people.

— *Psalm 69:30bc-37*

THE SICK

OPENING

1 Psalm 6:3-4

Have mercy, Lord, and heal me,
I am sick and in distress,
my bones are racked with pain.

— *Psalm 6:2-10*

2 See Isaiah 53:4

Truly, the Lord has borne our afflictions
and carried all our sorrows.

— *Psalm 34:2-4, 18-21 or 1 Peter 2:21-24*

COMMUNION Colossians 1:24

In my own body I fill up
what is lacking in the passion of Christ,
for the sake of his body, the Church.

— *Psalm 42:2-6; 43:3-4 or Psalm 71:1-9, 14-16*

THE DYING

OPENING

1 Romans 14:7-8

We do not live for ourselves,
we do not die for ourselves.
Whether we live or die,
we live or die for the Lord;
whether we live or die,
we all belong to the Lord.

— *Psalm 34*

2 See Isaiah 53:4

Truly, the Lord has borne our afflictions
and carried all our sorrows.

— *Psalm 34:2-4, 18-21 or 1 Peter 2:21-24*

COMMUNION

1 Colossians 1:24

In my own body I fill up
what is lacking in the passion of Christ,
for the sake of his body, the Church.

— *Psalm 42:2-6; 43:3-4 or Psalm 71:1-9, 14-16*

2 John 6:54

If you eat my flesh and drink my blood,
you have eternal life, says the Lord,
and I will raise you up on the last day.

— *Psalm 104:1-2a, 13-15, 27-34*

FAMILY AND PERSONAL NEEDS

CHARITY

OPENING Ezekiel 36:26, 27, 28

Thus says the Lord:
I will remove your heart of stone
and give you back a heart of flesh.
I will give you my own spirit,

and you will be my people
and I will be your God.

— *Ezekiel 36:24-28 or Psalm 34 or Psalm 23*

COMMUNION 1 Corinthians 13:13

Faith, hope, and love,
let these endure among you;
and the greatest of these is love.

— *Psalm 103 or Psalm 133*

HARMONY

OPENING Acts 4:32, 33

The community of believers
was united in mind and heart.
With great power the apostles bore witness
to the resurrection of our Lord Jesus Christ,
and great grace was upon them all.

— *Psalm 133 or Psalm 96*

COMMUNION See John 17:20-21

Father, I pray, says the Lord,
for those who will believe in me:
may they all be one in us
and so may the world believe
that I was sent by you.

— *Jeremiah 31:10-14 or Psalm 133*

THE FAMILY

OPENING Ephesians 6:2-3

To honour your father and mother
is the first commandment with a promise:
that you will enjoy long life
and live well upon the earth.

— *Psalm 119:1-10, 105-106, 111-112*

COMMUNION Isaiah 49:15

Can a woman forget her baby?
Even if she forgets,
I will never forget you,
says the Lord.

— *Psalm 139:1-18 or Psalm 103*

RELATIVES AND FRIENDS

OPENING See Psalm 122:6, 8

Pray for the peace of Jerusalem.
May those who love you prosper.
For love of family and friends,
I say: Peace be with you.

— *Psalm 122*

COMMUNION Matthew 12:50

Whoever does the will of my Father in heaven
is my brother and sister and mother, says the Lord.

— *Psalm 34 or Psalm 119:1-16*

THE PRIEST HIMSELF

ON APPOINTMENT

OPENING See Colossians 1:25, 28

I became a servant of the Church
according to God's commission
given to me for you.
We are proclaiming Christ,
that we may present everyone
perfect in Christ Jesus.

— *Psalm 96*

COMMUNION John 15:9

I have loved you as the Father has loved me;
remain in my love, says the Lord.

— *Psalm 103 or Psalm 63:2-9*

GENERAL

OPENING Psalm 16:2, 5

I said to the Lord:
You, my Lord, my only good,
my heritage and my cup,
you alone determine my lot.

— *Psalm 16:1-2, 5-11*

COMMUNION See Luke 22:28-30

Jesus said to those
who stood by him in his trials:
At my table in my kingdom
you shall eat and drink.

— *Psalm 34*

ON AN ANNIVERSARY

OPENING John 15:16

You did not choose me;
I have chosen you,
to go and bear fruit,
fruit that will endure.

— *Psalm 89:2-7, 20-22, 25-30*

COMMUNION See 1 Corinthians 10:16

The cup we bless
is a sharing in the blood of Christ;
the bread we break
is a sharing in the body of Christ.

— *Psalm 116 or Psalm 104:1-2a, 13-15, 27-34*

FORGIVENESS OF SINS

OPENING See Wisdom 11:23-24, 26

O Lord our God, have mercy on us.
All creation to you is precious;
you disregard our sins and so convert us.

— *Psalm 51 or Psalm 56*

COMMUNION Luke 15:10

There is joy among the angels of God
over one sinner who repents.

— *Psalm 32 or Psalm 130*

A HAPPY DEATH

OPENING Psalm 23:4

Though I walk in the valley of darkness,
I fear no evil,
for you are with me, Lord, my God,
your crook and staff are my comfort.

— *Psalm 23*

COMMUNION

1 Romans 14:7-8

We do not live for ourselves,
we do not die for ourselves.
Whether we live or die,
we live or die for the Lord;
whether we live or die,
we all belong to the Lord.

— *Psalm 34*

2 Luke 21:36

At all times, watch and pray,
that you may have the strength
to stand before the Son of Man.

— *Psalm 130 or Psalm 123:1-3a or Psalm 63:2-9*

MISCELLANEOUS PRAYERS

AT THE BEGINNING OF A YEAR

OPENING

1 Psalm 65:12

Your mercy crowns the year
and your richness fills the fields.

— *Psalm 65*

2 Matthew 28:20

I, the Lord, am with you always
until the world shall end.

— *Psalm 34 or Psalm 46*

COMMUNION Hebrews 13:8

Jesus Christ is the same today
as yesterday and for evermore.

— *Psalm 93*

IN ANY NEED

OPENING

1 Unidentified

I am your Saviour, my people;
whatever sorrow you May suffer,
I will answer when you call upon me,
and I will be your Lord for ever.

— *Psalm 37:27-40 or Sirach 36:1-7, 13, 16-22*

2 Psalm 44:24-27

Awake, Lord, why are you sleeping?
Awake, do not reject us for ever.
Why do you turn away and ignore us?
Lord, we are flung face down in the dust.
Awake, Lord, come to our rescue;
redeem us in your mercy.

— *Psalm 44*

COMMUNION

1 Matthew 11:28

Come to me, all who toil under burdens;
I will refresh you, says the Lord.

— *Psalm 34 or Psalm 25 or Psalm 40:1-12*

2 John 16:23-24

Whatever you ask in my name,
the Father will give you.
Ask, you will receive,
that your joy May be complete.
— *Psalm 34*

IN THANKSGIVING

OPENING Ephesians 5:19-20

Sing to the Lord with music in your hearts,
always thanking God the Father
in the name of Jesus Christ our Lord.

— *Psalm 100 or Psalm 145*

COMMUNION

1 Psalm 138:1

I will give you thanks with all my heart,
for you have answered me, O Lord.

— *Psalm 138*

2 Psalm 116:12-13

What return can I make
for all that the Lord gives me?
I will take the cup of salvation
and call upon the name of the Lord.

— *Psalm 116*

VOTIVE MASSES

THE HOLY TRINITY

OPENING Unidentified

Blessed be God the Father
and the only Son of God
and the Holy Spirit
for showing us faithful love.

— *Psalm 113 or Revelation 4:11; 5:9, 10, 12*

COMMUNION Galatians 4:6

Since you are children of God,
he has sent into your hearts
the Spirit of his Son,
the Spirit who cries out:
Abba, Father.

— *Ephesians 1:3-10 or Psalm 103:1-5, 11-18*

THE HOLY CROSS

OPENING See Galatians 6:14

We should glory in the cross
of our Lord Jesus Christ,
in whom is our resurrection,
our salvation and our life.

— *Psalm 67*

COMMUNION John 12:32

When I am raised up from the earth,
I shall draw to myself the whole world.

— *Psalm 36:6-10 or Philippians 2:6-11*

THE HOLY EUCHARIST

OPENING

1 Psalm 78:23-25

The Lord opened the doors of heaven
and rained down manna for us to eat,
bread of angels to feed the hungry.

— *Psalm 78:1-4, 23-27*

2 Psalm 110:4

The Lord has sworn an oath
which he will not retract:
You are a priest for ever,
in the line of Melchizedek.

— *Psalm 110:1-4*

COMMUNION

1 John 6:51-52

I am the living bread from heaven:
whoever eats this bread has eternal life.
The bread that I shall give, says the Lord,
is my flesh for the life of the world.

— *Psalm 34 or Wisdom 16:20-21, 26; 17:1a
or Sirach 14:20; 15:3-5a, 6b*

2 1 Corinthians 11:24-25

This is my body, given for you;
this cup, says the Lord,
is the new covenant in my blood.
Whenever you drink it,
do this in memory of me.

— *Psalm 23 or Psalm 116*

THE HOLY NAME OF JESUS

OPENING Philippians 2:10-11

At the name of Jesus
every knee must bend
in heaven and on earth
and in the world below;
and every tongue exclaim
to the glory of God the Father:
Jesus Christ is Lord!

— *Psalm 8 or Philippians 2:6-11*

COMMUNION Acts 4:12

No other name under heaven
has been given for our salvation.

— *Psalm 66 or Psalm 8*

THE MERCY OF GOD

OPENING

1 See Jeremiah 31:3; 1 John 2:2

God who has always loved us,
sent his only Son
as atonement for our sins,
and not only for ours
but for those of all the world.

— *Psalm 103 or Psalm 145*

2 Psalm 89:2

Lord, I will sing your love for ever,
your faithfulness from age to age.

— *Psalm 89:1-19*

COMMUNION

1 Psalm 103:17

God's mercy is beyond all time
for believers of each generation.

— *Psalm 103 or Psalm 145*

2 John 19:34

With a lance a soldier pierced his side,
and there came forth blood and water.

— *Psalm 89:2, 3, 6, 15, 18, 25, 29, 34-35*
or Isaiah 12:2-6 or Psalm 103

THE PRECIOUS BLOOD OF JESUS

OPENING See Revelation 5:9-10

Lord, you redeemed us by your blood
from every people, tribe, and tongue:
making us a royal house,
a priestly people to serve our God, alleluia.

— *Psalm 99 or Revelation 4:11; 5:9, 10, 12*

COMMUNION See 1 Corinthians 10:16

The cup we bless
is a sharing in the blood of Christ;
the bread we break
is a sharing in the body of Christ.

— *Psalm 116 or Psalm 104:1-2a, 13-15, 27-34*

THE SACRED HEART OF JESUS

OPENING Psalm 33:11, 19

The heart of the Lord remembers
from age to age;
we shall be snatched from death
and fed in time of famine.

— *Psalm 33:1, 13-15, 18-21*

COMMUNION

1 John 7:37-38

If you are thirsty, says the Lord,
come to me and drink.
Put your faith in me,
and streams of living water
shall flow out from your heart.

— *Psalm 63:2-9 or Psalm 27:1, 7-14*
or Psalm 34

2 John 19:34

With a lance a soldier pierced his side,
and there came forth blood and water.

— *Psalm 89:2, 3, 6, 15, 18, 25, 29, 34-35*
or Isaiah 12:2-6 or Psalm 103

THE HOLY SPIRIT

OPENING

1 See Romans 5:5; 8:11

The love of God streams into our hearts
through the Spirit of God who dwells within us.

— *Psalm 103 or Psalm 63:2-9*

2 John 16:13

Thus says the Lord:
The Spirit of truth will come
and lead you to all truth, alleluia.

— *Psalm 25*

3 Luke 4:18

The Spirit of the Lord is upon me,
for the Lord has anointed me
and sent me to preach to the poor.

— *Isaiah 61:1-4 or Psalm 72*

COMMUNION

1 Psalm 68:29

Confirm, O God, your work within us
from your holy temple in Jerusalem.

— *Psalm 68:5-6, 8-11, 29-30, 33-36*

2 John 15:26; 16:14

The Spirit who proceeds from the Father
will glorify me, says the Lord.

— *Psalm 78:1-7, 23-25*

3 Psalm 104:30

Send forth your Spirit for the work of creation
and renew the face of the earth.

— *Psalm 104:1-2, 24, 27-34*

THE BLESSED VIRGIN MARY

MARY, MOTHER OF THE CHURCH

OPENING See Acts 1:14

With one mind the disciples
persevered in prayer
with Mary, the Mother of Jesus,
the women, and his brothers.

— *Psalm 63:2-9 and Psalm 34 or Psalm 87:1-7*

COMMUNION

1 See John 2:1, 11

The Mother of Jesus was present
at a wedding at Cana in Galilee.
By performing the first of his signs there,
Jesus revealed his glory
and his disciples believed in him.

— *Luke 1:46-55 or Isaiah 61:10-62:7 or Psalm 99*

2 See John 19:26-27

As he hung upon the cross,
Jesus said to the disciple whom he loved:
This is your Mother.

— *Luke 1:46-55*

THE ANGELS

OPENING Psalm 103:20

Bless the Lord, you angels,
strong and quick to obey
every word that the Lord has uttered.

— *Psalm 103:1, 19-22*

COMMUNION Psalm 138:1

Lord, I will praise you with all my heart
and sing to you in the sight of the angels.

— *Psalm 138 or Daniel 3:56-63, 82-87*

JOSEPH

OPENING Luke 12:42

Behold a wise and faithful servant,
in charge of the Lord's own household.

— *Psalm 92 or Psalm 149*

COMMUNION Matthew 25:21

Well done, my good and faithful servant!
Come and share the joy of your Lord.

— *Psalm 112 or Psalm 146 or Psalm 119:1, 2, 14, 24,
30, 48, 99-100, 129-130*

ALL THE APOSTLES

OPENING John 15:16

You did not choose me;
I have chosen you,
to go and bear fruit,
fruit that will endure.

— *Psalm 89:2-7, 20-22, 25-30*

COMMUNION Matthew 19:28

Thus says the Lord:
You that have followed me
will sit on twelve thrones
to judge the tribes of Israel.

— *Psalm 126 or Psalm 19:2-7*

ONE APOSTLE

OPENING Psalm 96:2-3

Day after day proclaim
that God has saved us;
proclaim to all the nations
the glory of the Lord.

— *Psalm 96*

COMMUNION Luke 22:29-30

My Father gave me a kingdom,
and I give one to you;
at my table in my kingdom
you shall eat and drink.

— *Psalm 36:6-10*

PETER, APOSTLE

OPENING Luke 22:32

Thus said the Lord:
I have prayed, Simon Peter,
that your faith may not fail;
when you return to me,
strengthen your fellow disciples.

— *Psalm 30*

COMMUNION Matthew 16:16, 18

You are the Christ, the Son of the living God.
And you are Peter,
the Rock on which I shall build my Church.

— *Psalm 80:2-12, 15-20*

PAUL, APOSTLE

OPENING 2 Timothy 1:12; 4:8

The judge in whom I trust
is no stranger to me;
I am sure he can guard my pledge
until the day of his coming.

— *Psalm 139*

COMMUNION Galatians 2:20

I live by faith in the Son of God,
who loved me and gave himself for me.

— *Psalm 34*

ALL SAINTS

OPENING Unidentified

The saints rejoice for ever in heaven:
they followed Christ, and with him they exult.

— *Psalm 33*

COMMUNION Matthew 5:8-10

Blessed are the clean of heart,
for they shall see God.
Blessed are those who strive for peace,
for they shall be called the children of God.
Blessed are those who are persecuted for justice,
for they possess the kingdom of heaven.

— *Psalm 126 or Isaiah 66:10-14a*

MASSSES FOR THE DEAD

In Masses for the Dead during the season of Easter, the *alleluia* at the end of the antiphons May be omitted if desired.

FUNERAL MASS FOR AN ADULT

OPENING

1 See 4 Ezra 2:34-35

Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them.

Alternative (used only when the text is sung):

Eternal rest to them, O Lord,
and your perpetual light.

— *Psalm 65*

2 Unidentified

Open to him/her, O Lord,
the gate of paradise,
the way back to our homeland
where there is no death
but only joy eternal.

— *Psalm 126 or Psalm 118:1-2, 13-21*

During the season of Easter

3 1 Thessalonians 4:14; 1 Corinthians 15:22

Just as Jesus died and rose,
so those who sleep in him
will be restored by God.
As in Adam all have died,
so all will live in Christ, alleluia.

— *Psalm 65 or Psalm 118:1-9, 13-17, 20-21*

COMMUNION

1 4 Ezra 2:35, 34

Let eternal light, O Lord,
for ever shine upon them.
Set them with your saints,
most gracious Lord.
Eternal rest, O Lord,
and your perpetual light.

Alternative (used only when the text is sung):

V. Eternal light, O Lord,
for ever shine upon them.
R. Set them with your saints,
most gracious Lord.

V. Eternal rest, O Lord,
and your perpetual light. R.

— *Psalm 27:1-4, 7-14 or Psalm 36:6-10*

2 Philippians 3:20-21

We await the coming
of Christ, our Lord and Saviour,
to make our humble bodies
glorious like his own.

— *Psalm 96 or Hosea 6:1-3*

During the season of Easter

3 See John 11:25-26

I am the resurrection and the life.
Believe in me and you shall live,
even though you die.
Live and believe in me,
and you will never die, alleluia.

— *Psalm 121 or Luke 1:68-79*

FUNERAL MASS FOR A CHILD

OPENING

A baptised child

1 See Matthew 25:34

Come, my Father has blessed you;
come and possess the kingdom
prepared for you since the world began (alleluia).

— *Psalm 96*

A child who died before baptism

2 Revelation 21:4

God will wipe the tears from their eyes
and abolish death and mourning and pain,
for the old order has passed away.

— *Psalm 126 or Psalm 116:1-9*

COMMUNION

A baptised child

1 See Romans 6:4, 8

Baptised, we are buried in death with Christ:
we believe we shall also live with Christ,
(alleluia).

— *Psalm 16*

A child who died before baptism

2 Isaiah 25:8

The Lord will topple the power of death
and dry the tears on all our faces.

— *Psalm 116*

ANNIVERSARY MASS

OPENING

1 Revelation 21:4

God will wipe the tears from their eyes
and abolish death and mourning and pain,
for the old order has passed away.

— *Psalm 126 or Psalm 116:1-9*

2 Unidentified

Lord Jesus, grant eternal rest
to those for whom you shed your precious blood.

— *Revelation 4:11; 5:9, 10, 12 or Psalm 65*

During the season of Easter

3 See Romans 8:11

God, who raised Jesus from the dead,
will give our mortal bodies life,
because the Spirit dwells in us, alleluia.

— *Psalm 116 or Psalm 16*

COMMUNION

1 John 11:25; 3:36; 5:24

I am the resurrection and the life:
whoever believes in me has eternal life,
and will not be condemned
but pass from death to life.

— *Psalm 121 or Luke 1:68-79 or Psalm 23*

2 Unidentified

You are life after death, rest after toil,
grant them yourself, O Lord, for ever.

— *Psalm 34 or Psalm 16*

During the season of Easter

3 John 6:51-52

I am the living bread from heaven:
whoever eats this bread has eternal life.
The bread that I shall give, says the Lord,
is my flesh for the life of the world, alleluia.

— *Psalm 34 or Wisdom 16:20-21, 26; 17:1a
or Sirach 14:20; 15:3-5a, 6b*

OTHER MASSES AND PRAYERS FOR THE DEAD

ONE PERSON

OPENING

1 Unidentified

Open to him/her, O Lord,
the gate of paradise,
the way back to our homeland
where there is no death
but only joy eternal.

— *Psalm 126 or Psalm 118:1-2, 13-21*

2 Job 19:25-26

I know that my Redeemer lives:
on the last day I shall rise again,
and in my flesh I shall see God.

— *Psalm 18:2-7 or Psalm 116:1-9*

COMMUNION

1 John 6:37

All that the Father gives me
will come to me, says the Lord,
and whoever comes to me
I will not reject.

— *Psalm 65 or Psalm 34*

2 See John 6:50

Thus says the Lord:
This is the bread come down from heaven;
whoever eats this bread will never die.

— *Psalm 23 or Psalm 36:6-10
or Sirach 14:20; 15:3a, 6b*

SEVERAL PERSONS

OPENING

1 Unidentified

Give them eternal rest, O Lord,
and fill them with your splendour.

— *Psalm 65 or Psalm 6:3-10*

2 John 3:16

God so loved the world
as to give his only Son,
that all who believe in him
might have eternal life.

— *Psalm 103*

3 Revelation 14:13

Blessed are those who die in the Lord;
now they can rest from all their labours,
for their good deeds go with them.

— *Psalm 121 or Psalm 16*

COMMUNION

1 1 John 4:9

God sent into the world
his only-begotten Son,
that through him we might live.

— *Psalm 98*

2 Philippians 3:20-21

We await the coming
of Christ, our Lord and Saviour,
to make our humble bodies
glorious like his own.

— *Psalm 96 or Hosea 6:1-3*

3 Unidentified

To all of those whom we remember
as we receive the body and blood of Christ
grant, O Lord, eternal rest.

— *Psalm 34*

THE ORDER OF MASS

INTRODUCTORY RITES

RITE OF BLESSING AND SPRINKLING OF WATER

OUTSIDE THE SEASON OF EASTER

A Psalm 51:9

Wash me with fresh water, Lord,
make me clean as purest snow.

— *Psalm 51*

B Ezekiel 36:25-26

I will pour clean water upon you
and wash away all your defilement.
A new heart I will give you,
says the Lord our God.

— *Ezekiel 36:24-28 or Psalm 23*

C HYMN

See 1 Peter 1:3-5

Refrain:

Praised be the God and Father
of Jesus Christ our Lord.

1. Praised be the God and Father
of Jesus Christ our Lord,
a God who is full of compassion.

Refrain

2. By raising Christ from the dead
God has bestowed upon us
new birth and a hope to live by.

Refrain

3. Our heritage cannot perish,
though reserved in heaven for the day
when salvation is revealed.

Refrain

DURING THE SEASON OF EASTER

A Hymn

See Ezekiel 47:1-2, 9

The following antiphon May be sung with verses
from Psalm 118 or with the verses that follow.

Antiphon:

I saw a stream flowing
from the right side of the temple, alleluia,
and all those whom it reached
were healed and sang for joy: alleluia.

1. From the wounded side of Christ
flowed streams of cleansing water;
the world was washed of all its sin,
all life made new again.

Antiphon

2. With joy you will draw water
from the saving well of God;
for great among us is the Lord,
the Holy One of Israel.

Antiphon

B See Daniel 3:77, 79

Fountains and springs, fishes and whales,
give praise and glory to God for ever,
alleluia.

— *Daniel 3:74-87*

C See 1 Peter 2:9

You are a chosen people,
a royal priesthood, a holy nation;
sing the praises of God who called you
from darkness to wonderful light,
alleluia.

— *Psalm 105:1-6, 41-45*
or Revelation 4:11; 5:9-10, 12

D Source unidentified

From the wounded side of Christ
flowed streams of cleansing water:
the world was washed of all its sin,
all life made new again,
alleluia.

— *Psalm 105:1-6, 41-45*
or Revelation 4:11; 5:9-10, 12

APPENDIX

SAMPLE TEXTS OF THE GENERAL INTERCESSIONS

1. GENERAL USE I

Invitation

Let us pray with all our hearts
to God, the almighty Father,
who desires that all should be saved
and come to the knowledge of the truth.

First Intention

For the holy Church of God,
that the Lord may guide and protect it,
we pray to our God:
R. God of mercy, hear our prayer.

Second Intention

For all the peoples of the world,
that the Lord may unite them in harmony and peace,
we pray to our God:
R. God of mercy, hear our prayer.

Third Intention

For all our brothers and sisters in need,
that the Lord may raise them up and assist them,
we pray to our God:
R. God of mercy, hear our prayer.

Fourth Intention

For ourselves and for our community,
that the Lord may accept us as a pleasing sacrifice,
we pray to our God:
R. God of mercy, hear our prayer.

Concluding Prayer

God, our refuge and our strength,
source of every goodness,
heed the prayers of your Church,
and grant that we may obtain in rich measure
all that we ask for in faith.

We make our prayer through Jesus Christ our Lord.
R. Amen.

Invitation

My brothers and sisters,
through this prayer that we make in common
let us call upon Christ the Lord,
not only for ourselves and our own needs
but also for the needs of others.

First Intention

For all Christian people,
we pray to Christ the Lord,
the giver of all good things:
R. Christ, hear us.

Or:

For those who as yet do not believe,
we pray to Christ the Lord,
the giver of spiritual gifts:
R. Christ, hear us.

Second Intention

For those who hold public office,
we pray to Christ the Lord,
the ruler of every heart:
R. Christ, hear us.

Or:

For fine weather and the fruits of the earth,
we pray to Christ the Lord,
the ruler of the universe:
R. Christ, hear us.

Third Intention

For those who cannot be present here,
we pray to Christ the Lord,
who knows our innermost hearts:
R. Christ, hear us.

Or:

For those who have gone before us in faith,
we pray to Christ the Lord,
who is judge of all:
R. Christ, hear us.

Fourth Intention

For all of us,
who pray with faith and ask for mercy,
we pray to Christ the Lord,
our merciful Saviour:
R. Christ, hear us.

Or:

For all of us,
who trust in the Lord's goodness in time of need,
we pray to Christ the Lord,
our merciful Saviour:
R. Christ, hear us.

Concluding Prayer

Lord God,
hear the prayers we offer
and mercifully grant the favours we ask,
through Jesus Christ our Lord.
R. Amen.

3. SEASON OF ADVENT

Invitation

My brothers and sisters,
we are preparing for the coming of our Lord Jesus Christ.
He came into the world
to preach the good news to the poor
and to heal the brokenhearted.
Let us pray that, even in our own time,
he may show the path of salvation
to those who are poor and needy.

First Intention

That the Lord Jesus may remain with his Church
and guide it always,
we pray to the Lord:
R. Lord, have mercy.

Or:

That the Lord Jesus may enrich with spiritual gifts
our pope, our bishop, and all the bishops,
we pray to the Lord:
R. Lord, have mercy.

Second Intention

That the Lord Jesus may bless the world
with peace and prosperity,
we pray to the Lord:
R. Lord, have mercy.

Or:

That the Lord Jesus may direct those in authority
to follow his will and to serve the good of all,
we pray to the Lord:
R. Lord, have mercy.

Third Intention

That the Lord Jesus may heal the sick,
rid the world of hunger,
and protect us from all adversity,
we pray to the Lord:
R. Lord, have mercy.

Or:

That the Lord Jesus may set free the oppressed
and those deprived of freedom,
we pray to the Lord:
R. Lord, have mercy.

Fourth Intention

That the Lord Jesus may keep us steadfast in truth,
to proclaim to the world his great love,
we pray to the Lord:
R. Lord, have mercy.

Or:

That the Lord Jesus may find us
watchful and ready at his coming,
we pray to the Lord:
R. Lord, have mercy.

Concluding Prayer

All-powerful and ever-living God,
you desire that all should be saved and that none be lost.
Hear the prayers of your people:
guide the course of the world
in the ways of your peace
and enable your Church to serve you
in serenity and joy.

We ask this through Jesus Christ our Lord.
R. Amen.

4. SEASON OF CHRISTMAS

Invitation

My brothers and sisters,
today [tonight or in this season]
the goodness and loving-kindness of God our Saviour
has appeared among us.
Let us offer up our prayers,
trusting not in any righteous deeds we have done,
but solely in the mercy of God.

First Intention

For the Church of God,
that we may await with pure faith and welcome with joy
the Saviour whom the spotless Virgin
conceived and bore by the power of the Spirit,
we pray to the Lord:
R. Lord, have mercy.

Second Intention

For the peace and progress of the whole world,
that God's earthly gifts may lead to an eternal reward,
we pray to the Lord:
R. Lord, have mercy.

Third Intention

For those who suffer from hunger, sickness, or loneliness,
that the mystery of the incarnation [epiphany]
may afford them relief of body and spirit,
we pray to the Lord:
R. Lord, have mercy.

Fourth Intention

For the families of our congregation,
that we may welcome Christ
and learn to see him in the poor and needy,
we pray to the Lord:
R. Lord, have mercy.

Concluding Prayer

Lord our God,
grant that the Virgin Mary,
who carried in her womb Jesus Christ,
truly God and truly human,
may bring before you the prayers of your faithful people.
We ask this through Jesus Christ our Lord.
R. Amen.

5. SEASON OF
LENT I

Invitation

My brothers and sisters,
we must pray at all times,
but during these days of Lent
we should keep watch even more faithfully with Christ
in offering our prayers to God.

First Intention

For the entire Christian people,
that during this season
we may be nourished more richly
by every word that comes from the mouth of God,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

For peace and tranquillity in the world,
that these days may truly be
an acceptable time of grace and salvation,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

For sinners and those who have fallen away,
that in this season of reconciliation
they may turn back to God,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

For ourselves,
that our hearts may at last be moved
to detest our sins,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

Grant to your people, O Lord,
true conversion of heart,
that what we seek with fitting prayer
we may receive through your loving mercy.
We ask this through Jesus Christ our Lord.
R. Amen.

6. SEASON OF
LENT II

Invitation

My brothers and sisters,
as the Easter solemnities draw near,
let us pray earnestly to the Lord
that we who are baptised, and the whole world,
may enter more fully
the mystery of Christ's death and resurrection.

First Intention

That the catechumens who will be baptised this Easter
may grow in faith and understanding,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

That nations in need may receive assistance
and that peace and stability may reign throughout the world,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

That all who are afflicted and in distress
may receive the comfort of divine grace,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

That our Lenten self-denial may inspire us
to reach out in love to those who need our help,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

Have mercy, O Lord, on your Church
and listen to our heartfelt prayers,
so that those you call to share in Christ's paschal mystery
may never lack the comfort of your grace.

We ask this through Jesus Christ our Lord.
R. Amen.

7. MONDAY,
TUESDAY,
WEDNESDAY
OF HOLY WEEK

Invitation

My brothers and sisters,
during this season when Christ, with loud cries and tears,
offered up prayers and entreaties to his Father
and was heard because of his godly fear,
let us humbly ask God to hear us also.

First Intention

That in these days of Christ's passion
the Church, the Bride of Christ,
may more thoroughly be cleansed by his blood,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

That through the blood of the cross
peace may prevail for the salvation of all the world,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

That those who share in Christ's passion
through their own illness or suffering
may be blessed with courage and patience,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

That through the Lord's passion and cross
all may be brought to the glory of his resurrection,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

Draw near to your people, O God,
and through the merits of your Son's passion and death
grant us the favours we cannot deserve.

We ask this through Jesus Christ our Lord.
R. Amen.

8. SEASON OF
EASTER

Invitation

My brothers and sisters,
amid the joy of Easter
let us more earnestly ask God,
who heard the prayers and entreaties of Christ, his beloved Son,
to hear our humble prayers.

First Intention

That our pastors may faithfully lead and lovingly serve
the flock entrusted to their care by Christ the Good Shepherd,
we pray to the Lord.

R. Lord, hear our prayer.

Second Intention

That the whole world may rejoice in that peace
which Christ himself has given,
we pray to the Lord.

R. Lord, hear our prayer.

Third Intention

That our suffering brothers and sisters
may have their sorrow turned to joy,
a joy which no one can take from them,
we pray to the Lord.

R. Lord, hear our prayer.

Fourth Intention

That our community may with great confidence
bear witness to Christ's resurrection,
we pray to the Lord.

R. Lord, hear our prayer.

Concluding Prayer

O God,
you know that your people's lives
are subject to need and hardship.
Grant the desires of those who pray to you,
and hear the prayers of those who believe in you.
We ask this through Jesus Christ our Lord.
R. Amen.

9. ORDINARY

TIME I

Invitation

My brothers and sisters,
we are gathered together as one
to remember God's many blessings.
Let us call upon God to inspire in us
prayers worthy to be heard.

First Intention

For our Pope N., for our Bishop N.,
for all the ministers of the Church,
and for the people they have been called to lead,
we pray to the Lord.

R. Lord, hear our prayer.

Second Intention

For those who serve us in public office
and for all entrusted with the common good,
we pray to the Lord.

R. Lord, hear our prayer.

Third Intention

For all travellers and for those far from home,
for prisoners,
and for those deprived of freedom,
we pray to the Lord.

R. Lord, hear our prayer.

Fourth Intention

For all of us gathered in this holy place
in faith, in worship, and in the love of God,
we pray to the Lord.

R. Lord, hear our prayer.

Concluding Prayer

Look with favour on the prayers of your Church, O Lord,
so that what we cannot expect from our own merits
we may obtain from your unfailing mercy.

We ask this through Jesus Christ our Lord.

R. Amen.

10. ORDINARY
TIME II

Invitation

My brothers and sisters,
we are gathered to celebrate the mystery
of our salvation in Jesus Christ.
Let us ask almighty God
to unseal for all the world
this fountain of life and blessing.

First Intention

For all who have dedicated themselves to God,
that God will keep them faithful to their promise,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

For peace among nations,
that all people may be free
to devote themselves to the service of God,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

For the aged who are lonely or infirm,
that we may comfort them by our love,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

For all of us gathered here,
that we may rightly use the good things
that God provides in this life,
and keep our hearts set on the life to come,
we pray to the Lord.
R. Lord, hear our prayer.

Concluding Prayer

In your mercy, O Lord,
hear the prayers of your people,
and grant that what you prompt us to seek in faith
we may quickly receive from your bountiful goodness.
We ask this through Jesus Christ our Lord.
R. Amen.

11. MASSES FOR *Invitation*

THE DEAD

God, the almighty Father,
raised Christ Jesus from the dead;
with confidence we pray for all people, living and dead.

First Intention

For the Christian people,
that God may confirm them in oneness and faith,
we pray to the Lord.
R. Lord, hear our prayer.

Second Intention

For the entire world,
that it may be delivered from the scourge of war,
we pray to the Lord.
R. Lord, hear our prayer.

Third Intention

For those who are unemployed, hungry, or homeless,
that God may show them a father's care,
we pray to the Lord.
R. Lord, hear our prayer.

Fourth Intention

For N., who in baptism was given the pledge of eternal life,
that he/she may now be admitted to the company of the saints,
we pray to the Lord.
R. Lord, hear our prayer.

Or:

For our brother/sister who ate the body of Christ,
the bread of life,
that he/she may be raised up on the last day,
we pray to the Lord.
R. Lord, hear our prayer.

Or for a priest:

For our brother N., who served the Church as a priest,
that he may be given a place in the liturgy of heaven,
we pray to the Lord.
R. Lord, hear our prayer.

Or:

For our deceased relatives, friends, and benefactors,
that they may have the reward of their goodness,
we pray to the Lord.
R. Lord, hear our prayer.

Or:

For those who have fallen asleep in the hope of rising again,
that they may see God face to face,
we pray to the Lord.

R. Lord, hear our prayer.

Or:

For our brothers and sisters who are saddened and troubled,
that they may receive God's comfort and aid,
we pray to the Lord.

R. Lord, hear our prayer.

Or:

For all of us assembled here to worship in faith,
that we may be gathered together again in God's kingdom,
we pray to the Lord.

R. Lord, hear our prayer.

Concluding Prayer

God, our shelter and our strength,
you listen in love to the cry of your people:
hear the prayers we offer for our departed brothers and sisters.
Cleanse them from their sins
and grant them the fullness of redemption.

We ask this through Jesus Christ our Lord.

R. Amen.

Additional Musical Settings

This section (pages 1283–1406) is omitted.

Musical settings of the following texts will be included:

The Order of Mass

INTRODUCTORY RITES

- Rite of Blessing and Sprinkling of Water
- Sprinkling Rite Song (1 Peter 1:3–5)
- Sprinkling Rite Song (During the Easter Season)
- Kyrie, Alternative Version
- Gloria, Alternative Version
- Presidential Prayers: Tones

LITURGY OF THE WORD

- Reading and Gospel Formulas
- Sample General Intercessions

LITURGY OF THE EUCHARIST

- Interpolations for Eucharistic Prayer I
- Interpolations for Eucharistic Prayer II
- Interpolations for Eucharistic Prayer III
- Interpolations for Eucharistic Prayer IV
- Communion Rite: Breaking of Bread

CONCLUDING RITE

- Greeting
- Solemn Blessings
- Prayers over the People

Musical Setting for Ash Wednesday

COMMISSIONING A SPECIAL MINISTER TO DISTRIBUTE HOLY COMMUNION ON A SINGLE OCCASION

A person who, in a case of real necessity, is authorised to distribute holy communion on a single occasion^{*} should normally be commissioned according to the following rite.

During the breaking of the bread, the person who is to distribute holy communion comes to the altar and stands before the priest. After the *Agnus Dei* has been completed, the priest blesses the person with the following words:

N., today you are to distribute
the body and blood of Christ
to your brothers and sisters.
May the Lord bless + you.

When the priest has received communion in the usual way, he gives communion to the newly commissioned minister. Then the priest gives the plate or other vessel with the consecrated bread (or, if communion is to be administered under both kinds, the cup) to the minister. They then go to give communion to the people.

^{*} See Congregation for the Discipline of the Sacraments, Instruction *Immensaæ Caritatis*, on facilitating reception of communion in certain circumstances, 29 January 1973, I, II and VI: AAS 65 (1973), p. 266.

PREPARATION FOR MASS

PRAYER OF
SAINT AMBROSE

Lord Jesus Christ,
I approach your banquet table
in fear and trembling,
for I am a sinner
and dare not rely on my own worth
but only on your goodness and mercy.
I am defiled by many sins in body and soul
and by my unguarded thoughts and words.

Gracious God of majesty and awe,
I seek your protection,
I look for your healing.
Poor troubled sinner that I am,
I appeal to you, the fountain of all mercy.
I cannot bear your judgement,
but I trust in your salvation.
Lord, I show my wounds to you
and uncover my shame before you.
I know my sins are many and great,
and they fill me with fear,
but I hope in your mercies,
for they cannot be numbered.

Lord Jesus Christ, eternal king,
God-man crucified for us,
look upon me with mercy and hear my prayer,
for I trust in you.
Have mercy on me,
full of sorrow and sin,
for the depth of your compassion never ends.
Praise to you, saving victim,
offered on the wood of the cross for me and for all.
Praise to the noble and precious blood,
flowing from the wounds of my crucified Lord Jesus Christ
and washing away the sins of the whole world.

Remember, Lord, your creature,
whom you have redeemed with your blood.
I repent of my sins,
and I long to put right what I have done.

Merciful Father, take away all my offences and sins;
purify me in body and soul
and make me worthy to taste the holy of holies.
May your body and blood,
which I intend to receive, although I am unworthy,
be for me the remission of my sins,
the washing away of my guilt,
the end of my evil thoughts,

PRAYER OF
SAINT THOMAS
AQUINAS

and the rebirth of my better instincts.
May your body and blood spur me on to works pleasing to you
and be profitable to my health in body and soul
and a firm defence against the wiles of my enemies.
Amen.

Almighty and ever-living God,
I approach the sacrament of your only-begotten Son, our Lord Jesus Christ.
I come sick to the doctor of life,
unclean to the fountain of mercy,
blind to the radiance of eternal light,
poor and needy to the Lord of heaven and earth.

Lord, in your great generosity,
heal my sickness, wash away my defilement,
enlighten my blindness, enrich my poverty,
and clothe my nakedness.

May I receive the bread of angels,
the King of kings and Lord of lords,
with humble reverence,
with the purity and faith,
the repentance and love,
and the determined purpose
that will help to bring me to salvation.

May I receive the sacrament of the Lord's body and blood,
together with its grace and power.

Kind God,
may I receive the body of your only-begotten Son,
our Lord Jesus Christ,
born from the womb of the Virgin Mary,
and so as to be received into his mystical body
and numbered among his members.

Loving Father,
as on my earthly pilgrimage
I now receive your beloved Son
under the veil of a sacrament,
may I one day see him face to face in glory,
who lives and reigns with you for ever.
Amen.

A PRIEST'S
PRAYER
TO MARY

Mother of mercy and love,
blessed Virgin Mary,
I am a poor and unworthy sinner,
and I turn to you in confidence and love.
You stood by your Son
as he hung dying on the cross.
Stand also by me, a poor sinner,
and by all the priests
who are offering Mass today
here and throughout the world.
Help us to offer a perfect and acceptable sacrifice
in the sight of the holy and undivided Trinity,
our most high God.
Amen.

A PRIEST'S
PRAYER

My purpose is to celebrate Mass
and to make present the body and blood of our Lord Jesus Christ
according to the rite of the holy Roman Church
to the praise of our all-powerful God
and all his assembly in the glory of heaven,
for my good and the good of the pilgrim Church on earth,
and for all who have asked me to pray for them
in general and in particular,
and for the good of the holy Roman Church.

May the almighty and merciful Lord
grant us joy and peace,
amendment of life,
room for true repentance,
the grace and comfort of the Holy Spirit,
and perseverance in good works.
Amen.

THANKSGIVING AFTER MASS

PRAYER OF
SAINT THOMAS
AQUINAS

Lord, Father all-powerful and ever-living God,
I thank you,
for even though I am a sinner, and your unprofitable servant,
you have fed me
with the precious body and blood of your Son, our Lord Jesus Christ,
not because of my worth but out of your kindness and your mercy.

I pray that this holy communion
may not bring me condemnation and punishment
but forgiveness and salvation.
May it be a helmet of faith
and a shield of good will.
May it purify me from evil ways
and put an end to my evil passions.
May it increase in me charity and patience,
humility and obedience,
and the power to do good.
May it be my strong defence
against all my enemies, visible and invisible,
and the perfect calming of all my evil impulses,
bodily and spiritual.
May it unite me more closely to you,
the one true God,
and lead me safely through death
to everlasting happiness with you.

And I pray that you will lead me, a sinner,
to the banquet where you,
with your Son and the Holy Spirit,
are true and perfect light,
total fulfilment, everlasting joy,
gladness without end,
and perfect happiness to your saints.
Grant this through Jesus Christ our Lord.
Amen.

**PRAYER TO
OUR REDEEMER**

Soul of Christ, sanctify me.
Body of Christ, heal me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.

Good Jesus, hear me.

In your wounds shelter me.
From turning away keep me.
From the evil one protect me.
At the hour of my death call me.
Into your presence lead me,
to praise you with all your saints
for ever and ever.
Amen.

**PRAYER OF
SELF-DEDICATION
TO JESUS CHRIST**

Lord Jesus Christ,
take all my freedom,
my memory, my understanding, and my will.
All that I have and cherish
you have given me.
I surrender it all to be guided by your will.
To love you and to have your grace
is wealth enough for me.
Give me these, Lord Jesus,
and I ask for nothing more.

**PRAYER
BEFORE
A CRUCIFIX**

Good and gentle Jesus,
I kneel before you.
I see and I ponder your five wounds.
My eyes behold what David prophesied about you:
"They have pierced my hands and feet;
they have counted all my bones."

Engrave on me this image of yourself.
Fulfil the yearnings of my heart:
give me faith, hope, and love,
repentance for my sins,
and true conversion of life.
Amen.

THE
UNIVERSAL
PRAYER
*(Attributed to
Pope Clement XI)*

Lord, I believe in you: increase my faith.
I trust in you: strengthen my trust.
I love you: let me love you more and more.
I am sorry for my sins: deepen my sorrow.

I adore you as my first beginning,
I long for you as my last end,
I praise you as my constant helper
and call on you as my loving protector.

Guide me by your wisdom,
correct me with your justice,
comfort me with your mercy,
protect me with your power.

I offer you, Lord,
my thoughts: to be fixed on you;
my words: to have you for their theme;
my actions: to reflect my love for you;
my sufferings: to be endured for your greater glory.

I want to do what you ask of me:
in the way you ask,
for as long as you ask,
because you ask it.

Lord, enlighten my understanding,
strengthen my will,
purify my heart,
and make me holy.

Help me to repent of my past sins
and to resist temptation in the future.
Help me to rise above my human weaknesses
and to grow stronger as a Christian.

Let me love you, my Lord and my God,
and see myself as I really am:
a pilgrim in this world,
a Christian called to respect and love
all whose lives I touch,
those in authority over me
or those under my authority,
my friends and my enemies.

Help me to conquer anger with gentleness,
greed with generosity,
apathy with fervour.
Help me to forget myself
and reach out toward others.
Make me prudent in planning,
courageous in danger.

Make me patient in suffering,
unassuming in prosperity.

Keep me, Lord, attentive at prayer,
temperate in food and drink,
diligent in my work,
firm in my good intentions.

Let my conscience be clear,
my conduct without fault,
my speech blameless,
my life well-ordered.

Put me on guard against my human weaknesses.
Let me cherish your love for me,
keep your law,
and come at last to your salvation.

Teach me to realise that this world is passing,
that my true future is the happiness of heaven,
that life on earth is short,
and the life to come eternal.

Help me to prepare for death
with a proper fear of judgement,
but a greater trust in your goodness.
Save me from final damnation
and lead me to the joys of heaven.

Grant this through Jesus Christ our Lord.
Amen.

PRAYER TO THE
VIRGIN MARY

Mary, holy Virgin Mother,
I have received your Son, Jesus Christ.
With love you became his mother,
gave birth to him, nursed him,
and cared for him with maternal love.
With love I return him to you,
to hold once more,
to love with all your heart,
and to offer to the Holy Trinity
as our supreme act of worship
for your honour and for the good
of all your children.

Mother, ask God to forgive my sins
and to help me serve him more faithfully.
Keep me true to Christ until death,
and let me come to praise him with you
for ever and ever.
Amen.

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